

don tradefinan entered into the order of the scapulary at Antwerp, and so silly was the poor bigot, that he told those who conversed with him, that he wished he could, at that instant of time, enter into eternity, being of opinion that all his sins were forgiven, and that he was accepted in the sight of God.

But of all these societies, none deserve our notice more, nor are intitled to greater respect, than that called the *Society of Charity*. This society consists of a body of laymen, who really deserve the name they assume. They distribute bread among the poor every Saturday, cause masses to be said for the repose of departed souls, and give marriage portions to forty young women. But there is another act of charity performed by the brethren of this order, which ought to be attended to by all those who call themselves Protestants. When a poor person dies, they are at the whole expence of his funeral, and they take care, not only to see his ashes consigned decently to the silent earth, but they likewise, at the same time, order masses to be said for the repose of his soul; and although every protestant must look upon this practice as of a superstitious nature, yet it shews the good intentions of the people, who, although mistaken, are willing to testify their respect to the deceased, even beyond the grave.

In all Roman Catholic countries, there are societies of men, who, for a small sum, annually make it a rule to whip themselves publicly in the streets in lent, and to such a height has this ridiculous superstition been carried on in Spain, that the clergy have allowed that it shall be done by proxy, upon the two following conditions: First, the priest is to receive a particular sum of money for admitting a proxy; and secondly, the proxy is to be paid according to the manner in which he makes his agreement with his principal, whom he represents. These hired penitents continue whipping themselves till the blood runs plentifully down from their backs, and during the whole of this barbarous ceremony, the women, who look upon them as something more than human, keep tearing their hair and beating their breasts, weeping most bitterly, and praying for a thousand blessings on the pious penitents.

Some of the most celebrated Roman Catholic writers, particularly Baronius and Fleury have asserted, that the practice of penitents scourging themselves, did not take its rise in the Christian church, before the middle of the eleventh century. About that time, a parcel of fellows, who loved a state of idleness, wrapped themselves up in cowls, and provided themselves with rods and whips, under pretence of appeasing the deity for the many crimes they had committed. With these implements they whipped themselves in such a severe manner, that the blood gushed out from all parts of their bodies, and being considered as saints, the people made considerable collections for them; so that although their backs were sore, yet they had the comfort of enjoying some money in their pockets, which those, who were as ignorant of religion as themselves, but far less artful, could not pretend to.

But ridiculous as this form of devotion may appear to Protestants who live in this enlightened age and nation, yet we can assure our readers,

that we have not exaggerated the least, or most trivial circumstance. On the contrary, the madness was so great, that the female sex became, as it were, infected with it; women forgot that softness, peculiar to their nature and constitution, and driven by enthusiasm to superstition, they lacerated their bodies with cords and ropes, not only to make an atonement for their own sins, but also to procure the favour of the deity for such souls as they imagined to be confined in purgatory.

About fifty years after the period already mentioned, a new set of whippers, or scourgers, under the name of penitents, arose, and these pretended that they had received a particular commission from God, to whip themselves without mercy. Nay, such was the madness of the times, that even children, encouraged by their parents, entered themselves into societies, some to whip themselves, and some to whip each other.

To what has been already advanced concerning the whippers or disciplinants, we must add the high respect they are held in by all ranks of people in Spain. Good-friday is appropriated for their honour, and so much are they esteemed, that even the king and great officers of state, and, in a word, all those who are most respectable in the metropolis, think it an honour to attend them. The king's guards march with their arms covered with crape as a sign of mourning, and the musicians play upon their different instruments the most dismal tunes that can be imagined. All the drums are covered with black, and they beat a most doleful march, in order to point out to the populace the death of our Saviour. The dismal sound of the trumpets animates and stirs up the contrition of the penitents, and the banners and crosses all covered with black, have the same influence upon the devotees.

As there are many societies of these disciplinants, or whippers, in Spain, so they are generally all present at Madrid, on Good-friday, and they are dressed in such a manner as to distinguish them from all others. They wear a long cap covered with cambric, about three feet high, from whence hangs a piece of linen, which falls down before and serves them for a veil. On their hands they wear white gloves, with shoes of the same colour on their feet, and a waistcoat with sleeves tied with a black ribbon, if they are not in love with any particular young lady; but if they are, then they have ribbons of such a colour as they imagine their mistresses will approve of. He who whips himself with the greatest dexterity, is esteemed far superior to those who are fearful and timid; and whenever they meet a young beautiful lady in the course of the procession, they are so artful, that, by a few strokes of the whip, they can make the blood flow in the most copious manner, and this act of heroism is so much esteemed by the lady, that if not engaged, she is generally ready to offer her hand.

When any of them happen to come before the windows of their mistresses apartments, they redouble their blows upon their backs and shoulders, and the ladies, who view the whole of the procession, considering it as done in honour to themselves, take care to return the compliment with

with all the marks of unfeigned love. The procession being over, and the voluntary penitents returned to the place from whence they set out, they find an elegant entertainment provided for them; for although Good-friday is one of the most solemn fasts in the whole of the Roman calender, yet the pope dispenses with the obligation. Previous to his sitting down at table, the patient, or rather the penitent, has his back and shoulders rubbed with wine and vinegar, in order to cure his wounds and remove the congealed blood.

Another society among the Roman Catholics, is that which pretends to shew the utmost respect to the relics of departed saints, such as their legs, arms, hands, feet, bones, hair, teeth, and even the clothes they wore when they died. This society is extremely industrious; for they send out from time to time, missionaries to collect together some of the relics of the faithful. The missionaries are generally very successful, and sometimes they bring home more bones belonging to a saint than ever he had while he was alive. If any dispute arises concerning the authenticity of these bones, it is referred to the bishop, who considers of it in the most mature manner, and then sends an account of the whole to Rome, where his holiness re-considers the whole matter, and his decree is final with respect to the matter in dispute between the contending parties.

It has been often asked by very sensible Protestants, why those who made a profession of Christianity, could so far forget the duty they owed to their Divine Redeemer, as to worship the bones of a man or woman who had been long deposited in the grave, while, at the same time, they believed that the dead were to rise again when Christ comes to judge the world? To this we would answer, that the Christians, or at least those in the middle ages, who assumed that name, borrowed this from the heathens. The Egyptians made it a rule to preserve the bodies of their departed ancestors, which in time became objects of idolatrous worship; and to prevent the Israelites from falling into the same snare, Moses was commanded to depart from his beloved people, and yield up his spirit to God upon mount Nebo. The Jews did not know the place where their great legislator died, or at least they could never discover where he was buried, so we find, that although they were often guilty of the grossest practices of idolatry, yet they never worshipped the body of Moses, which they certainly would have done, had they known in what place he was interred. At present, great respect is paid to the bones and ashes taken out of what is commonly called the catacombs at Rome, and Naples; and of these antient places of burial, we shall give the following faithful account from the judicious bishop Burnet, who visited Italy in the year 1685.

This will appear the more necessary, when we consider, that the bodies taken out of those sepulchres of the dead, are said to be the remains of those primitive Christians who suffered martyrdom for the truth; whereas it is well known, that in a continual state of persecution, the Christians, so far from being able to erect such monuments for those of their own profession, were often obliged to provide for their own safety,

by concealing themselves in the most private manner. And here we shall find, that many of those relics, worshipped by the Roman Catholics, are either the bones of heathens, or of some Christians who lived many years after the reign of the emperor Constantine the Great.

The bishop says, "they are vast and long galleries cut out of the rock: there are three stories of them one above another. I was in two of them, but the rock is fallen in the lowest, so that one cannot go in to it, but I saw the passage to it: These galleries are about twenty feet broad, and about fifteen feet high, so that they are noble and spacious places, and not little and narrow as the catacombs at Rome, which are only three or four feet broad, and five or six feet high. I was made believe that these catacombs of Naples, went into the rock nine miles long; but for that I have it only by report: yet if that be true, they may perhaps run towards Puzzolo, and so they may have been the burial places of the towns on that bay, but of this I have no certainty. I walked indeed a great way, and found galleries going off in all hands without end, and where, as in the Roman Catacombs, there are not above three or four rows of niches that are cut out in the rock one over another, into which the dead bodies were laid; here there are generally six or seven rows of those niches, and they are both larger and higher; some niches are for children's bodies, and in many places there are in the floors, as it were great chests hewn out of the rock, to lay the bones of the dead, as they dried, in them; but I could see no marks either of a cover for these holes, that looked like the bellies of chests, or of a facing to shut up the niches when a dead body was laid in them, so that it seems they were monstrous unwholesome, and stinking places, where some thousands of bodies lay rotting, without any thing to shut in so loathsome a sight, and so odious a smell; for the niches shew plainly that the bodies were laid in them, only wrapt in the dead cloaths; they being too low for coffins. In some places of the rock, there is as it were a little chapel hewn out in the rock, that goes out from the common gallery, and there are niches all round about; but I saw no marks of any wall that shut in such places, though I am apt to think these might be burying places appropriated to particular families. There is in some places on the walls and arch, old mosaic work, and some painting, the colours are fresh, and the manner and characters are gothic, which made me conclude that this might have been done by the Normans about six hundred years ago, after they drove out the Saracens. In some places there are palm-trees painted, and vines in other places. The freshness of the colours shew these could not have been done while this place was employed for burying, for the steams and rottenness of the air, occasioned by so much corruption, must have dissolved both plaister and colours. In one place there is a man painted with a little beard, and Paulus is written by his head: there is another reaching him a garland, and by his head Laud is written, and this is repeated in another place, right over against it. In another place I found a cross painted, and about the upper part of it these letters J. C. X. O. and in the lower part

N JK A are painted : A learned antiquary that went with me, agreed with me that the manner of the painting and characters did not seem to be above six hundred years old ; but neither of us knew what to make of these letters : The lower seemed to relate to the last word of the vision which it is said that Constantine saw, with the cross that appeared to him : But though the first two letters might be for Jesus, it being ordinary in old coins and inscriptions, to put a C for an S. and X. stands for Christ, yet we knew not what to make of the O, unless it were for the Greek Theta, and that the little line in the bosom of the Theta was worn out, and then it stands for Theos : and thus the whole inscription is Jesus Christ God overcometh. Another picture in the wall, had written over it S. Johannes, which was a clear sign of a barbarous age. In another place there is a picture, high in the wall, and three pictures under it; that at top had no inscription; those below it had these inscriptions, S. Katherina, S. Agape, and S. Margarita, these letters are clearly modern, besides that Margaret and Catherine are modern names : and the addition of *ta* a little above the S. were manifest evidences, that the highest antiquity that can be ascribed, is six hundred years. I saw no more painting, and I began to grow weary of the darkness and the thick air of the place, so I stood not above an hour in the Catacombs. This made me reflect more particularly on the Catacombs of Rome than I had done, I could imagine no reason why so little mention is made of those of Naples, when there is so much said concerning those of Rome ; and could give myself no other account of the matter, but that its being a maxim to keep up the reputation of the Roman Catacombs, as the repositories of the relics of the primitive Christians, it would have much lessened their credit, if it had been thought that there were Catacombs far beyond them in all respects, that yet cannot be supposed to have been the work of the primitive Christians, and indeed nothing seems more evident than that these were the common burying places of the antient Heathens. One enters into them without the walls of the towns, according to the laws of the twelve tables, and such are the Catacombs of Rome that I saw, which were those of St. Agnes and St. Sebastian, the entry into them being without the town : this answers the law, though in effect they run under it, for in those days when they had not the use of the needle, they could not know which way they carried on those works when they were once so far engaged under ground as to lose themselves. It is a vain imagination to think that the Christians, in the primitive times, were able to carry on such a work ; for as this prodigious digging into such rocks, must have been a very visible thing, by the mountains of rubbish that must have been brought out, and by the vast number of hands that must have been employed in it ; so it is absurd to think that they could hold their assemblies amidst the annoyance of so much corruption. I found the steams so strong, that though I am as little subject to vapours as most men, yet I had all the day long after I was in them, which was not near an hour, a confusion, and as it were a boiling in my head, that disordered me ex-

tremely ; and if there is now so much stagnating air there, this must have been sensible in a more eminent and insufferable manner while there were vast numbers of bodies rotting in those niches. But besides this improbability that presents itself from the nature of the thing, I called to mind a passage of a letter of Cornelius, that was bishop of Rome, after the middle of the third century, which is preserved by Eusebius in his sixth book, chapter 43, in which we have the state of the church of Rome at that time set forth. There were forty-six presbyters, seven deacons, as many sub-deacons, and ninety-four of the inferior orders of the clergy among them : there were also fifteen hundred widows, and other poor, maintained out of the public charities. It may be reasonably supposed that the numbers of the Christians were as great when this epistle was written, as they were at any time before Constantine's days ; for as this was written at the end of that long peace of which both St. Cyprian and Lactantius speak, that had continued above a hundred years ; so after this time there was such a succession of persecutions, that came so thick one upon another, after short intervals of quiet, that we cannot think the number of the Christians increased much beyond what they were at this time. Now there are two particulars in this state of the clergy, upon which one may make a probable estimate of the number of the Christians : the one is their poor, which were but fifteen hundred, now upon an exact survey, it will be found, that where the poor are well looked to, their number rises generally to be the thirtieth or fortieth part of mankind : and this may be well believed to be the proportion of the poor among the Christians of that age : For as their charity was vigorous and tender, so we find Celsus, Julian, Lucian, Prophyry, and others, object this to the Christians of that time, that their charities to the poor drew vast numbers of the lower sort among them, who made themselves Christians that they might be supplied by their brethren : So that this being the state of the Christians, then we may reckon the poor the thirtieth part, and so fifteen hundred multiplied by thirty, produce five and forty thousand : And I am the more inclined to think that this rises up near to the full sum of their numbers, by the other character of the numbers of the clergy, for as there were forty-six presbyters, so there were ninety-four of the inferior orders, who were, by two, more than double the number of the priests : and this was at a time in which the care of souls was more exactly looked after, then it has been in the more corrupted ages, the clergy having then really more work on their hands, the instructing their catechumens, the visiting their sick, and the supporting and comforting the weak, being tasks that required so much application, that in so vast a city as Rome was in those days, in which it is probable the Christians were scattered over the city, and mixed in all the parts of it, we make a conjecture that is not ill grounded, when we reckon that every presbyter had perhaps a thousand souls committed to his care, so this rises to six and forty thousand : which comes very near the sum that may be gathered from the other hint, taken from the number of their poor. So that about fifty thousand is the highest

highest account to which we can reasonably raise the numbers of the Christians of Rome in that time; and of so many persons, the old, the young, and the women, make more than three fourth parts, so that men that were in a condition to work, were not above twelve thousand; and by consequence they were in no condition to undertake and carry on so vast a work. If Cornelius, in that letter, speaks of the numbers of the Christians in excessive terms, and if Tertullian in his apologetic hath also set out the numbers of the Christians of his time, in a very high strain, that is only to be ascribed to a pompous eloquence, which disposeth people to magnify their own party, and we must allow a good deal to a hyperbole that is very natural to all that set forth their forces in general times. It is true, it is not so clear when those vast cavities were dug out of the rocks. We know that when the laws of the twelve tables were made, sepulture was then in use, and Rome, being then grown to a vast bigness, no doubt they had repositories for their dead, so that since none of the Roman authors mention any such work, it may not be unreasonable to imagine, that these vaults had been wrought and cut out from the first beginning of the city, and so the latter authors had no occasion to take notice of it. It is also certain, that though burning came to be in use among the Romans, yet they returned back to their first custom of burying bodies long before Constantine's time; so that it was not the Christian religion that produced this change. All our modern writers take it for granted, that the change was made in the time of the Antonins, yet there being no law made concerning it, and no mention being made in an age full of writers, of any orders that were given for burying places, Vesseri's opinion seems more probable, that the custom of burning wore out by degrees, and since we are sure that they once buried, it is more natural to think that the slaves, and the meaner sort of the people were still buried, that being a less expence and a more simple way of bestowing their dead bodies than burning, which was both pompous and chargeable, and if there were already burying places prepared, it is much easier to imagine how the custom of burying grew universal without any law made concerning it.

I could not, for some time, find out upon what grounds the modern critics take it for granted, that burying began in the times of the Antonins; till I had the happiness to talk of this matter with the learned Gronovius, who seems to be such a master of all the antient learning, as if he had the authors lying always open before him; he told me that it was certain the change from burning to burying was not made by the Christian emperors; for Macrobius (lib. 7. cap. 7.) says in plain terms, that the custom of burning the bodies of the dead was quite worn out in that age, which is a clear intimation that it was not laid aside so late as by Constantine, and as there was no law made by him on that head, so he and the succeeding emperors gave such an entire toleration to paganism, admitting those of that religion to the greatest employments, that it is not to be imagined that there was any order given against burning; so that it is clear the heathens had changed it of their own accord, otherwise

we should have found that among the complaints that they made of the grievances under which they lay from the Christians. But it is more difficult to fix the time when this change was made. Gronovius shewed me a passage of Phlegons that mentions the bodies that were laid in the ground, yet he did not build on that, for it may have relation to the customs of burying, that might be elsewhere. And so Petronius gives the account of the burial of the Ephesian matron's husband; but he made it apparent to me, that burying was commonly practised in Commodus's time, for Xiphilinus tells us, that in Pertinax's time, the friends of those whom Commodus had ordered to be put to death had dug up their bodies, some bringing out only some parts of them, and others raising their entire bodies. The same author tells us that Pertinax buried Commodus's body, and so saved it from the rage of the people, and here is a positive evidence that burying was the common practice of that time. It is true, it is very probable, that as we see some of the Roman families continued to bury their dead, even when burning was the more common custom, so perhaps others continued after this to burn their dead, the thing being indifferent, and no law being made about it, and therefore it was particularly objected to the Christians after this time, that they abhorred the custom of burning the bodies of the dead, which is mentioned by Minutius Felix; but this or any other evidences, that may be brought from medals of consecrations after this time, will only prove that some were still burnt, and that the Christians practised burying universally, as expressing their belief of the resurrection, whereas the heathens held the thing indifferent. It is also clear from the many genuine inscriptions that have been found in the Catacombs, which bear the dates of the consuls, that these were the common burial places of all the Christians of the fourth and fifth century; for I do not remember that there is any one date that is antienter, and yet not one of the writers of those ages speak of them as the work of the primitive Christians. They speak indeed of the burial places of the martyrs, but that will prove no more but that the Christians might have had their quarters, and their walks in those common burial places where they laid their dead, and which might have been known among them, though it is not likely that they would in times of persecutions make such inscriptions as might have exposed the bodies of their dead friends to the rage of their enemies; and the spurious acts of some saints and martyrs are of too little credit to give any support to the common opinion. Damasus's poetry is of no better authority, and though those ages were inclined enough to give credit to fables, yet it seems this, of those Catacombs having been the work of the primitive Christians, was too gross a thing to have been so early imposed on the world. And this silence in an age in which superstition was going on at so great a rate, has much force in it, for so vast a work, as those Catacombs are, must have been well known to all the Romans. It were easy to carry this much farther, and to shew that the bas reliefs that have been found in some of those Catacombs, have nothing of the beauty of the Antient and Roman time. This is also more discernable in

many inscriptions that are more Gothic than Roman, and there are so many inscriptions relating to fables, that it is plain these were of later times; and we see by St. Jerome, that the monks began even in his time, to drive a trade of relics; so it is no wonder, that to raise the credit of such a heap as was never to be exhausted, they made some miserable sculptures, and some inscriptions; and perhaps shut up the entries into them with much care and secrecy, intending to open them upon some dream or other artifice to give them the more reputation, which was often practised, in order to the drawing much wealth and great devotion, even to some single relic; and a few being upon this secret, either those might have died, or by the many revolutions that have happened in Rome, they might have been dispersed before they made the discovery: And thus the knowledge of those places was lost, and came to be discovered by accident in the last age, and hath ever since supplied them with an inexhaustible magazine of bones, which by all appearance are no other than the bones of the pagan Romans; which are now sent over the world to feed a superstition that is as blind as it proves expensive. And thus the bones of the Roman slaves, or at least those of a meaner sort, are now set in silver and gold, with a great deal of other costly garniture, and entertain the superstition of those who are willing to be deceived as well as they serve the ends of those that seek to deceive the world. But because it cannot be pretended that there was such a number of Christians at Naples, as could have wrought such Catacombs; and if it had been once thought that those were the common burial places of the antient Heathens, that might have induced the world to think, that the Roman Catacombs were no other; therefore there hath been no care taken to examine these."

The most remarkable Feasts and Ceremonies in the Roman Calendar.

On the third of January, the festival of St. Genevieve is celebrated at Paris, she being the patroness of that city. The Roman writers tell us, that this female saint wrought so many miracles, that too great respect cannot be shewn her; they add further, that the angels rejoiced at her birth, and that the blessed in heaven annually celebrated her birth-day. One time being seized with something like convulsion fits, her body was so much distorted, that she seemed to be in great agonies, but instead of feeling any pain, she was among the angels in heaven, filled with unutterable glory. She could penetrate into the inmost recesses of the heart, and spent so much time in prayers and penance, that the floor of her chamber was wet with tears. Many miracles were wrought at her tomb, and will continue so till the end of the world.

On January the seventeenth, is celebrated at Rome, the feast of St. Anthony the abbot. On the morning of this feast, the pope, cardinals, princes, prelates, and indeed all those who have horses, send them to be blessed by the monks of St. Anthony; the saddles and bridles are also blessed, upon the consideration of a small sum being

paid for each of the beasts, with their furniture. The Roman Catholics in England, were, in some measure, kept in the dark concerning this ceremony of blessing the horses, till 1732, when Dr. Middleton wrote his letter from Rome, in which he tells us, that he paid about eighteen pence for having his horse and that of his servant blessed. Dr. Challoner, the titular popish bishop of London, attacked Dr. Middleton on this subject, telling him, that although he (Dr. Challoner) had lived many years on the Continent, yet he never saw or heard of it.

Here the Popish bishop, who had asserted the above in the preface to his book, entitled *The Catholic Christian*, forgot to mention to the public, that although he had resided several years on the Continent, yet he had never been further than Doway, or St. Omer's. This brought on a second controversy between Challoner and one Marmaduke, the latter of whom wrote an annual pamphlet in the form of a calendar, called, *A Guide for the Faithful*. In this work, Marmaduke attacked the bishop in rather a satirical manner, by telling him that there could be no harm in blessing of horses, seeing they were creatures of God; and every thing ought to be set apart for use, by prayer and thanksgiving. He added further, in a still more laconic and satirical manner, that if any true Catholics doubted of the truth of what had been asserted by Dr. Middleton, it would be proper that they should take a trip to Rome, during the month of January, and they would be convinced from the evidence of their own senses.

On the twenty-first of January, the feast of St. Agnes, virgin and martyr, is celebrated; and of this extraordinary person we have the following account. When the proconsul ordered her to be stripped stark naked, in order to be carried in that indecent manner to the public stews, God gave such a thickness to her dishevelled hair, that it covered her more completely than her cloaths; and when she entered the brothel, an angel spread such a dazzling light around her, that none could see or touch her, by reason of the greatness of the splendor. Immediately after, an angel presented her with a white linen garment, which she put on, and it fitted her so exactly, that all the spectators were persuaded, that it was something more than human. The son of the proconsul attempted to enter into the light to violate her chastity, but he was choaked by the devil, and immediately dropped down dead.

On the thirtieth of January, the festival of St. Martina, virgin and martyr, is celebrated, and as she is considered by the Roman Catholics, as a most extraordinary person, we shall here relate what is written concerning her in the Roman breviary. St. Martina being brought before the emperor as an enchantress; and refusing to sacrifice, he commanded her to be stripped naked, and her flesh to be flayed off with swords; but the body of the virgin was of so transparent a colour, that it dimmed the eyes of the beholders, and milk flowed from her wounds, which had the most fragrant smell. After this the emperor commanded her to be beaten with clubs, but the executioners employed, cried out that their strength failed them, saying, "Deliver us from this virgin, for as often as we strike her, the angels of God return the blows upon us with bars of iron, and our flesh" and

“and bones are all on fire.” But when the emperor would have the blows continued, all those who beat her, dropped down dead. She was then sent to a dungeon, but when the gaoler went to visit her, he saw a great light shining around her, and he fell to the ground. In that situation he continued some time, till at last, lifting up his eyes, he saw St. Martina sitting on a most glorious seat, surrounded by a great number of men all dressed in white, holding a golden table, on which the following words were written, “Thy works are wonderful, O Lord, in wisdom hast thou made them all.” All which, we are told, he related to the emperor. At last, a fierce lion, who had been kept fasting three days, was set loose upon her, but he fawned upon her and licked her feet, which induced the soldiers to run their spears through her body.

On the twenty-first day of February, is celebrated the festival of the blessed Margaret of Cortona, who, in her younger years, had been a common prostitute, but the sight of the skeleton of her lover, with whom she had held an unlawful commerce for nine years together, touched her heart in so efficacious a manner, that from that instant to the day of her death, she loved God with an uninterrupted affection; and expiated, by a series of the most severe penitence and mortification, the many sins of her youth. After she had thus devoted herself to God, all her pleasure consisted in mortifying her body, by the severest austerities. Her beauty, which had been her ruin before, now became, as it were, a horror to her. She bruised her face with stones, shed tears of blood, and inflicted such torments on herself, that her eyes seemed ready to start out of their sockets. She was almost constantly beating herself, and used to whip herself with a scourge full of great knobs, and other instruments of penance. She fed continually on bread and water, had herself dragged along in her shift, with a halter about her neck, till at last she became insensible to the force of temptation.

During the time this penance continued, her guardian angel made her several visits; and the Roman writers tell us, that our Saviour used to converse with her frequently, in the most familiar manner.

On the seventh of March the festivals of St. Thomas Aquinas, and St. Barbara, are celebrated; but what connection male and female saints had together we know not, only that during the dark ages of Christianity, St. Thomas Aquinas was considered as the titular saint of the booksellers, for no other reason we are able to assign, besides that of his being one of the most learned men of the age in which he lived. It is common with the Roman Catholics to tell us that St. Thomas Aquinas was never guilty of a mortal sin; and it is related of him that one day while he was only a boy, he happened to kneel down to pray before the sign of the cross, and there falling asleep, he thought he found his loins fast bound by angels, from which time he was never afterwards troubled with any lustful inclinations. This will, in some measure, account for the Popish traditions concerning him, although we are afraid that many Protestants will consider it as a PIOUS FRAUD.

We read in the golden legend, that a man who was thought to be starved to death, and by a rope put about his neck was drawn to the top of a

tower and thrown down from thence ; when he came to the ground, he rose up upon his feet and gave the following account to those who wondered at his being alive, seeing he had lived so long without any sort of nourishment, and how it was possible for him to be preserved in his fall. He assured them that St. Barbara preserved him in all his dangers, and in his fall from the tower, sustained him with her holy hands. It is also related of this St. Barbara, that her father was a Heathen, and in order to prevent her from being seduced, she being extremely beautiful, perceived by her discourse that she was a Christian, and immediately drew his sword in great indignation, threatening to kill her ; but upon her praying to God, a large stone opened itself, and received her whole body into the cavity, and carried her to a mountain full of caves, where she thought to have concealed herself, but was discovered by a shepherd. For this act of insolence, the shepherd was punished in the most exemplary manner ; for he was changed into a marble stone, and all his sheep into locusts, or as others say, into beetles, who annually visit the tomb of this saint.

There is another very remarkable circumstance related concerning this St. Barbara, which every Roman Catholic believes to be as true as any thing recorded in the sacred scriptures. In 1448, one Henry Knock, a native of Holland, had his house set on fire by a candle falling into a bundle of straw, and he himself hardly escaped in his shirt. But remembering that he had left some money in the house, he returned to fetch it, and the roof fell in upon him. Considering himself as in a dying condition, he reflected with sorrow that he had not received the last sacraments of the church, and in this hour of distress addressed himself to St. Barbara. The saint being thus invoked, came immediately to his assistance, under the same form as she is generally represented in churches. She brought him through the flames, and put him in a place of safety, but told him, at the same time, that he was to die next morning, which accordingly took place.

The festival of St. Longinus is celebrated on the fifteenth of March; and of this extraordinary person, we are told that he had been once a slave, but having obtained his freedom, he entered himself a soldier in one of the Roman legions, and was present at the crucifixion of our Saviour; we are told further, that he was the soldier who pierced our Saviour's side. (see John xix, 34,) It is added in the legend concerning him, that when he thrust the spear into our Saviour's side, he was blind, but some of the blood and water bursting against his eyes, he was restored to sight, and became a convert to the gospel. He afterwards retired to the wilderness, where he lived a hermit many years; but being at last discovered, he was put to death by order of Octavius, a Roman consul. That this soldier who pierced our Saviour's side, was spiritually blind, cannot be doubted; but that he was blind in a natural sense, is next to impossible; for how then could he have acted as a soldier, and as for his living a hermit, that sort of profession did not take place till many years after.

On the twenty-fifth of March, or Lady-day, the pope performs the ceremony of marrying or cloistering several young women. On the morning of that day, the

the pope, attended by the cardinals, goes to the church of Minerva, where he celebrates high mass, and all the maidens confess and communicate. This being done, these maidens go to the place cloathed in white serge, and muffled up like so many apparitions, in a large sheet that covers their heads, in which is only a little hole to peep through, which often is but just big enough for one eye to look out at. These maidens, who are the daughters of poor parents, walk two by two into the choir, where all the cardinals are assembled, and prostrate themselves before them in the most humble manner.

An officer appointed for that purpose, stands on one side, having in his hands a bason, wherein are little white tabby bags, in each of which is a note of fifty crowns for those who make choice of marriage, and another note of one hundred crowns for those who prefer the veil. When each maiden has declared her choice, her bag is given her, hanging by a small string. In taking it, she kisses it, makes a low courtesy, and immediately walks off to make room for the others. Those who prefer the veil, are distinguished by a garland of flowers, and greater respect is shewn to them than to the others. Misson, the celebrated traveller, tells us, that out of three hundred and fifty maidens, whom he once saw present at this ceremony, only thirty two consented to take the veil.

The carnival, which ends on Shrove-Tuesday, is borrowed from the Heathens and comes in room of their Bacchanals. It generally continues three weeks, but in some places more, particularly at Venice, where all manner of debauchery is tolerated. It is not enjoined by any order or constitution of the Romish church, but it is tolerated, that debauchees may be the more fit to comply with the hardships and austerities of lent.

The first day of Lent is called Ash-Wednesday, because on that day, the penitents, among the Christians, about the fourth and fifth centuries, stood at the doors of the churches, covered with ashes and sackcloth. But the Roman Catholics have added many ceremonies on this day, which were unknown to the antients. The ashes used for the first day of lent, must be made from the branches of olives, or some other trees, which have been blessed and consecrated for that purpose the year before, on Palm-Sunday. The vestry keeper gets the ashes ready, and places them in a vessel on the epistle side of the altar, where the officiating priest blesses them, and then marks them with the sign of the cross. After this they are incensed, and then the officiating priest, attended by the deacon and sub-deacon, walks forward to the rails of the altar, where he is met by the priest to whom the church belongs, who pours some of the ashes in the form of a cross upon the head of the officiating priest, repeating, at the same time, "Remember man that thou art dust." The ashes are then sprinkled on the heads of all the people in the congregation, whether men or women.

With respect to Lent, it is of considerable antiquity, but it was very different in antient times from what it is at present. Till the time of the emperor Constantine the Great, Lent seldom exceeded forty hours, and it was kept in memory

of our Saviour's passion and sufferings; but since the Roman Catholics have added forty days more in commemoration of the time our Saviour fasted in the wilderness.

On the fourth Sunday in Lent 1366, pope Urban V. consecrated a golden rose, and sent it to Joan, queen of Sicily. He likewise made a decree, by which it was ordained, that the popes, his successors, should consecrate one on the same Sunday every year. At present there are many of these roses consecrated and sent to princes, to particular churches, and to several great persons. His holiness blesses the rose with frankincense, balm, musk, and holy water, all mixed together. This he does in a private apartment in his own palace, after which he carries the rose in his hand to his chapel; and the sub-deacon lays it on the altar. Mass being ended; the pope takes the rose and delivers it to the ambassador of the prince, &c. for whom it is intended.

Palm Sunday is celebrated with many ceremonies, by the Roman Catholics; great numbers of palms are prepared at the pope's chapel, and likewise in the other churches in Rome, and these are distributed to such of the faithful as chuse to accept of them. During the remainder of the day, and the Monday following, the people who go to mass must carry these palms in their hands, because they were consecrated for that purpose.

On Palm-Sunday, the altars are all adorned with palms, and on that day a very remarkable custom is observed in several Roman Catholic countries, namely, the setting a prisoner at liberty, on which occasion the bishop and clergy walk to the prison in solemn procession, and this is said to be an emblem of our spiritual freedom. This ceremony is borrowed from the Jews, who, in antient times, set a prisoner at liberty on the day of the passover, as we read in the account of Barrabas, who was set at liberty when our Saviour was crucified.

On Holy-Thursday, many ceremonies are observed, but particularly at Rome, where the pope assists at mass in the apostolic chapel. Mass being over, a priest takes up the host, and marches with it under a canopy, from the altar to the sepulchre. All the church officers who are present follow him according to their seniority, and the younger ones range themselves near the cross, which is set up opposite to the grave, with the senior ones behind them.

The host is then taken out of the tabernacle, and incensed by the officiating priest, while all the people kneel down. This being done, the deacon puts the host again into the tabernacle, and locks it up, giving the key to the master of the ceremonies, and this is what is called, the carrying of the host to the sepulchre.

This ceremony is followed by another, which the Roman Catholics call, the uncovering of the altars, and as the pope performs this ceremony in his own chapel, so all the archbishops and bishops do the same in their respective cathedrals and parish churches. The priest who officiates on such occasions, makes three low bows before the altar, and then proceeds to remove from the images those mournful robes with which they had been covered during the former part of Lent. All the sacred images having been exposed to public

public view, the priest covers the cross with black, sets over the altar a canopy of the same colour, while the choir sings anthems suitable to the solemnity of the ceremony.

The next ceremony, is that of excommunicating and giving over to the devil, all Protestants throughout the world, who, at Rome, and among Roman Catholics, are known by the name of Heretics. The pope is then clothed in red, and stands on a high throne, the better to be seen by the people. The sub-deacons, who stand at the left hand of his holiness, read the bull, and in the mean time, the candles are lighted, and each of them takes one in his hand. When the excommunication is pronounced, the pope and cardinals put out their candles and throw them among the crowd, after which, the black cloth that covered the pulpit is taken away.

The pope, having excommunicated all the Protestants, proceeds to exercise an act of formal humility, which is that of washing the feet of thirteen poor priests, in imitation of our Saviour's washing the feet of his disciples. The pope, attended by the cardinals, comes into the hall of the palace, where are several deacons and sub-deacons, with other proper officers. The youngest cardinal deacon gives the pope the book of the gospel, which his holiness kisses three times, and then the choir sing an anthem, beginning with these words, "A new commandment I give unto you."

As soon as the pope hears these words, he puts off his mitre, and having girded himself with an apron of fine linen, he washes the feet of thirteen poor priests, all strangers, who sit on high benches, with coarse hoods reaching down to their arms. The above priests have their right legs bare, and they are washed clean with soap before they are presented to his holiness. When his holiness has done washing them, his treasurer, by his order, gives to each of them two medals, one of gold and the other of silver, weighing one ounce each, and the president of the sacred college dries their feet with a napkin. The thirteen priests, whose feet have been washed by the pope, are carried into a grand apartment, where they are entertained with a most sumptuous dinner, and they are no sooner seated than the pope comes in and presents to them the first dish. He likewise pours out to each of them a glass of wine, and converses with them in the most familiar manner, and grants them several privileges, which being done, he withdraws. Then the pope's preacher in ordinary begins a sermon, which continues while the priests are at dinner, and the pope, with his cardinals, sit behind a screen, where they see all that passes, but are not seen by any. The same ceremony is performed, not only in the great churches in Rome, but likewise in most cathedrals and parish churches, where the Roman Catholic religion is professed, differing only according to particular circumstances.

We come next to the ceremonies observed on Good-Friday, and these begin with the adoration of the cross. About ten o'clock on the evening of Holy-Thursdai, the officiating priest goes up to the altar, attended by such of the church officers as happen to be present. There they kneel down before the cross, and having repeated se-

veral prayers, the table of the altar is covered with black, and so is the mass book which is placed at the epistle side. The priest who is to officiate, goes up to the altar, and having kissed it in the most reverential manner, repeats several short prayers with a low voice, and these are likewise repeated by his attendants after him. Prayers being ended, the officiating priest goes to the epistle side of the altar, the deacon takes up the cross which is veiled, and presents it to the priest, who, after he has uncovered the top of it, elevates it with both his hands, at the same time singing the following words, "Behold the wood of the cross!" Then all the congregation rise up with their heads uncovered, and the priest at the altar sings, "on which the Saviour of the world was extended." The choir answer, "let us come and adore." Here they all fall prostrate on their knees, except the officiating priest, but in a moment after, they rise up, and the priest uncovers the right arm of the crucifix, with the head of Jesus, and shews them to the people. The ceremony of the adoration being over, the priests and deacons kiss the crucifix, and it is given round to be kissed by all who are present in the congregation, whether men or women.

At Courtray, there is a procession on Good-Friday, in commemoration of our Saviour's sufferings, and the magistrates of that city give twenty-five livres to a poor man who submits to be scourged by the monks. The monks assure him, that should he die in consequence of the flagellation, he will be entitled to everlasting happiness. The procession is conducted in the following manner: The mock Saviour is brought into the church, where he is striped naked, and clothed in a purple robe, which is hung round his shoulders, girded by a thick rope, and his head crowned with thorns. After this, he is made to walk barefooted with a pack saddle tied to his neck; on each side of the pack saddle, six ropes are fixed, of the thickness of such as are usually put to draught horses, which being done, the voluntary martyr has a heavy cross laid upon his shoulders, and thus equipped, he walks up and down the whole of the city. Six capuchins, who walk on his right hand, draw the six ropes which are fixed on that side of the pack saddle, and the other six are drawn by as many recollets on the other side, so that the poor fellow is so unmercifully handled by the twelve friars, that he is almost pulled in pieces. The poor wretch would be killed in good earnest, were it not that a mock Simon, the Cyrenian, frequently comes up very seasonably to give him a little assistance.

The poor wretch, before he is able to return to the church, is half killed, for he receives so many kicks and cuffs from the enraged multitude, who, at that time, think it meritorious to imitate the conduct of the malicious Jews, that they shew no mercy to the mock Saviour; but notwithstanding all he suffers, yet he is so fully persuaded that his conduct is meritorious, and that he shall obtain the Divine blessing, that he submits with cheerfulness, and his sufferings bring considerable sums to the priests, who, on such occasions, are sure to make a collection for their own private emolument.

To innumerate all the ceremonies used by the
 I i i Roman

Roman Catholics on Good-Friday, would be endless, and in some measure unnecessary, we shall therefore mention only the following. At Brussels, the capital of the Austrian Netherlands, all ranks of persons strive to vie with each other, in celebrating the death of Christ, and although some of the more learned among them may be persuaded that there is but little devotion in their ceremonies, yet the prejudices of the vulgar oblige them to make a formal compliance. The grand part of the ceremony is performed at the altar, in the church of the Austin-Friars, and persons who join in the procession, assemble together at eight in the morning, in the cathedral church of St. Guidela.

The brethren of the order of mercy come thither in their proper habits, and barefooted, with their faces masked, and some walk with drums covered with black cloth. After the brotherhood, a great number of prisoners make their appearance, each of them dragging after him a large iron canon ball chained to his foot. The Austin Friars march next, dressed in Jewish habits, in the midst of whom is a man, who is always a criminal, but pardoned for the part he then acts. This criminal is bound with fetters, crowned with thorns, and dressed in a robe of coarse purple. Then a band of trumpets come forward, followed by the prebends of the cathedral, and a great number of the inferior clergy, with an incredible multitude of people.

In this manner they march into the church, but the crowd is in general so great, that thousands are obliged to remain without. In the church, a large scaffold is erected, and a cross, twenty feet in height set upon it. The criminal, who represents the crucified Saviour, ascends the scaffold, accompanied by the mock executioners, carrying ropes, nails, and hammers.

The brethren of mercy crowd round the scaffold, and the ladies have high seats erected for them, but the common people stand in the body of the church below. The mock Jews strip the pretended Christ of his robes, laying him along the scaffold and casting dice for his garment. Last of all, he is fixed to the cross, by tying his hands and feet to it with thongs of leather, which the better to imitate the real crucifixion, are nailed to the cross, having small bladders filled with blood under them, which runs down as soon as the nails pierce through them. At the sight of the blood, the devotees beat their breasts, although they know it is no more than a farce, and the choir sings anthems suitable to the mock solemnity of the day.

On Easter-eve, the ornaments of the churches and altars are changed, the black being taken off and the white put on before mass is celebrated. On the gospel side of the altar, a large candlestick in the form of an angel is set, and in this the paschal candle is placed. It is made of white wax, and weighs about eight or ten pounds, and five holes are made in it, in the form of a cross. This paschal candle must remain on the gospel side of the altar, from Easter to Ascension-day; and previous to its being lighted, the officiating priest consecrates it in the most solemn manner. On the same day, all new utensils belonging to the church, and which have not been used before, are consecrated and set apart for divine

service. The officiating priest perfumes the font thrice with frankincense, after which he takes some of the oil used in baptism and pours it on the holy water cross ways, mixed with the chrism, and this is reserved to baptize all the catechumens, or children, who shall be brought to the church.

The Sunday, commonly called Easter, brings joy along with it to all ranks of people in the Romish church, for the priests are not only released from the slavish drudgery of passion week, but they likewise receive the oblations of the faithful, which enable them to enjoy a few of those comforts of which they were deprived during Lent. On the other hand, the people, having by confession settled all their accounts with heaven, receive absolution and the eucharist; they give themselves up for some time to all sorts of diversion, without considering that they are contracting new sins.

Many of the Roman Catholics never go to bed on the night before Easter, but wait with the most longing expectation for the sun rising, in imitation of the devout women, who, on the morning of the resurrection, waited at the sepulchre of our Lord. At Rome, the pope, attended by two deacon-cardinals, and all the great officers of his household go in procession to his holiness's chapel, and mass is celebrated much in the same manner as at Christmas. All the faithful are obliged to receive the Holy Communion, either on Easter-day, or on the Sunday following; for if they neglect both, they cannot, when they die, obtain the privilege of Christian burial.

The next festival, is that of the Ascension, celebrated in memory of our Saviour's ascending into heaven after his resurrection, in his human nature, and in the presence of his disciples.

This festival is not so antient as some of the Roman Catholics would have us to believe, for it was not celebrated till after the reign of Constantine the Great, there being no other festivals during the three first centuries, besides Whitsunday, Easter and Christmas, nor was the latter regarded, or observed, except in some particular churches.

The antient church was a stranger to many of the ridiculous ceremonies used on this festival, namely, the drawing up the image of Christ to the top of the church, and then casting down the image of Satan in flames, to represent his falling as lightning from heaven. An author, who is said to have lived in the fifth century, affirms as a truth, that when Jesus Christ ascended into heaven, he left the print of his feet on the ground; and that the marks continued ever after, notwithstanding the faithful carried away some of the earth from time to time, in order to preserve it as a sacred relic. Nay, St. Austin affirms, that it was common, in his time, for people to go on pilgrimages to Jerusalem, to adore the footsteps of Jesus Christ at the place from whence he ascended into heaven.

To this is added another miracle, no less remarkable than the former, namely, that when the empress Helena built the church of the Ascension, in the midst of which is this spot of ground, when the workmen would have covered it with a marble pavement, like the rest, they could

could not effect it, for whatever they laid upon it, immediately came off. Bede says, that in his time (the seventh century) on this festival after mass, there always came so strong a wind, that it threw down all who were at that time in the church.

Whitsunday, another festival, is the most antient in the Christian church, and even from the apostolic age, was celebrated in memory of the Holy Ghost's descending in the form of cloven tongues upon the disciples. It is the grand æra of the promulgation of Christianity, for before that miracle was wrought, the apostles had only carnal notions of Christ's kingdoms. It is called Whitsunday, partly from the glorious light which was this day sent down upon earth, from the father of lights, but principally because this day being one of the stated times for baptism in the antient church, those who were baptized put on white garments, as types of that spiritual purity they received in baptism.

As the descent of the Holy Ghost upon the apostles, happened upon the day which the Jews called the Pentecost, or the fiftieth day after Easter, or the Passover; so this festival has ever since retained the name of Pentecost in the Roman Calendar. In those countries where the Romish religion is professed, the altars, on the preceding eve, are covered with purple till mass is said, and then the purple being taken away, it is covered with red, and the officiating priest appears at the altar in robes of the same colour. All the fonts for baptism are blessed in the same manner as on Easter-eve; and on Whitsunday the officiating priest wears the same scarlet robes, in imitation of the Holy Ghost having descended upon the apostles like fiery tongues.

The next Sunday after Whitsunday, is called Trinity Sunday, and commemorated in honour of the three persons in the ever-blessed Trinity. And here it may not be improper to observe, that although the Roman Catholics, by an unnecessary load of rites and ceremonies, have much debased the purity of the Gospel, yet, in the midst of all their errors, they never denied the divinity of Christ, or of the Holy Ghost.

On the fourteenth of April, is celebrated the festivals of three martyrs, known in the Roman Calendar by the names of St. Tiburtius, St. Valerius and St. Maximus, of whom the following legend is told.

An angel brought two crowns from Paradise, composed of roses and lillies, and gave one to Valerius, and the other to Cecilia, his new-married wife. The angel, at the same time, told Valerius, that because he had not carnally known his wife, Christ had sent him notice, that he would grant him whatsoever he should require. Valerius, at these words, fell down and worshipped, begging that his brother Tiburtius might become a Christian. Tiburtius afterwards coming into the house, smelt the fragrancy of the roses and lillies, but saw nothing. However, as he was wondering from whence the sweet smell proceeded, Valerius told him of the two crowns which his eyes were not yet able to see. He assured him, that in case he would turn Christian, he should see them both, and the angel of God also. At these words, he consented to be bap-

tized, and immediately after obtained all he had desired of God, and the sight of the angel daily. That there were three martyrs who suffered in the reign of the emperor Dioclesian of the same names with those above mentioned, cannot be doubted, because we have an account of them in Eusebius; but we may, without the imputation of scepticism, doubt whether they ever conversed with angels.

On April the twenty-seventh, is celebrated the festivals of St. Comus, and St. Damien, who were both physicians and brothers. We are told concerning them, that being chained to a stake, they were first scourged, and then thrown into the sea. There an angel had compassion upon them, loosed their cords, and delivered them. They were then hanged upon a cross, and commanded to be stoned, but the stones rebounded back on those who threw them; and the same happened when arrows were shot at them, so that the provincial was obliged to order the soldiers to stab them dead with spears.

In all Roman Catholic countries on the first day of May, it is common to plant boughs of trees before the doors of houses, and this is no more than a faint imitation of the antient games used by the Romans at the festival of Flora. Indeed, most of the Roman Catholic ceremonies are borrowed from the Heathens; which is not much to be wondered at, when we consider that the Roman emperors, who embraced the Christian religion, compelled all their subjects to do the same, although they knew nothing besides Heathen rites and ceremonies.

On the thirteenth of June, is celebrated the festival of St. Anthony of Padua, and it is accounted for in the following manner. A Franciscan Novice, having thrown off his habit, ran away from the monastery in which St. Anthony lived, and stole a psalm book, written with St. Anthony's own hand, and explained with marginal notes, which St. Anthony often used when he expounded the scriptures to the Friars.

As soon as St. Anthony found his book was stolen, he fell down upon his knees, and begged that God would restore to him the precious treasure. In the mean time, the apostate thief having the book along with him, attempted to swim across a river, but the devil met him with a drawn sword in his hand, and commanded him to return back immediately, and restore to St. Anthony the book he had stolen from him, threatening to kill him in case he did not immediately comply. The devil gave this order with so dreadful an aspect, that the thief being astonished, returned immediately to the monastery, restored St. Anthony his book, and consented to live in a course of devotion ever after. It is for this reason, that when people have goods stolen from them in Roman Catholic countries, they always invoke the assistance of the Holy St. Anthony.

July twenty, is the day on which the Roman Catholics celebrate and honour the memory of St. Margaret, of whom we have the following account in their legends. This woman had been long celebrated for her piety, and it is written of her in the breviary of Salisbury, that on a certain time, she begged that she might have an opportunity of engaging with the devil, face to face, because she had formerly had many secret struggles with

with him. Her request was granted, and the devil appeared to her under the form of a most hideous dragon, who immediately swallowed her up. Here was the moment of trial, she recollected that she was a Christian; and although in the belly of the dragon, she marked upon herself the sign of the cross, and the monster's body burst asunder, so that the virgin came out unhurt.

The festival of St. Christina, is celebrated on the twenty-fourth of July, and of her we have the following account in the Roman martyrology. She was bound to a wheel, and roasted on a fire, and as they poured oil upon her, the flames burst forth, and flew above a thousand of the Heathens. She was again thrown into prison, where she was visited by an angel, who healed and refreshed her, so that she was enabled to undergo a second trial.

Then she was cast into a lake with a great stone fixed to her body, but the angel kept her from sinking. She prayed that God would send some signal judgement upon the image of Apollo, which she was commanded to worship, and her prayers were heard, for it was suddenly reduced to ashes. This miracle was of such a surprizing nature, that three thousand of the spectators were converted to the faith. She was afterwards put into a fiery furnace, where she remained five days unhurt, but at last, that she might enjoy everlasting happiness, God suffered her enemies to put an end to her life by strangling her.

On the twelfth of August, is the feast of St. Clara, a female, much respected in the church of Rome on account of the many miracles wrought by her. It is recorded in the Roman breviary, that one day, while St. Clara was abbess of a convent, she was told that there was but one loaf of bread left for dinner, and that but a small one. But that did not in the least affect her, for she commanded it to be cut into two equal parts, one of which she gave to the friars, and the other to the nuns. No sooner had they touched the pieces of bread than they swelled into such magnitude in their hands, that there were more than sufficient for the whole convent.

The feast of St. Roach is celebrated on the sixteenth of August, and of him we have recorded in the Roman breviary, that he was born with the sign of the cross on his left side, and that as a token of his future sanctity, he would never suck but once a day when he was a child. When he was but a boy, he cured men of the plague, by only marking the sign of the cross upon them. A little dog used to bring him bread, and an angel gave him a golden table, with St. ROACH written upon it by the hand of God the Father.

September the twenty-ninth, is dedicated to the service of St. Michael the Arch-angel; and it is a high festival in the Romish church. In an old English legend, we have the following anecdote, to which nothing is added, besides that of modernizing the language. St. Michael appeared to a bishop, and bade him go to the top of a lofty mountain called Gardel, where he would find a bull tied, and there he was to build a church, for the worship of God and the Arch-angel. The bishop obeyed, but when he came to the place where the bull was tied, he found a rock on each side,

which appeared frightful, and that it would be dangerous to build a church between them. Then St. Michael appeared to a man named *Haymo*, and desired him to go and remove the rocks, and to fear nothing, for he would be with him.

This *Haymo*, who seemed to have had more faith than the bishop, went and set his shoulders to the rocks, commanding them, in the name of God and St. Michael, to depart, which they instantly did, so that the building went on. It is further related, that the sea encompassed the mountain where this church was built; but when the people went to divine service, it divided on each side, and left them a free passage. One day, as they were going to prayers as usual, there happened to be a woman in the company big with child; and the sea being stormy, the people were afraid of it returning upon them, and therefore they all returned to land, except the pregnant woman, who was taken in labour. St. Michael came to her assistance, delivered her of a child, and brought her and the infant safe to land.

October the ninth, is the feast of St. Dennis, the titular saint of France; and of whom we are told, that he and two of his companions, having refused to sacrifice to the Heathen Gods, were all beheaded in one and the same moment, but their tongues spoke after their heads were cut off. Nay, it is further added, that St. Dennis, when his head was cut off, stood upright on his feet, and taking it up in his right hand, marched off with it to the place appointed for his burial.

The first of November, is called the feast of All Saints, and so closely have the Roman Catholics imitated the Heathens, that at Rome, in the seventh century, the Pantheon, where all the Heathen gods were worshipped, was turned into a church for all the saints. It had been formerly consecrated to Jupiter and all the gods, by Agrippa, but now it is consecrated to the Virgin Mary and all the saints.

November the second is the festival of All-souls, on which day the souls of all such as are in purgatory are prayed for. This festival was not known in the church till the tenth century, and its origin was from the following circumstance. A pilgrim having been to visit the holy sepulchre at Jerusalem, returned by the way of Sicily, and while he was in that island, there happened to be an eruption of Mount Etna. This terrified him so much, that he concluded that it was the mouth of hell, for he declared that he heard the groans of those who were in torments. Full of this notion, he returned to St. Odilon, abbot of Clugny, to whom he related the whole affair, and that abbot applied to the pope to have this festival established, that by virtue of the prayers of the faithful, the souls of those in purgatory might be released.

November the twenty-second is the festival of St. Cecilia, the great patroness of music. In the Roman breviary we have the following account of her. On the marriage night, when she and her husband Valerian were left alone together in the bed-chamber, she spake to him the following words, "O sweet and most loving youth! I
" have

“ have a secret to reveal to thee if thou wilt
 “ swear to conceal it.” Valerius having taken
 an oath as she desired, she added, “ I have an
 “ angel a lover of mine, who keeps my body
 “ with the strictest jealousy. If he should in
 “ the least perceive that thou touchest me with
 “ polluted love, his fury will be stirred up
 “ against thee, and the flower of thy youth will
 “ be destroyed, but if he finds that thou lovest me
 “ with a sincere and immaculate love, and preserv-
 “ est my virginity inviolate, he then will love thee
 “ in the same manner he does me; and on all
 “ occasions express to you his favour.” To
 this Valerius answered, “ If thou wouldst have
 “ me give credit to thy words, then shew me
 “ the angel; and if I find that he is really an
 “ angel of God, I will do as thou desirest me;
 “ but if thou lovest any man better than me,
 “ I will draw my sword and slay both him and
 “ you.” She then presented him to Leoni, a
 Christian, and as soon as he was baptized, he
 saw the angel and was convinced; so that St.
 Cecilia lived and died a virgin martyr.

November the thirtieth, is the feast of St. An-
 drew, the titular saint of Scotland. He was
 brother to Peter and John the Apostles, and
 suffered martyrdom sometime in the reign of
 the emperor Nero. We are told by the Scottish
 historians, that one Regulus, a monk, brought
 some of the bones of this apostle to Scotland, about
 the middle of the fourth century, and built
 a church over them, at a place called Killrymont,
 in the eastern extremity of the county of Fife,
 and on that spot the city of St. Andrew was
 afterwards built.

On the sixth of December, is the feast of St.
 Nicholas, who is invoked by sailors in storms,
 in the same manner as Neptune was by the Hea-
 thens. We read in the legend concerning him,
 that some mariners, being in great danger at sea,
 addressed themselves to him in the following
 words: “ O, St. Nicholas, the servant of God!
 “ if the things be true which we have heard
 “ concerning thee, now help us! That so be-
 “ ing delivered from this danger, we may ren-
 “ der thanks to God and to thee.” While they
 were thus speaking, one appeared and said to
 them, “ Behold I am here, for you called me,”
 and immediately began to help them to order
 their sails and tackle, and, in a few minutes,
 the storm ceased.

As soon as the mariners came to shore, they
 enquired where St. Nicholas was, and being in-
 formed that he was in the church, they went
 into it, and, what is most wonderful, knew him
 immediately without any one having pointed
 him out. Convinced that he had wrought a
 great miracle for their deliverance, they fell
 down at his feet, and worshipped him; and ever
 since he has been the titular saint of the mari-
 ners.

On Christmas-eve, the twenty fourth of De-
 cember, a fine sword is presented to the pope,
 having a gold head, made in the form of a dove,
 and over it, a ducal coronet, made of purple
 coloured silk, and faced with ermine, having
 several jewels fixed to it. The pope fixes the du-
 cal coronet upon the point of the sword, and
 repeats several prayers, making, at the same
 time, the sign of the cross. He then blesses the

sword and coronet, in the name of the trinity
 and all the saints, after which it is sent to one
 of the Roman Catholic princes.

On Christmas-day, the pope preaches in his
 own chapel, and likewise sings high mass; this
 being one of the grandest festivals in the year.
 All the cardinals, and other great men belonging
 to the pope's court, attend that day on his ho-
 liness, and his court makes a most splendid ap-
 pearance.

December the twenty-ninth, is celebrated in
 memory of St. Thomas à Becket, archbishop of
 Canterbury, and sometime chancellor to king
 Henry II. This Thomas à Becket, was the son
 of a reputable tradesman in London, where he
 was born, 1117. Having learned as much as
 was then taught in the schools, he entered into
 holy orders, but did not rise to any preferment
 till some years after. On the death of king Ste-
 phen, 1154, Becket attended Henry II. as
 chaplain, and next year he was promoted to
 several valuable livings, and made high chan-
 cellor of England; for he, under pretence of
 suiting himself to all the king's passions, became
 the greatest favourite at court.

The king thought he could place the utmost
 confidence in him, and therefore, on the death
 of Theodore, archbishop of Canterbury, Becket
 was advanced to that see. Now it was that Becket
 pulled off the mask under which he had long
 concealed his hypocrisy, and determining within
 himself to make the clerical power superior to
 the civil, he put on the most austere habit, and
 shut himself up in solitude among the monks
 at Canterbury. The king was then in Norman-
 dy, carrying on the war against the French king,
 and Becket, that he might no longer conceal
 his ambitious intentions, sent the great seal to
 his sovereign, intimating, at the same time, that
 he could not, consistent with his character as
 a bishop, keep it any longer.

Henry was much alarmed at this part of Bec-
 ket's conduct, and the more so when he learned
 that a priest had been apprehended for murder,
 and the archbishop had reclaimed him from the
 civil courts, declaring that none but the bishop
 of the diocese could sit in judgement on a priest.
 This was such an high exertion of clerical power,
 as had never been heard of before in England;
 and the king, upon his return, finding Becket
 inflexible, called a parliament to meet at Cla-
 rendon, where an act passed, establishing the
 civil power above that of the clergy. It was
 ordained, that all the clergymen, indicted for
 crimes, were to be tried in the king's courts;
 and Becket, who refused to attend this assembly,
 was summoned to meet the next parliament at
 Northampton, 1164. It is true, he went to the
 parliament, but no sooner did he find that the
 constitutions of Clarendon were to be enforced
 than he left the assembly; and having disguised
 himself in the habit of a peasant, walked as far
 as Suffolk, from whence he returned through
 Essex, and crossing the Thames to Kent, got on
 board a ship, which carried him over to Flan-
 ders.

In this part of his conduct, he had two ob-
 jects in view: The first was to prevail with the
 pope, to issue an interdict against Henry and
 his subjects; and the second to urge the French

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king to take up arms, and invade England. In both these he was very successful; for the French king invaded the duchy of Normandy, at that time belonging to the English; and the pope issued his interdict, but through the vigilance of Henry, it was not published in England.

Henry, a man of some learning considering the times he lived in, and no stranger to the ignorance of his subjects, made several attempts to be reconciled to Becket; for had the interdict been published in England, the consequences to the king might have proved fatal: And this will appear the more probable, when we consider that the pope's interdict prohibits all the orders of the clergy from performing any of the duties of their function, nor can the laity be interred in consecrated ground.

After many consultations held between the king and Becket, a formal sort of reconciliation took place; and leaving the king at Rouen, the archbishop returned to England. Henry now thought himself extremely happy; but within a few days afterwards he learned, that as soon as Becket arrived at Canterbury, he called a meeting of his clergy, in order to put the pope's interdict in force.

The news was brought to the king while he was at supper; and, in the violence of his passion, he started up and exclaimed, "Will none of my servants rid me of this factious prelate?" Whether the king really wished that some of his attendants would assassinate Becket, is matter of doubt; because men, on account of violent provocations, will sometimes make use of words, which, upon sober reflection, they would be ashamed of. This much, however, is certain, that four knights, then present, left the king's chamber immediately, and arriving at Canterbury, on the twenty-ninth day of December, while the archbishop was attending divine service in the cathedral, they dragged him over the rails of the high altar, insisting that he should issue an order to revoke the interdict. Becket, however, was too proud to give up his pretension to clerical power; and therefore absolutely refused to comply with their request.

The knights were not to be trifled with, and therefore, in an instant, and before the whole congregation, they stabbed their swords through his heart. Nor were some of the clergy belonging to the church any more attached to Becket, than the knights; for the arch-deacon, going up to view the mangled remains of his body, seeing a sword laying on the ground, took it up, and scooping out the brains of the deceased prelate, scattered them about upon the pavement. Such was the end of Thomas à Becket, whom the Roman Catholics now worship as a saint: and, to use the words of lord Lyttelton, "From what motives he acted, must be left to the searcher of all hearts to enquire into."

Having said thus much concerning Becket, from the best records, and the most judicious Protestant historians, it may not be improper to subjoin something said concerning him by those of his own denomination; and this we do from motives of candour, leaving the reader to judge for himself.

Polydore Virgil, a popish historian, tells us,

that God, in a most miraculous manner, avenged Becket on his enemies. According to this superstitious historian, the archbishop was travelling one day through the town of Stroud, near Rochester, in Kent; and the people, who considered him as the enemy of the king, in order to put an affront upon him, had the impudence to cut off the horse's tail upon which he rode, but hereby they brought upon themselves a perpetual reproach; for afterwards it so fell out, by Divine Providence, that the whole posterity of these men, who committed the fact, were born with tails like brute beasts.

It is added, in the Romish Breviary, that a bird being taught to speak and repeat the words *St. Thomas*, happening one day to sit out of its cage, a hawk seized on it, and was going to kill it, but the bird crying out *St. Thomas*, the hawk fell down dead. From this story, which the Roman Catholics believe in the same manner as they do the gospel, they draw the following very extraordinary inference, viz. "If *St. Thomas*, heard the bird of his great grace, much more will he hear a Christian man or woman, when they cry to him for help and succour."

In some of the Roman Catholic writers we read, that Becket, in his early youth, made a vow of chastity to the Blessed Virgin; and one day, before he was archbishop, being along with some of his companions, he heard them boasting of their mistresses, and how many presents they had received from them. Becket told them that they were vain fellows; for he had a mistress far superior to any of theirs, and that she had given him a present worth more than all theirs put together. They being extremely urgent to see this most accomplished mistress, Becket ran to the church, and prayed to the Blessed Virgin to pardon the presumptuous words he had spoken of her. No sooner was his prayer ended, than the Virgin appeared to him, and having highly commended him for speaking so much in favour of his mistress, she gave him a little box, which, when he had opened, he found in it a purple robe. Becket was murdered on the twenty-ninth day of December, 1170, aged fifty-three years.

The ignorance and superstition of the people in general, were, at that time, so great, that although Henry II. was the most powerful prince in Europe, yet he was obliged to demean himself so low as to submit to be whipped naked by the monks of Canterbury, as an atonement for the death of Becket; a man who had endeavoured to strip the prince of his regal dignity, to inflame his subjects with the spirit of rebellion, and, in a word, to put all things into a state of confusion.

Of the Sacraments of the Church of Rome.

As there were only two sacraments under the ceremonial law, namely, circumcision and the passover, so there are only two mentioned in the New Testament, viz. Baptism and the Lord's supper. Circumcision was instituted to distinguish the chosen people of God from all others in the world;

world, and the passover was to put them in mind of their deliverance from Egyptian bondage. Baptism was to point out, that we are all born in original sin, and that there is a necessity for our being washed in the blood of Christ to cleanse us from all impurities; and the Lord's supper is to keep alive in our minds the sufferings and death of Christ. Such were the sacraments of the Old and New Testament, and as no others are mentioned, so Protestants consider the Roman Catholics as guilty of adding to the number of divine ordinances, without authority from scripture.

The Roman Catholics admit of the two New Testament sacraments, but they have added five more to them, and of these, including the others, we shall treat in order.

I. Baptism, which consisted originally in dipping in, or pouring pure water on the body; but to this the Roman Catholics have added many ceremonies. The water they use must be blessed by the bishop or priest, either at Easter or Whitsuntide, and every priest keeps some of it in order to have it in readiness, in case any child should be likely to die. This is the more necessary, because they believe, that if a child dies unbaptized, then he cannot be saved; and on the other hand they are clearly persuaded, that when infants are baptized, the guilt of original sin is removed. In extreme cases of necessity, any person present at the delivery may baptize the child, and this is frequently done by the midwife; but if the child lives, proof of its having been baptized must be made to the priest, who enters it in his register.

Fonts or baptistries are not of any great antiquity, for the primitive Christians, before the time of Constantine, baptized their catechumens in general in rivers, and often in the middle of the night, for fear of their persecutors. In the reign of Constantine, these fonts were set up in towns, villages, and by the sides of the highways, and this was done in order to baptize the vast number of heathens, who, in conformity with the conduct of the emperor, embraced the Christian religion; but none were set up in churches till the middle of the fifth century.

When the mother is in violent pains, and the child likely to die in the birth, if any part of it, such as a finger, hand, or foot appears, then it must be baptized on that part, if tokens of life appear in it. If it is born and lives, it must be re-baptized by the priest, but if after this partial baptism in the act of delivery, it happens to be still-born, then it is to be buried in consecrated ground.

A monster, whose shape does not resemble that of a human creature, must not be absolutely baptized; for the priest speaks conditionally thus, "If thou art a man, I baptize thee, &c." No persons are admitted to be godfathers or godmothers if they are heretics, excommunicated, or have neglected to come regularly to confession and mass.

The following is as nearly as possible the form used in baptism. The priest having washed his hands, and put on his surplice and purple stole, he walks to the church, attended by his clerk, where the persons, who bring the child to be baptized must be in readiness, waiting for him. He first asks the sponsors what sex the child is of they present to the church? Whether they are its true godfathers and godmothers? If they are resolved

to live and die in the true Catholic faith? And what name they intend to give it? Having received answers to these questions, he delivers an exhortation to the godfathers and godmothers, with regard to the devotion that ought to accompany the ceremony, and calling the child by the name given it, asks what doest thou demand of the church? To which the godfather answers, faith. The priest adds, what is the fruits of faith? The godfather answers, eternal life. The priest goes on.

If you are desirous of obtaining eternal life, keep God's commandments; thou shalt love the Lord thy God with all thy heart, &c. After which he breathes three times upon the child's face, saying, come out of this child, thou evil spirit, and make room for the Holy Ghost. This being done, he makes the sign of the cross on the child's forehead, and afterwards on his breast, repeating, at the same time, receive the sign of the cross on thy forehead and in thine heart; whereupon the priest takes off his cape, and repeats a short prayer, laying his hand gently on the head of the child. He then blesses the salt if it was not blessed before; which being done, he takes a little of it, and puts it into the child's mouth, saying, at the same time, receive the salt of wisdom. He then repeats another prayer, after which he puts on his cape, and commands the prince of darkness to come out of him who is to be baptized. The priest then lays the end of the stole upon the child, and laying hold of the swaddling cloaths by one corner, he once more commands the devil to depart out of the child; after which he puts his thumb in his mouth, and having dipped it in spittle, rubs it over the mouth of the child.

The next thing is to strip the child naked on the upper part of his body, while the priest is preparing the holy oils. The godfathers and godmothers hold the child over the font, with the face towards the east, while the priest, calling it by its name, asks it whether it is willing to renounce the devil and all his works? To this question one of the godfathers answers in the affirmative, upon which the priest takes some of the baptism water, which he pours thrice on the child's head in the form of a cross, mentioning at each time, one of the persons in the ever blessed trinity. He then anoints the top of the child's head in the form of a cross, with the sacred oil, and puts over it a piece of white linen, to denote that it is cleansed from all impurities. The ceremony is concluded by the repetition of several prayers, by the priest and his clerks, after which the child is taken home to be brought up in the Catholic faith. It is certain, that some of these ceremonies were used in the primitive times, but not till Christianity had lost much of its original purity by the introduction of Pagan rites and ceremonies.

II. Confirmation. That confirmation could not be a sacrament in the Christian church, will appear evident to every one, who will consider that it was no more than a continuation of the sacrament of baptism. As baptism was originally by immersion, so we find, that in succeeding ages, sprinkling was used; but this was, when superstition began to creep into the church, and in such cases as immersion was considered necessary,

so those who were only sprinkled, were obliged to appear before the bishop to make it appear that they had been baptized. Their sponsors were obliged to appear along with them, and certify to the bishop, that they had constantly attended divine service, and were in all respects Catholic Christians. Thus a ceremony originally necessary to preserve inviolate the purity of the Christian church, has been made use of by the Roman Catholics to establish a system of superstition, and contrary to the design of the antients, it has been made a sacrament.

All those who are to be confirmed, must attend early in the morning, fasting, because it is supposed that the Holy Ghost descended upon the apostles, before they had partaken of any refreshment. The bishop, before he begins the confirmation, goes to his private devotions, washes his hands, puts on his white garments, and then turns himself to the candidates, who stand in the same order as at baptism, the boys on the right and the girls on the left. He then sits down, and the candidates kneel before him; but if they are numerous, then the bishop stands up, and the candidates stand on the steps of the altar, supported by their godfathers and godmothers. The bishop asks the name of each candidate, which must be registered, after which he dips the thumb of his right hand into the holy oil, and makes the sign of the cross upon their foreheads, giving a gentle blow on the cheek to each person confirmed, saying, peace be with you. Immediately after, the forehead of the person confirmed is covered with a slip of linen, and then the bishop says, I confirm you in the name of the Father, of the Son, and of the Holy Ghost. The ceremony ends by the bishop's pronouncing the blessing, not only on those who are confirmed, but likewise upon all the congregation present, who receive it from his lordship with as much pleasure as if it was a passport to heaven.

III. The third sacrament is that of the eucharist, acknowledged by Protestants, and in some manner idolized by the Roman Catholics. The word eucharist signifies thanksgiving, and no name can be more applicable to that sacred ceremony in which Christians commemorate the sufferings of that Redeemer who laid down his life for them, and by whose active and passive obedience, a way of salvation has been opened for sinners, so as to bring glory to the Divine attributes, and make offenders eternally happy. Happy for Christians, had they continued to attend to the duties incumbent on them, concerning this sacrament, without running into superstition on the one hand, or infidelity on the other. Some of the modern Protestants have paid too little regard to this sacrament, but the Roman Catholics of whom we are now treating, have run into the opposite extreme.

It is necessary to observe, that the antients, before the time of Constantine the Great, never believed in the real presence, nor indeed was it universally acknowledged by the church, till after the tenth century, as appears from the celebrated book, written on that subject, by *Bertram*. However, the real presence, or doctrine of transubstantiation, makes now a capital article in the church of Rome, and must for ever divide them from

Protestants. It is one of the strong engines by which clerical power is supported; for who among the vulgar (as lord Lyttleton says) would not reverence the man who, by mumbling over a few prayers in Latin, can in a moment change the nature of a wafer, and make it the real body and blood of Christ?

We have already taken notice of the sacrament of baptism, as acknowledged both by Roman Catholics and Protestants; we have likewise attended to confirmation, and now we must proceed to the eucharist. Every genuine Roman Catholic ought to communicate three times in the year, but an indulgence is granted to some, so as they communicate only once, and if that is neglected, they are to be considered as infidels, and denied the privilege of Christian burial.

In the Roman Catholic church, when a person grown up to years of maturity, desires to partake of the communion, or in other words, to eat the body and blood of Christ, he is first to confess his sins to the priest, and receive absolution, which is granted upon condition of his performing some acts of penance. All this being complied with, the communicant comes to the chapel, and attends mass, after which he puts a ticket into the hand of the priest, who is thereby convinced that he is not an impostor, but the same person whom he confessed. This part of the ceremony being over, the communicant kneels down before the rails of the altar, and the priest, having repeated what is commonly called the canon of the mass, takes the chalice in his hand, and approaches the rails of the altar.

Having repeated several prayers, he puts his right hand into the chalice, and takes out a wafer steeped in wine, which he gives to the communicant, saying, this is the body of our Lord Jesus Christ, given to preserve thy soul and body into everlasting life, eat of it in faith, with thanksgiving. The communicant is to swallow the wafer, as the body and blood of Christ, and he is not to taste any victuals, nor even to spit, till he thinks it is dissolved on his stomach.

It is next incumbent on him, according to the laws of the church, that he should do something for the poor, and for that purpose he gives some money to the priest, who either keeps it for himself, or bestows it according to his discretion; for in all such cases, the priests are to be sole judges, nor can the laity in the least interfere with them. Indeed, were the laity to interfere with the priests, there would be an end of all clerical authority, and men of knowledge, endowed with rational faculties, would be considered as no better than heretics, or infidels.

When the Roman Catholics return from the communion, they are not to sit down to victuals till they have returned to their closets and repeated several prayers, after which they sincerely believe that all their sins are forgiven, till they have contracted a new account, and made a second confession.

As it sometimes happens that persons are not able to attend the church, so, on such occasions, either the priest of the parish, or one of his clerks carries the eucharist to the infirm person, who first confesses his sins and then receives it. Wafers are always kept consecrated for this purpose, and

as the priest receives his fees, so he cannot have any reasonable objection against attending his duty.

Every Roman Catholic believes, that in the sacrament of the eucharist, he eats the body and blood of Christ; and as the greatest number of learned men in France are deists, so they have not failed to play upon this circumstance with all the force of wit, scurrility and satire. The Marquis de Argens did much in his Jewish letters towards ridiculing this nonsense, but none can come up to Mr. Hume's account of the natural history of religion, a work which a heathen would blush to peruse, and which a Christian would abominate. Mr. Hume, not contented with all that had been formerly told us concerning the doctrine of the real presence, introduces a story which would have done much honour to himself had it not been that it was in the most servile manner copied from Voltaire. It is well known what regard the late Mr. Voltaire had for the Roman Catholics in France, and therefore he made a proper advantage of it, in order to support his hypothesis, and establish the doctrine he contended for.

Hume tells us, that when he was at Paris, which is false, because Voltaire had asserted the same before him,) that in 1682, the Russian ambassador being at that time in Paris, he had a young man in his train, a member of the Greek church; and the Jesuits, ever anxious to make proselytes, prevailed upon this young man to be baptized in the Roman Catholic church. The youth being initiated into all the mysteries of popery, great rejoicings were made, in consequence of such a valuable acquisition to the Catholic church, and the young Russian being called before some of the French nobility, the Jesuits who had converted him, asked him how many gods there were? The novice answered, there was not any god, for, said he, I eat him on Easter-Sunday.

Indeed, the Roman Catholics, especially their priests, have met with several rebuffs of a similar nature, which is not much to be wondered at, when we consider that a wafer, composed of flour and water, is apt to be eaten up by mice and rats, and yet this is the body of Christ. To commemorate the death of our Divine Redeemer, is a duty binding upon us as Christians, but we are not to carry this into the service of superstition. Those who love God, will honour him in all the appointments of his divine ordinances; but they will never carry things to such extremities as to darken the glory of the everlasting gospel, by substituting in place thereof, superstition, idolatry, and all those things that can degrade the nature of man, and make him in the eye of unprejudiced reason, sink beneath the dignity of his character.

But the most remarkable part of this ceremony is the *Viaticum*, or provision for a journey, by which we are to understand, the administration of the sacrament of the eucharist, to those who are at the point of death. In such cases, the priest attends with his wafers, and if the sick person cannot swallow the whole of the host, a small bit is put into his mouth, and some liquid given him to force it down. If the patient is so sick

that he throws up the wafer, then all the scattered particles must be gathered together, and put into a clean vessel, carried to the church, and put into a sacred place, till such time as they are corrupted, when they are to be cast into the sacristy, a kind of shallow well, narrow at the top, and it must be locked up, so that nothing profane may enter into it. This sacristy is generally behind the altar, and all consecrated things that have been spoiled by accident, are thrown into it. The priest must take care not to give the viaticum to those who are troubled with a continual coughing, lest some accident should happen to the host.

If the sacrament is to be carried publicly to the sick person, the rector of the parish gives notice to the people by the ringing of a bell, and, in general, the greatest part of them attend with all the marks of sincere devotion. Being assembled, the priest washes his hands, and then puts on his surplice and stole, and goes to the altar, where he opens the tabernacle and takes out the host. He then goes under a canopy, holding the host tied up in a scarf, and a clerk, with a lighted taper, walks before him, with two other clerks, one carrying the holy water, and the other the ritual in one hand and a little bell in the other. These are followed by several persons bearing torches, and lastly comes the priest under the canopy, carrying the host raised up to his breast.

When he comes into the apartment of the sick man, he wishes peace to all those who live in the house, and then a table is spread over with a fine linen cloth, upon which the host is placed, which he and all present adore and worship. He then sprinkles the sick person, and also the room, during which time several anthems are sung suitable to the occasion, and all these are in Latin, which the people in general do not understand.

After this he takes out the wafer from the box, in which it is inclosed, and puts it into the mouth of the sick man, who receives it with all the marks of devotion. If the priest is sent for to attend a person afflicted with the plague, he must go within nine or ten paces of the house, taking care to stand in such a manner as the wind may be on his back. There he takes out the consecrated wafer, which he puts between two common ones, and after having wrapped the whole up in a sheet of clean paper, he lays it on the ground and covers it with a stone to secure it from the wind. This being done, the nurse who attends the infected person, comes and takes up the wafer after the priest has repeated the prayers usual on such occasions.

We shall conclude this account of the eucharist with the following passage, from an ancient English author, and which we have faithfully translated into the modern language. This will appear the more necessary, when we consider that there are but few in the present age who can read the old language, and if they could, they have but few opportunities of getting at the originals. The whole passage runs thus:

There was an earl of Venice, whose name was Sir Ambright, who had the most sacred regard for the sacrament of the altar, and paid it all the reverence and respect in his power. Being taken extremely ill, he longed for the blessed wafer, not

doubting but he was at the point of death; but he was afraid, lest he should vomit it up. This consideration afflicted him much, and he lamented greatly to those who attended him. After some time spent in lamentation, he desired them to make clean his right side, and cover it with a seare cloth, in which was to be inclosed the body of God. His request being complied with, he spoke to the host as follows: "Lord! thou knowest that I love thee with all my heart, and would be willing to receive thee with my mouth, if thou would only grant me such a privilege; but because the nature of my disorder is such, that I cannot lay thee on the place which is next to my heart, and thereby display all the love I have for thee; O God! have mercy upon me, and accept my sincerity, for what could not be done consistent with my present bodily indisposition." Upon this a notable miracle was wrought; for no sooner had he repeated the prayer, than in the sight of all present his side opened, and the host went in, after which he died. In the same antient manuscript, we read of something almost as miraculous as what has been already related.

Near Exmouth, in Devonshire, was a woman that lay sick, and none of those who attended her, had any hopes of her recovery. Under such alarming circumstances they sent for a holy man, who lived in the neighbourhood, to hear her confession, and grant her absolution for all her sins. As soon as the pious priest had received the invitation, he went to the church, and took God's body along with him in a box of ivory, which he put into his bosom, and went to the chamber where the sick woman lay.

But, as in his way thither, he had a large forest to cross, in which was a fine meadow, it happened, that while he was contemplating the beauties of creation, the box fell out of his bosom to the ground, which he did not perceive; so that when he came to the dying woman, he asked her if she would be *Housed*, that is, if she would be confessed. The woman answered in the affirmative; but the priest putting his hand into his bosom, could not find the box: Upon that, he told the woman he would go and seek for God's body, which he had lost somewhere by the way, owing to his carelessness and simplicity.

Accordingly he returned to the meadow in the forest, and seeing a willow tree, he cut off one of the branches, which he made into a rod; and having stripped himself naked, whipped himself in such a manner, that the blood ran down from every part of his back. While he was whipping himself, he said, "O thou simple man! why hast thou lost thy Lord God, thy maker, thy former, thy creator?" When he had thus beaten himself, he put on his cloaths, and walked on for a considerable time, till he saw a pillar of fire reaching from earth to heaven. Being dreadfully astonished at such an apparition, he prayed to God, who gave him encouragement to approach it; and there he found the consecrated wafer fallen out of the box and laying upon the grass: The light was so transparent, that it resembled the sun at noon day; and it reached from the consecrated wafer, in

one continued stream, till it mounted to heaven.

At that time there were several beasts grazing in the meadow, and they were so much affected with the apparition, that they came and kneeled round the body of our Lord, all except one black horse, who kneeled but on one knee. The priest, perceiving the obstinacy of the horse, said unto him, "If thou be a beast that can speak, I charge thee, in God's name here present in the form of bread, to tell me why thou kneelest but on one knee." The horse answered, "I am a fiend of hell; and although I can, yet I will not kneel, but I am formed contrary to my own inclination; for it is written, that every knee shall bow to the name, and the honour of Jesus Christ." Then said the priest, "Why art thou like a horse? To this the fiend, in the shape of the horse, answered, "I am made like a horse that people might steal me, and several have been already hanged for me." Then said the holy priest, "I command thee, by God's flesh and blood, that thou go into the wilderness, and remain there, never to distress any Christian more." The priest then went to the woman with the blessed sacrament, which she received, and, within a few minutes after, she went into everlasting happiness.

However ridiculous, some part of the above narrations may appear to Protestants, who live in this enlightened age and nation, yet we can assure them, that they are believed by all the devotees in the church of Rome. Here a most shocking infatuation takes place in the human mind; for because miracles were wrought in an age when they were necessary towards the promulgation of Christianity, so we find that such is the weakness of many people, that they expect the same miraculous power should be exercised after the causes are removed. This is a sort of reasoning which does not deserve a serious confutation, for what man of common sense would presume to prescribe rules for the Divine Being, who gives no account of his ways. Indeed, we could wish that our readers would attend to the doctrine of miracles; and when they call in the aid of human reason, let them never forget that there is no such thing as infallibility in this world. Men may be learned, but men may be deceived.

The learned and pious Dr. Doddridge has defined a miracle in the following manner: "A miracle, being in itself-supernatural, no person can form a proper notion of it till he has consulted the course of nature." The meaning is (if there is any meaning in the words) that men must first comprehend every thing in nature, before they can tell what is supernatural. Now here is an error laid down as a fundamental principle; for common experience daily teaches us, that even natural things are, in many respects, supernatural to us, because they are beyond our comprehension. According to Dr. Doddridge's manner of reasoning, there can be no miracles at all; for nothing is to be considered as miraculous till the whole course of nature has been thoroughly understood. This, however, is what cannot take place in this lower world; for men's understandings are so much circumscribed, that instead of being able to comprehend supernatural things, they

they seldom thoroughly know those that are natural.

The God of nature is the God of providence; and when men cannot comprehend his works, they should be silent. To acknowledge that God is able to work miracles, is a tribute due from man; to say that he is not, is to deny that he is the universal Lord of creation and providence. We shall therefore lay before the reader, what has been said by the wisest, the best, and the most pious men on this subject, whether in antient or modern times.

It has been much controverted, whether true miracles can be worked by any less power than the immediate interposition of God; and whether, to complete the evidence of a miracle, the nature of the doctrine, pretended to be proved thereby, is necessary to be taken into consideration or no. In respect of the power of God, and the nature of the things themselves, all things that are possible at all, are equally and alike easy to be done. It is not therefore a right distinction, to define a miracle by any absolute difficulty in the nature of the thing itself; it is at least as great an act of power to cause the sun to move at all, as to cause it to stand still at any time: Yet this latter we call a miracle; the former, not.

What degrees of power God may reasonably be supposed to have communicated to created beings or subordinate intelligences, is not possible for us to determine. Therefore a miracle is not rightly defined to be such an effect as could not have been produced by any less power than the Divine Omnipotence. There is no instance of any miracle in scripture, which to an ordinary spectator would necessarily imply the immediate operation of original, absolute, and underived power. All things that are done in the world, are done either immediately by God himself, or by created intelligent beings; matter being not at all capable of any laws or powers whatever. So that all those things, which we say are the effects of the natural powers of matter, and laws of motion, are properly the effects of God's acting upon matter continually and every moment, either immediately by himself or mediately by some created intelligent beings. Consequently, there is no such thing as what men commonly call the course of nature, and the power of nature. It is not therefore a right distinction, to define a miracle to be that, which is against the course of nature: it is no more against the course of nature for an angel to keep a man from sinking in the water, than for a man to hold a stone from falling in the air, by overpowering the law of gravitation; yet the one is called a miracle, the other not so.

Those effects, which, upon any rare and extraordinary occasion, are produced in such a manner, that it is manifest, they could neither have been done by any power or art of man, or by what we call chance; these undeniably prove to us the immediate and occasional interposition either of God himself, or at least of some intelligent agent superior to man. Whether such an extraordinary interposition be of God himself, or of some good, or of some evil angel, can hardly be distinguished certainly, merely by the work or miracle itself: because it is impossible for us to know with any certainty, either that the natural power of good or evil angels extends not beyond certain limits, or that God always restrains them from

producing such or such particular effects. It is not therefore a right distinction, to suppose the wonders, which the scripture attributes to evil spirits, to be meer sleights or delusions.

The only possible ways, by which a spectator may certainly and infallibly distinguish, whether miracles be the works, either immediately of God himself, or of some good angel employed by him; or whether, on the contrary, the miracles be the works of evil spirits are these: If the doctrine attested by miracles, be in itself impious, or manifestly tending to promote vice; then, without all question, the miracles, how great soever they may appear to us, are neither worked by God himself, nor by his commission. If the doctrine, attested by miracles, be in itself indifferent, and at the same time, in opposition to it, and in proof of the direct contrary doctrine, there be worked other miracles, more and greater than the former; then that doctrine, which is attested by the superior power, must necessarily be believed to be divine. This was the case of Moses and the Egyptian magicians. The magicians worked several miracles, to prove that Moses was an impostor: Moses worked miracles more and greater than theirs: therefore it was necessarily to be believed, that Moses's commission was truly from God. If, in the last place, the doctrine, attested by miracles, tends to promote the honour and glory of God, and the practice of righteousness among men; and yet nevertheless be not in itself demonstrable, nor could without revelation have been discovered to be actually true; and there be no pretence of more and greater miracles, to contradict it; (which is the case of the doctrine and miracles of Christ:) the miracles are unquestionably divine, and the doctrine must without all controversy be acknowledged as an immediate and infallible revelation from God.

From these few, clear, and undeniable propositions it follows; first, that the true definition of a miracle, in the theological sense of the word, is this; that it is a work effected in a manner unusual, or different from the common and regular method of providence, by the interposition either of God himself, or some intelligent agent superior to man, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person. And, if a miracle so worked be not opposed by some plainly superior power, nor be brought to attest a doctrine either contradictory in itself, or vicious in its consequences; that doctrine must necessarily be looked upon as divine, and the worker of the miracle entertained as having infallibly a commission from God. Secondly, that the pretended miracles of Apollonius Tyanæus, Aristæus Proconnesius, and some few others among the Heathens, even supposing them to have been true miracles (which yet there is no reason at all to believe, because they are very poorly attested, and are in themselves very mean and trifling, as has been fully shewn by Eusebius in his book against Hierocles;) yet they will prove nothing at all to the disadvantage of Christianity: because they were worked, either without any pretence of confirming any new doctrine at all; or else to prove absurd and foolish things; or to establish idolatry, and the worship of false gods; consequently they could not be done by any divine power and authority.

The suitableness and efficacy of miracles, to prove a Divine revelation, appear from hence that the world has ever expected (as Dr. Jenkins remarks) that God should reveal himself to men by working somewhat above the course of nature. All mankind have believed, that this is the way of intercourse between heaven and earth; and therefore there never was any of the false religions, but it was pretended to have been confirmed by something miraculous. If it be enquired, why the miraculous gifts bestowed upon the first preachers of Christianity, were not continued to the church, but ceased in after ages; the answer is plain: because the power of working miracles being given for the establishment of the Christian religion in the world, by convincing men of its truth and authority; when this purpose was effected, miracles were no longer necessary, and those miraculous gifts ceased, with the reason for which they were bestowed. The learned Mr. Dodwell, in an historical account of miracles from the times of the apostles, through the ages next succeeding, has shewn, that they were always adapted to the necessities of the church, being more or less frequent as the state and progress of the Christian religion required; till at last they wholly ceased, when there was no longer any need of them. And this will seem the more reasonable, if we consider, first, That miracles, by becoming common, would loose their design and end, and the very nature of miracles; and secondly, that a perpetual power of miracles, in all ages, would give occasion to continual impostures, which would confound and distract men's minds, and make the true miracles themselves suspected.

We shall here insert two curious remarks; one from Lord Bacon, the other from Acofta. Lord Bacon observes, that there was never a miracle wrought by God to convert an atheist, because the light of nature might have led him to confess a God. But miracles are designed to convert idolaters, and the superstitious, who have acknowledged a deity, but erred in the manner of adoring him; because no light of nature extends to declare the will and true worship of God. Acofta, enquiring into the cause, why miracles are not wrought by the present missionaries for the conversion of heathen nations, as they were by the Christians of the primitive ages, gives this as one reason; that the Christians at first were ignorant men, and the Gentiles learned; but now on the contrary all the learning in the world is employed in the defence of the gospel, and there is nothing but ignorance to oppose it; and there can be no need of farther miracles in behalf of so good a cause, when it is in the hands of such able advocates, against so weak adversaries.

IV. The fourth sacrament in the church of Rome is penance, which although in some measure observed in the early ages of the church, yet it was not then considered as necessary to salvation, nor did it receive the name of a sacrament till after the sixth century. Before a person can be enjoined penance, he must make an open confession of his sins, for that lays the foundation of all the ceremonies that are to follow in the act of absolution. The penitent or penitents having confessed their sins, are ordered to attend next Sunday at the church, and on such occasions they

are dressed in cloaths made of goats hair, that their bodies may be mortified as much as possible.

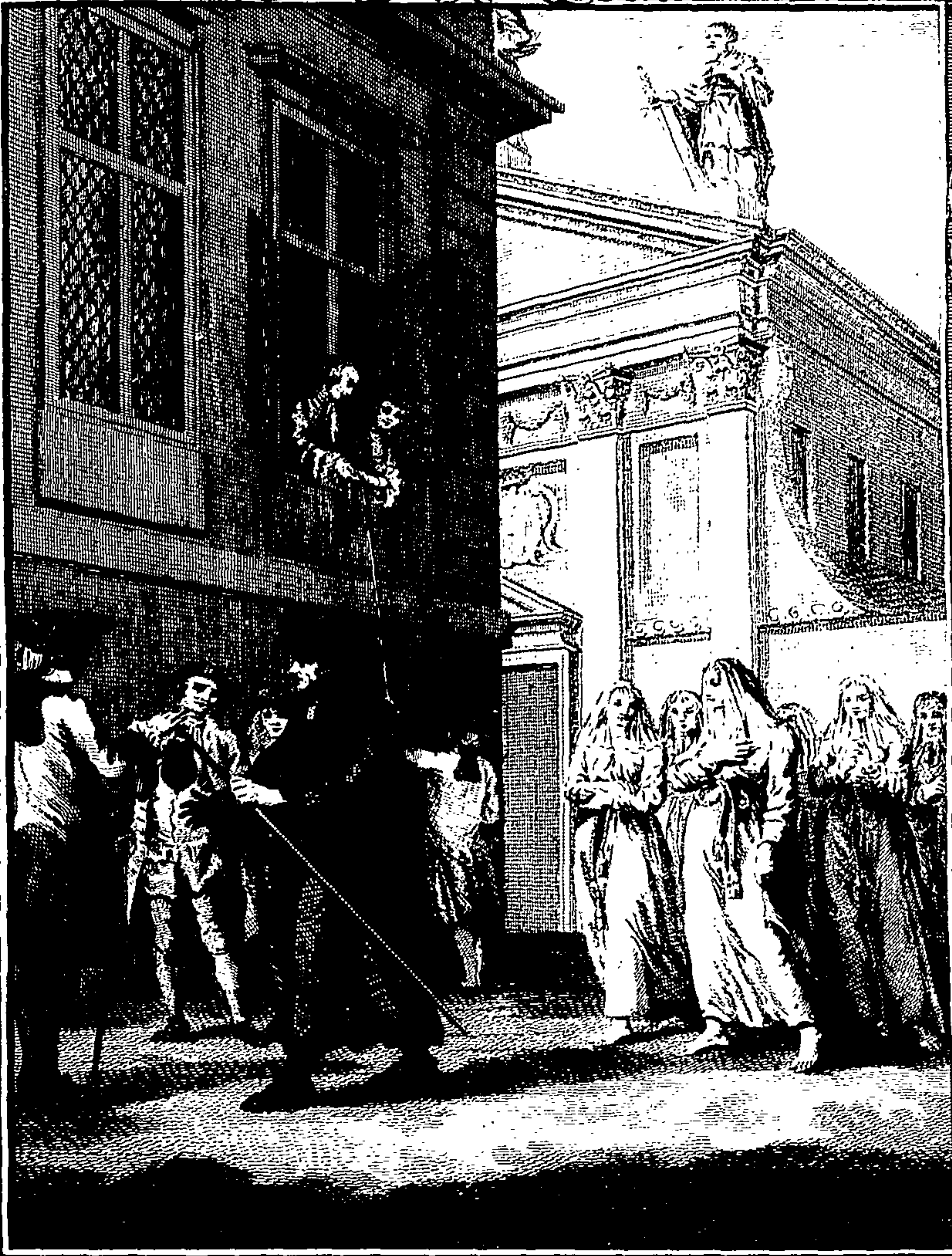
In this habit they approach the altar, and with a loud voice, beg that their sins may be forgiven. If the penitents have been guilty of very gross sins, to incur the sentence of excommunication, then the priest leads them to the door of the church, and says to them, "You are turned out of the church for the sins you have committed, in the same manner as Adam was turned out of Paradise, because of his disobedience." At the same time, he enjoins them a very severe penance, and shutting them out, returns to the church.

If the penitents have not been guilty of such gross sins as subject them to excommunication, then the priest enjoins them their penance, and leads them to the left side of the church door, where they must remain during divine service, once every Sunday and holiday, till they have given the utmost satisfaction to the church. When the penitents, whether excommunicated or not, have complied with every thing enjoined, they return back to the bishop or his deputy, with a certificate signed by the rector of the parish, to prove that they have fulfilled it, after which they proceed to the reconciliation with the church. A day being appointed for this purpose, the penitents come to the door of the church, in order to receive absolution, and they must kneel down on their knees, holding lighted tapers in their hands. If the penitent is a man, he must have on his cloaths of goats hair, or something similar, and if a woman, she must be veiled. The priest being dressed in his robes, goes up to the altar before mass begins, and gives notice to the people, that A. B. C. D. mentioning their names, are to be reconciled to the church, and he exhorts the whole congregation to pray for them.

Prayers being ended, the priest goes to the church door, and makes a long exhortation to the penitents, which being over, he takes them by the hand, and leads them into the church. This is the form with common penitents, but in case they have been excommunicated, he then, before he reunites them to the body of the faithful, sits down and puts on his cap. After this, he repeats the fifty-first psalm, while the penitents kneel at his feet along with the congregation, and at the end of every verse, the priest strikes the penitent on the shoulder, with a short stick, or a whip made of cords.

When an excommunicated person dies unab-solved, enquiry is made whether he gave signs of sincere repentance, and whether it may be proper to absolve him, in order to give him Christian burial. If it appears that he died a sincere penitent, the priest puts on a black robe over his surplice, and in the most mournful manner walks towards the corpse. There the priest repeats the fifty-first psalm, and at the end of each verse strikes the body of the deceased, calling upon him to answer to the questions proposed, and as he cannot do that, it is taken for granted, that the Divine Being is satisfied, and the priest pronounces the absolution. By absolution, the penitent is received into the body of the Catholic church, all the members of the congregation are obliged to acknowledge him as a brother, and whatever were his crimes before, they are to be entirely

Engraved for D. HURD'S Religious Rites and Ceremonies of All Nations.



PROSTITUTES of NAPLES,

*who having become penitent in the
CHURCH of ROME, are making
a public procession to excite the
Compassion of the Charitable.*

members, then the parts next to them are to be anointed, and these are the general parts of the ceremony, but we shall describe them more particularly.

The priest must prepare seven balls of cotton, or some such matter, to wipe those parts which are to be anointed with holy oil, and he must have some crumbs of bread to rub his fingers, with water to wash them, a napkin to wipe them, and a taper to light him during the ceremony. Before he goes to the sick person, he must sanctify himself by prayer, after which he must wash his hands, put on a surplice and the purple stole. He must cover the vessel containing the holy oil, with a purple veil, and put it in a bag of the same colour. In this manner he is to carry it to the house of the sick person, and if it is at a considerable distance, he is not to put on his surplice and stole till he comes to the door. The priest must be attended by his clerk, who is to carry the cross without a staff, the vessel with the holy water, the sprinkler, and the ritual; they must not ring the little bell by the way, but the priest is to continue repeating prayers for the sick person.

When he enters the house, he repeats the ordinary salutation "Peace be to this house, and to all that dwell therein." After having taken off his cap, and set the vessel with the holy oil on the table, he gives the sick man the cross to kiss; and then sprinkles the whole apartment with holy water, repeating, at the same time, some prayers, and singing an anthem suitable to the occasion. He exhorts the sick man to make a free and unreserved confession of his sins, telling him, that if he conceals any thing, the sacrament of extreme unction will avail him nothing. If the sick person discovers signs of deep contrition, the priest shall grant him absolution, and repeat several prayers in the ritual. Before they begin to anoint him, all the persons present fall down on their knees, and while the priest is going through with the ceremony, they are to repeat the penitential psalms and litanies for the happiness of the sick person's soul.

The priest dips the thumb of his right hand into the oil, and anoints each part in the form of a cross, pronouncing words, at the same time, suitable to the ceremony. The clerk holds the lighted taper and a basin, containing the balls of cotton. The priest begins by anointing the right eyelid, and then the left, repeating the following words, "May God, by this holy anointing, and by his most gracious mercy, pardon all the sins you have committed by the eyes." He then wipes off the oil from the eyes, and proceeds to anoint the ears, repeating nearly the same words as before. From the ears he proceeds to the nostrils, and then to the mouth, and so on till he comes to the feet.

The anointing being over, the priest rubs the oil from off his fingers, and afterwards washes his hands. The crumbs of bread with which he rubbed his fingers, and the water with which he washed them, must be thrown into the fire, and the balls of cotton that have been used in anointing, are carried into the church, where they are burnt, and the ashes thrown into the sacarium. The anointing being ended, the priest repeats some prayers, which are followed

by an exhortation to the sick; after which he leaves the crucifix on the sick man's bed, and returns home. If he happens to live till next day, the priest is to visit him, and keep up his spirits, by putting him in mind of the heavenly bliss and glory of God. Such is the sacrament of extreme unction as administered to dying persons of the Roman Catholic religion; and here we may observe, that it is borrowed partly from the Jews and partly from the Heathens; for in most of those ceremonies enjoined in the law of Moses, oils and anointing are mentioned; but particularly when any person was set apart to an office. Thus Christ was said to be anointed with the oil of gladness, and that ceremony was used when kings were crowned, and priests consecrated. In the writings of the Heathens we have many instances of anointing with oil, and on many different occasions; and thus the Roman Catholics, having mixed the Jewish and Heathen customs and ceremonies together, of both they have formed a sacrament.

VI. The sixth sacrament in the Roman Catholic church, is marriage, an institution as old as the creation of our first parents, and designed to promote the happiness of both sexes, by being mutual helps to each other. Our Saviour once honoured a wedding with his company, and although under the Old Testament a plurality of wives were allowed, yet under the Christian dispensation no such permission is granted, it being strictly commanded that every man should have his own wife, and every woman her own husband.

In Roman Catholic countries, the banns must be published three times in the church, and it must be in those places where the parties have dwelt so long, that their characters may be publicly known. If the man and woman live in different parishes, they must publish the banns in both at the same time. The general impediments to marriage are errors in opinion, heresy, and vows of chastity; and besides these, gross immoral actions, such as idolatry, fornication, drunkenness, and, in a word, all those vices which are a dishonour to society.

It is enjoined in the Romish ritual, that marriage shall not be celebrated except on working days; and the reason assigned is, that as there is most commonly feasting and drinking on such occasions, it is not proper that it should be on Sundays, or holy days. But however rational this order may appear to those who treat with respect all those times set apart for public worship, yet this much is certain, there is more mirth, feasting, and all sorts of diversions in Roman Catholic countries than among any Protestants, and these are practised on Sundays and holy days. It is required of those who are to be married, that they understand the Christian religion; that is, that they be able to repeat their catechism, to count their beads, and say the prayers used on such occasions.

When the parties to be married come into the church, the priest, attended by his clerks, go up to the altar, dressed in their surplices, one of them carrying the ritual, and another a basin to put the ring in, which is to be blessed. The priest, having repeated the usual prayer for the couple who are to be married, comes to the lower step of the altar, the man standing on the epistle

epistle side, and the woman on the gospel side, so that the man stands at the woman's right-hand, having the relations and witnesses behind them; then the priest asks their names and surnames, which is only a piece of formality, because he knows their names before, they being entered in his register, after the publication of the banns. He asks both parties whether they are willing to enter into the marriage state, and they answering in the affirmative, the priest puts off his cap, and taking them by the hands, says, "I join you together in marriage, in the name of the Father, the Son, and the Holy Ghost." At the same time he makes the sign of the cross upon them, and sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it with holy water in the form of a cross, after which he gives it to the man, who puts it on the finger of the woman.

The young couple then make an offering of some money to the priest, who repeats several prayers, and exhorts them to live together in discharging the duties incumbent upon them to each other. The ceremony ends here, if the new-married couple are poor, but when they are rich, or reputed to be so, then the priest goes home with them, and blesses the nuptial bed. This he does by perfuming it with incense, and sprinkling it with holy water; and if the parties are young, he prays that they may multiply their offspring; but if they are so far advanced in years as to leave no hope for that, then he prays that they may live peaceably together, and become mutual helps to each other. It is certain, that some of these ceremonies have been borrowed from the Jews, particularly that of wishing the bride to be the happy mother of many children; for barrenness among those people is considered as a base reproach. This may serve to shew, that the promise made to our first parents, that the seed of the woman should bruise the head of the serpent, had made a deep impression on their minds, for as it was not foretold who was to be the mother of this glorious person, so every woman might have a right to expect that it was herself.

VII. The seventh and last sacrament in the church of Rome, is orders, or the consecration of priests to the clerical office. Ministers of the gospel were, from the apostolic age, ordained by the imposition of hands and prayer, with a charge to them to attend to their duty as servants of Jesus Christ. But no sooner had the Roman emperors embraced the profession of Christianity in a public manner, and settled upon the Christian bishops the revenues of the Pagan priests, than a new change took place. The successors of the meek and humble Jesus, who, while in this world, had no where to lay his head, became grand and imperious as soon as they were possessed of riches. Hence the origin of those numerous distinctions which have since taken place in the church of Rome, with all the ridiculous and pompous ceremonies attending them.

All those who are to enter into holy orders, are obliged to live single, and previous to their ordination must produce a certificate that they have not been guilty of any gross immoralities. For this purpose, a declaration is made in the

church three different Sundays, previous to their being ordained, that all those who have any objections to make, may come and declare them before the arch-deacon, the chancellor, or their officials.

The first part of the ceremony in ordination, is the tonsure, which seems to have been borrowed from the practice among the Jews, in consecrating Nazarenes. The candidate for the tonsure presents himself in a black cassock before the bishop, with a surplice hanging on his left arm, and a lighted taper in his hand. He kneels down, while the bishop, in a standing posture, covered with his mitre, repeats a prayer, and several verses out of the scripture, suitable to the ceremony. This being done, the bishop sits down and cuts five different parts of hair from the head of the young man who comes to be ordained, during which time, the young candidate for orders says, "The Lord is my inheritance." The tonsure being thus performed, the bishop takes off his mitre, and repeat a prayer over the person who has been thus tonsured, and the choir sing an anthem relating to the sacred order of priesthood.

The bishop then repeats a prayer, and in the middle of it turns himself to the person who receives the tonsure. He afterwards puts the surplice upon him, repeating, at the same time, "May the Lord cloath thee with thy new name." This part of the ceremony being over, the candidate presents a wax taper to the bishop, who gives him his blessing.

When the bishop ordains a door-keeper, or sacristan, he gives him the keys of the church, and while the sacristan touches them, the bishop says to him, "Remember that you are to give an account unto God of whatever these keys shut up." This being done, the arch-deacon gives the door-keeper full power to exercise his office, by causing him to open and shut the gates of the church, and to ring the bells; during which ceremony, the bishop repeats several prayers, and delivers an exhortation to the sacristan.

When a person is admitted into the order of a reader, the bishop causes him to lay his hands upon the books of the Old Testament, saying to him, at the same time, "Receive this book, render an account of the word of God; and if you acquit yourself worthy of this office, be assured that you shall have a portion of the inheritance allotted to those who, from the beginning, have dispersed the word of God." These readers are not clergymen, but only persons who attend the priest at the service of the altar.

The next order is that of exorcists, and these are a set of men whom the bishop authorizes in the absence of the priest to cast out devils; when an exorcist is ordained, the bishop makes him lay his hands on the book of exorcisms, saying unto him, at the same time, "Receive this book, and remember, at the same time, that you receive the power of casting out devils, whether the persons possessed with them have been baptized, or are only catechumens."

At the ordination of an acolyte, or one who lights the tapers in the church, the candidate lays

lays his hand upon the candlestick, which has a taper in it, and which the bishop presents to him; repeating, at the same time, a form of words suitable to the ceremony. After this, the bishop presents him with empty cruets, and such other vessels as are used in the sacrifice of the mass. Several prayers are repeated by the bishop who continues kneeling within the rails of the altar, and the whole ceremony concludes with an exhortation to the acolytes to be attentive in the discharge of their duty.

The bishop, when he ordains a sub-deacon, causes him to lay his hand on the chalice and the patten, both being empty, saying to him, at the same time, "Take care of the ministry which is committed to your charge; present yourself to God in such a manner as may make you agreeable to him." After which, he causes the sub-deacon to lay his hands on the epistles, saying to him, "Receive this book, and the power of reading the epistles to the holy church of God." The person to be ordained, must present himself in a white robe, girded about him; and having a lighted taper in his right-hand, he falls prostrate on the ground, and continues in that posture while the bishop and clergy read the litanies of the saints. After this, the bishop turning himself towards the candidate, who is still prostrate, gives him his blessing three times, and delivers a discourse, in which he represents to him the importance of his office.

Several prayers follow this part of the ceremony, and then the bishop cloaths the sub-deacon with the robe called the Amict, saying unto him, "Receive this Amict, which denotes the chastisement, or rather the bridling of the tongue." He then puts the maniple on his left arm, telling him, that it signifies the fruit of good works. Last of all, he puts upon him the garment called the Dalmatica, telling him that it is a garment of joy, and having repeated a prayer with an anthem suitable to the ceremony, the bishop pronounces the blessing and dismisses the congregation.

The next degree in orders, is that of deacon, and the ceremony is conducted in the following manner. The candidate presents himself clothed in the sub-deacon's habit, and the arch-deacon relates to the bishop what he knows of his character, producing several certificates from those who have been formerly acquainted with him. The bishop then repeats several prayers and delivers an exhortation to the candidate concerning the office of a deacon. The deacon prostrates himself in the same manner as the sub-deacon, while the priests and congregation are singing the litanies; and then the bishop gives him the Holy Ghost, by laying his hand only upon his head, thereby intimating, that he does not receive it so fully as if he had been ordained a priest. The bishop being seated, the candidate kneels before him, and receives the stole on his left shoulder, which an acolyte fixes round the left side of his neck, in such manner, that the extremities hang under the right arm, and then he receives the dalmatica. The ordination being ended, the bishop presents him with the book of the gospels, and the whole ceremony

concludes with prayers and anthems, suitable to the occasion.

The next is the order of priesthood, which is superior to all those we have hitherto mentioned, because a priest receives power and authority to make and consecrate the body and blood of our Lord. The candidate for priests orders presents himself before the bishop, in the habit of a deacon, with a lighted taper in his right hand, and the chafuble, or deacon's robe, folded over his left arm. The arch-deacon delivers to the bishop, a written character of the candidate, and the bishop having made an exhortation to the people, the litanies are sung, while the candidate remains prostrate on the ground, as a token of his humility. He then rises up and presents himself to the bishop, who lays both his hands upon him, and all the priests who are present do the same; for although the second canon enjoins, that a priest shall be ordained by one bishop, yet the church of Rome has never taken the advantage of that injunction.

This part of the ceremony being over, the bishop takes the stole, which hangs from one shoulder only of the candidate, and puts it upon both, in such a manner that it falls cross ways on his breast. At the same time, the bishop says to him, "Receive the yoke of the Lord." He then puts upon the priest the vestment, peculiar to his order, telling him, at the same, that he has received full power and authority to consecrate every thing which the church admits of. The last words the bishop makes use of are, "Receive thou the Holy Ghost" and then the choir, with the whole congregation, join together in praying for the person who has been ordained.

The last order to be taken notice of, is that of bishops, who, in many countries, are considered as superior to all other degrees of clergymen. The name itself signifies a pastor or shepherd, and by an easy transition, bishops are called fathers. We have already taken notice in the former part of this work, that bishops were elected by the people at large, who were members of the congregation; but no sooner had the clergy acquired power, than things took a very different turn. Emperors, princes, and even private subjects, who had the means in their power, founded and endowed bishoprics, and their successors claimed the privilege of presenting to them. This practice, however, did not continue long; for the popes having began to establish their grandeur, claimed the privilege of presenting bishops. This did not please many of the Christian princes, so that a continual flame of contention was kept up, and even to this day, in some Roman Catholic countries it is not decided.

When a priest hears that the pope has raised him to the episcopal dignity, he must enlarge his shaven crown, and dress himself in purple, and if he happens to be at that time in Rome, he must go and salute his holiness, and receive from him the rochet. He must be ordained within three months after his election or appointment, and that must be either on a Sunday, or some public holiday, in memory of the apostles, and he is to fast the eve before. The altar must be adorned with flowers, and a carpet spread on the steps before it. The pontifical ornaments must be laid upon

upon the altar, with the holy water, chalice, oil, pyx, sandals, ring, pastoral staff, mitre, and gloves. There are likewise placed within the rails of the altar, two barrels of wine and two loaves, one of them varnished over with gold, and the other with silver, having upon each of them arms of the family, arms of the bishop who presides at the ordination, and two lighted tapers, each weighing at least four pounds, all ceremonies being conducted by tapers.

Some acolytes stand beside the consecrating bishop, and the person to be consecrated places himself between two of the assistants, opposite to the officiating prelate, who sits on a throne near the middle of the altar. Then one of the assistants addresses himself to the officiating prelate, telling him that the Holy Catholic church requires that such an one, (naming the candidate) should be advanced to the dignity of a bishop. The officiating bishop demands the apostolical mandate, which he gives to a notary to be entered in a record, and then he says, "God be praised." This part of the ceremony is followed by the oath of the candidate, which he takes on his knees before the officiating bishop, and by it he swears to be obedient to St. Peter, to the Holy Roman church, and to the pope; to defend them to the utmost of his power, and not reveal any secrets he shall be intrusted with.

After the candidate is sworn in this manner, he is asked several questions, particularly, whether he will in all things submit his judgement to the pope and the church? This he promises, and kneeling down on his knees, kisses the hands of the officiating prelate. While mass is singing in the choir, the acolytes assist the candidate in putting on the robes of his office, and they give him the pastoral staff, with the sandals. The officiating bishop repeats aloud, "The duty of a bishop is to judge, interpret, consecrate, confer orders, sacrifice, baptize, and confirm." After the repeating of these words and a short prayer, the officiating prelate, with the assistants, all kneel down, except the candidate bishop, who prostrates himself, and continues in that posture till each of the bishops has made the sign of the cross upon him with the pastoral staff. The officiating bishop lays the book of the gospel upon the shoulders of the candidate, and then they all lay their hands upon his head, saying unto him, "Receive thou the Holy Ghost." One of the assistants puts a napkin round the neck of the candidate, and the officiating bishop anoints him with oil. The anointing is performed in the form of a cross on his shaven head, and holding his hands cross-ways, they are also anointed from the thumb of the right hand, to the fore finger of the left, and from the thumb of the left, to the fore finger of the right. After this, the officiating prelate proceeds to anoint the palms of both the candidate's hands, and blesses the pastoral staff by sprinkling it with holy water. The pastoral ring is given him at the same time, and several prayers are repeated by the officiating bishop. The gospel is given him shut, with an exhortation that he may go and preach it to every creature, and then all the bishops present give him the kiss of peace.

These ceremonies end with the religious offerings of the new made bishop, which are two

lighted torches, two loaves, and two glasses of wine, and then he receives the communion from the hands of the officiating bishop. The communion being ended, the officiating bishop blesses the mitre, by sprinkling it with holy water, and puts it upon the head of the new made bishop, saying to him, "This helmet of defence and salvation, the strings whereof, like the horns of the two testaments, shall make you appear formidable to the enemies of the truth." The gloves are then given him, to represent the purity of the new man; and lastly, he is seated on the episcopal throne, where the officiating bishop sat before. Having sat there only a few minutes, the assistant bishops lead him through the church, and as he walks along, he blesses the people. The ceremony concludes with an anthem, and blessing the people a second time; after which, all the bishops retire to the vestry to put off their robes. All these ceremonies must be exactly performed, for the least deviation from the smallest of them would spoil the whole; so that it must cost a man much trouble to acquire a perfect knowledge of them, and many of the bishops, as well as the priests, are obliged to hold the ritual in their hands.

When an abbess is elected, she takes an oath of fidelity to the church, and the bishop who receives her, gives her his blessing, by laying both his hands on her head. He then gives her the rule of her order, blesses the white veil and puts it on her head, in such a manner as to let it hang down over her breast and shoulders. The rest of the ceremony has nothing particular in it, only that the bishop places her on a seat in the middle of her nuns.

When a nun is to take the veil, her habit and ring are carried to the altar, and she herself, conducted by her nearest relations, is presented to the bishop. She walks between two aged nuns, and the bishop says mass, attended by several priests. The candidate and her attendants are veiled, and the priest says aloud, "Let your lamps be lighted, because the bridegroom is coming to meet you." The same priest presents them to the bishop when they kneel down, and the candidate receives an exhortation, concerning the duties of a religious life. After this the candidate, with the two nuns, kiss his hand, and lie prostrate before him, while the litanies are sung in the choir. The bishop with the crozier in his hand, blesses the habit, which he tells them, denotes contempt of the world, and the humility of their hearts. A little holy water is sprinkled upon the candidate, who retires and puts on the habit.

The veil and the ring are blessed in the same manner, and then the candidate presents herself a second time to the bishop, singing the following words, "I am the servant of Christ, receive me, O Lord, according to thy holy word." The bishop answers, "Come, O spouse of Christ, and receive the crown." At these words she receives the veil, and the bishop puts the ring on her finger, telling her, that she is married to Jesus Christ; and lastly, he puts a crown on her head, as a token of her virginity.

Being thus crowned, an anathema is pronounced against all those who shall attempt to persuade her to break her vow, in what manner

soever, or shall seize upon any part of that estate which she has dedicated to the church. After this the newly professed nun, with her attendants, walk up to the altar, holding lighted tapers in their hands, and there they receive the communion from the hands of the bishop. Every nun, upon her admission, receives a *breviary* from the bishop, containing such prayers and lessons as are appointed to be read at the canonical hours; for in most convents, the nuns read these devotions in their turn. These ceremonies being ended, the prelate gives up the nun to the care of the abbess, saying to her, "take care to preserve pure and spotless this young woman whom God has consecrated to himself".

Some of these women shut themselves up in the heat of passion in these convents, having been disappointed in love, or seduced by false promises; others are shut up there by their parents, sometimes from motives of superstition, but most commonly to prevent them from marrying below their rank. This practice is, however, very unnatural, and must make young women extremely miserable; and, as it would be a very dangerous thing for any person to attempt to seduce them, so it is too much to be feared, that many of them are led to commit sins not to be mentioned.

In 1749, while the late general Blakeney was governor of Minorca, two young gentlemen, officers in the twenty-second regiment of foot, prevailed upon two nuns to make an elopement from their convent, and about midnight they went to the wall of the convent, attended by a third officer, and several soldiers carrying ladders. The two nuns were received by the officers, the one after the other, but just as they were going to remove the ladder, a third came to the window and was conducted along with the others to Fort St. Philip, where they were all married the same night to the three officers by the chaplain of the garrison. As these young ladies were of good families in the island, the affair made a considerable noise, and the vicar-general sent a letter to general Blakeney, demanding the three runaway nuns, that they might be punished according to the laws of the church. General Blakeney returned for answer, that the young ladies were married to three of his Majesty's officers, and therefore he could by no means comply with the request, especially as they had embraced the Protestant religion in presence of a clergyman of the church of England. But the general, consistent with the character of a man of prudence, told the vicar-general that he would give strict orders to all those under his command, not to offend in the like manner again. It is probable, this affair might have been attended with very serious consequences, but the regiment soon after embarked for England, and such was the bigotry of the people, that the three young ladies would have been murdered, had they not been escorted by an armed force to the ship.

It may not be improper before we conclude this article, to say something concerning Anti-Christ, or the man of sin, so often mentioned in the New Testament; and, that the reader may be enabled to form a just notion of this extra-

ordinary person, we shall first set down what has been said by different writers, and then with humility, deliver our own opinion, which we hope will be found consistent with his character.

The prophet Daniel is said to foretel Anti-Christ, under the image of a horn, that had eyes, and a mouth that spake very great things; that made war with the saints, and prevailed against them, till the ancient of days came; and in another place, under that of a little horn, that attacked the heavens itself, and beat down and trampled on the stars. St. John, in the Revelations, describes Anti-Christ as a beast that ascendeth out of the bottomless pit, and maketh war with the saints; as a beast, rising out of the sea, with ten horns, and ten crowns upon his horns, and upon his heads the name of blasphemy. In another place, he speaks of the number of the beast, and says, it is six hundred, threescore and six. The explication of this number has greatly puzzled the Commentators: some take it to be that of the letters in the word ANTI-CHRIST, set down according to their numerical value; others discover this number in several other names, as in Dioclesian, and Julian the Apostate.

The terrible picture of Anti-Christ, drawn by St. Paul, seemed so like the Emperor Nero, that many of the ancients believed that prince was Anti-Christ, or at least his fore-runner. Others were of opinion, that Nero will rise again, and accomplish all that is said of Anti-Christ in the scriptures: and St. Austin assures us, there were others, who maintained, that Nero was not dead, but still living in some unknown and inaccessible place, and that the effects of his cruelty would one day be felt by God's faithful servants. It is well known, that some Protestants have ascribed the character, given of Anti-Christ by St. Paul, to the pope, or bishop of Rome, who, in regard to his pretences to infallibility, may be said, in the language of the apostle, to sit in the temple of God, shewing himself that he is God.

Nor are Christians better agreed as to the time when Anti-Christ will make his appearance. We only know, in general, that he will precede the second coming of Christ. Judas Syrus, who lived in the reign of the emperor Severus, asserted, that Anti-Christ would soon appear, because the persecution was then carrying on with great heat against the church. Tertullian, who lived about the same time, and St. Cyprian, who flourished soon after, believed the coming of Anti-Christ was very near. St. Hillary was of opinion, that the progress of Arianism was a fore-runner of Anti-Christ. Abbot Joachim, who lived in the twelfth century, pretended, that Anti-Christ was to appear in the sixtieth year of his time. Arnaud de Ville-neuve said, he would come in 1326: Peter Daillé, in 1789: Cardinal de Cusa, in 1730: John Picus of Mirandola, in 1994: Jerom Cardan, in 1800: and Vincent Ferrier, who lived in the fifteenth century, wrote to Pope Benedict XIII. that Anti-Christ would appear in a very short time; and that an holy hermit had informed him nine years before, that this enemy of God was then born.

There is likewise a difference among authors as

as to the manner of the birth of Anti-christ. Some say he will be begot by a devil upon some very corrupt woman: others tell us, that Anti-christ will be a devil incarnate, and not a man; that, as Jesus Christ was born of a pure virgin, Anti-christ will pretend to the same: but, whereas the son of God assumed real flesh, Anti-christ will take only the phantom and appearance of flesh. There was a tradition received among the ancients, that he should be born of some Jewish family, and proceed from the tribe of Dan; which is the reason, they say, why St. John, in enumerating the tribes of Israel, omits the name of Dan. See Rev. vii. 5.

As to the dominion or kingdom of Anti-christ, he is to lay the foundation of his empire in Babylonia, where he will be born, and the Jews will mistake him for the Messiah, and be the first to declare for him. He will begin with attacking the Roman empire, which will then be divided among ten kings, according to the prophecy of Daniel, and after he has subdued Egypt, Ethiopia, and Libya, he will conquer Jerusalem, and fix there the seat of his empire. Then, finding himself master of the Eastern and Western empires, he will apply himself to the destruction of Christ's kingdom. Some of the ancients believe he will be seated in the churches of the Christians, and there receive the adorations of numberless apostates from the Christian faith. The righteous, under the persecution of Anti-christ, will retire to the mount of Olives, where they will be attacked by this enemy of God, and then Jesus Christ will descend from heaven, attended by his angels, and preceded by a flame, which nothing will be able to extinguish. The angels will make such a slaughter of the army of Anti-christ, that their blood shall flow like a torrent in the valley, and Anti-christ himself will come to the top of mount Olivet, where he will be put to death in his own tent, and upon his own throne.

But whatever truth there may be in some of

these notions, yet we are of opinion that none of them will amount to a probability. Anti-christ, as prophesied of by St. Paul, (see 2 Theff. ii.) was to exalt himself above all that was called god, and to whom can this be more properly applied, than to the popes, who have, in the most presumptuous manner, set their own decrees up in opposition to the word of God. Anti-christ was to sit in the temple of God, and it is well known, that the pope is the nominal head of the church. Thus he may be said to sit in the temple of God, in the same manner as any of the wicked priests of the Jews sat in Solomon's temple at Jerusalem. His coming was to be with power and signs, and lying wonders; and surely this, in the very words, apply to the pope. He had, for many ages, the civil power to support him, he pretended to give signs of his divine mission, and his lying miracles are believed by all those who follow his institutions. And it was said of the people who were to be the followers of Anti-christ, that God should send them strong delusions. The meaning is, God for their many wickednesses should suffer them to be deluded by impostors, and where can we look for this but in the church of Rome? Their faith, worship, discipline and government, are founded on deception, and were we not convinced of the truth of it, we could scarcely believe, that ever human nature could have sunk so low as to embrace the grossest nonsense. And yet this is the case, as experience and history will prove. Upon the whole, we will venture to affirm, that if any unprejudiced person will attend to the marks here laid down, he will be forced to acknowledge that the character of Anti-christ can apply to none but the pope; and therefore there is good reason to believe, that as the papal power is daily vanishing away in those countries where popery is established, and at the same time carested in Protestant countries, so we may expect some important changes during the present age.

The HISTORY of the INQUISITION.

WHILE the Lord Jesus Christ was on earth with his disciples, he frequently told them that his kingdom was not of this world, and that all they had to expect from men, was persecution; but they did not, till after his ascension, understand the meaning of what he told them. The Christian religion increased in proportion to the opposition it met with from men, nor was the whole force of the Roman empire able to crush it, much less to abolish it totally. During the space of three hundred years it grew under persecution, and it was common for the Heathens to say of the Christians, "See how they love each other." And this love continued while they suffered persecution, but here let us mark the change.

Having received rich livings from the emperor Constantine the Great, the bishops, with the rest of the clergy, met together in synods, and compiled creeds, which they sought to impose upon all their brethren. And although some of these creeds did not contain any thing contrary to the fundamental articles of the Christian religion, yet as they were no more than human compositions, consequently many pious men refused to subscribe them. This created much dissention in the church, for the bishops wrote against each other, and as many heresies sprung up about the same time, the primitive spirit of charity was lost. But still they did not think of calling in the aid of the civil power, to assist them in punishing those who differed from them in opinion. It is true,

true they begun very soon afterwards, to look towards the civil power, but it does not appear that any of the emperors made sanguinary laws against those called heretics, before Justinian, about the middle of the sixth century, but trifling indeed were these laws, with what we are now going to mention.

The popes increasing in power, and finding many people very unwilling to submit to their decrees, resolved to publish a crusade against heretics of all sorts; and the persons employed to carry this diabolical scheme into execution, were the monks of the order of St. Dominic. At first it was designed to carry on the persecution against those people called Waldenses, &c. but of these we shall treat in a separate article. It was about the beginning of the thirteenth century, that pope Innocent III. sent the Dominican friars into most of the Roman Catholic countries to enquire how many heretics were to be found, and from that circumstance, they obtained the name of Inquisitors, and their office, where they try criminals, the Inquisition.

This formidable tribunal gained much strength in a short time; for all Spain and Portugal received it, and it was established in every city in Italy, except Naples: it was afterwards established in Flanders, and the duke de Alva attempted to establish it in Holland, which was, in some measure, the occasion of establishing the government of the Seven United Provinces.

This tribunal takes cognizance of heresy, by which is meant the doctrines embraced by Protestants of every denomination; Judaism, Mahometanism, Sodomy, Polygamy, with all sorts of crimes, opinions, or words, that are opposite to the papal decrees, naturally come before this court. It would seem incredible, were there not the most positive proof of it, that the people where it is established, are so much afraid of incurring the displeasure of the holy office, as the Inquisition is called, that they must give up their nearest relations, and even become evidences against them; for were they to conceal them, or speak in their favour, they would be taken into custody, and punished in the same manner.

This horrid and unnatural sentiment, is carried to such a length, that if the nearest and dearest relation should shed tears for the sufferer, he would be considered as the favourer of heresy. It is intimated in some of our historians, that queen Mary I. had an intention of establishing the inquisition in England, which is not at all improbable when we consider her bigotry, her bloody-minded disposition, and above all, her marriage with Philip of Spain, one of the most cruel persecutors that ever lived. But whatever intentions she might have had of that nature, yet we have so good an opinion of our ancestors, even in that dark age, to believe that they never would have submitted to such an ignoble, such an unnatural, such a barbarous institution.

It is much to the honour of the French, that it was never established in that kingdom, and although there is a court of Inquisition at Venice, yet we do not find that it takes notice of any crimes but those of a civil nature. The Portuguese, not content with having it established

in their own kingdom, actually sent over a great number of Dominicans to Goa in the East-Indies, who formed themselves into a court of inquisition, and punished as Heretics, those Heathens who refused to embrace their doctrines.

In Germany, Poland, Hungary and Switzerland, the inquisition was never established; which may serve to shew, that dark and ignorant as men were in that age, yet they had not so far forgot the dignity of their characters, as to sink beneath the degree of beasts that perish. In Sweden, in Denmark, in Scotland, and in Ireland, before the reformation, the whole power of Rome was not able to establish it, so we find this infernal, unnatural tribunal was confined to those nations, who have, for many ages, been remarkable for their effeminacy of manners, and their slavish notions of obedience.

Before we describe the particulars relating to the inquisition, it may not be improper to observe, that for some years-past, its power has been much upon the decline, even in those countries where it was once slavishly submitted to. At Rome, the highest tribunal of all, self-interest has taught the pope and his council, that nothing can be more impolitic than that of persecuting Protestants, who visit that celebrated city from motives of curiosity. It is true, no place of worship is tolerated among them for Protestants; but this is no hardship to the natives who enjoy their ignorance, never having learned any thing but what they see and hear in their churches: And as for Protestants who resort thither, they are either too volatile in their tempers to pay much regard to religion, or they are men endowed with such knowledge, that they can worship God in Rome, as well as in London.

Another circumstance has contributed much towards depressing the power of the inquisition in Portugal, where it used to reign in all its horrible forms. On the first of November, 1755, a dreadful earthquake happened in Lisbon, which demolished great part of that city; and although this might, and undoubtedly did proceed from natural causes, yet we find, that Divine wisdom made it to answer a salutary purpose. The inquisition had condemned several unhappy creatures to be burnt, and these were to have suffered on the day following; but such was the terror that all ranks of people laboured under, that the poor criminals escaped. This had such an effect on the minds of the people, who were under the dominion of superstition, that they looked upon it as done by the immediate hand of God to punish them for their cruelty, and from that time the inquisition has been but little regarded in that nation. Happy if this awful circumstance had led them to embrace the truth, but they are still deprived of the means, and how can they believe without a preacher?

Having said thus much concerning the inquisition in general, we shall now proceed to its particular parts, its methods of proceeding against persons accused from the time of their being first apprehended, until the judgment of the court is executed. Persons become objects of resentment to the inquisition in general, four different ways. First, by public report, by which a person is said to be

Engraved for D. HURD's Religious Rites & Ceremonies of All Nations.



Inside View of a Goal in the Inquisition, shewing the several methods of Torture and Cruelty, as exercised in presence of the Inquisitor, &c.



The procession of the AUTO-DE-FE, for the burning of Hereticks.

be guilty of the crimes of which this tribunal takes cognizance. Secondly, by the depositions of those witnesses by whom he is impeached. Thirdly, by discoveries made by the spies employed by the judges of the Inquisition. And lastly, by the confession of the criminals themselves, who, in order to avoid the torture, often accuse themselves.

When the inquisitors have discovered a criminal by any of the abovementioned ways, and he has the good fortune to make his escape, he is then summoned three times by proclamation, to make his appearance before the holy office, and if he still refuses, he is at last excommunicated, and all his effects seized; but this does not exempt him from capital punishment, if he should be taken afterwards. Indeed, it is almost impossible for a person, who has been once impeached, to make his escape; for the inquisitors raise such a pursuit after him, that he is generally taken before he gets out of his own neighbourhood. As for those who break out of prison, if ever they are taken, there is no mercy shewn them; for was even a prince to intercede for them, his request would not be granted. In Spain, they have in every city and town, societies established for the purpose of apprehending such persons as have been accused to the inquisition, and so much are the Spanish nobility sunk beneath the dignity of their ancestors, that many of the dons, who in other respects consider themselves as equal to princes, become the common laquies of time-serving monks, and even their informers. When a stranger puts up at an inn, some of these spies thrust themselves into his company, and if by any means whatever, they can form the least notion that he is attempting to make his escape, they immediately get him apprehended and thrown into a dungeon. Nay, it has happened that some accused persons have got on board a ship, and made their escape as far as Constantinople; and although they considered themselves safe, as being out of the reach of their enemies, yet the sailors on board of another ship have kidnapped them and sent them home to Spain, where no mercy was shewn them.

In most cases, when a person is accused to the inquisition, and they have any suspicions that he will attempt to make his escape, they cause him to be arrested immediately, no place, even the most sacred, being able to afford him any asylum. It is surprising to consider the forlorn condition of a person who is so unfortunate as to be arrested in this manner. He is seized in the midst of his friends, and in the very bosom of his family; a father standing by the side of his son, a son in the company of his father, and a wife in that of her husband, without so much as any person present being permitted to intercede for them.

As soon as he is brought before the inquisitors, they cause him to be searched, in order to try if they can find any thing about him that may serve to convict him, and likewise for any instrument with which he may murder himself, in order to escape the tortures of the inquisition. There are many instances of poor, unfortunate wretches, who have been confined in the inquisition, dashing out their brains against the walls of their cells, rather than be put to the torture. When they

have got the accused person into prison, the chief inquisitor, attended by his officers, goes to his house, and secures his books, papers, and every thing they can find, nor dare any person oppose them. If the person has a real estate, or any personal property of value, an inventory is then taken, and part is sold to defray the expence of the prosecution. This practice of making the accused person pay his persecutors for their trouble, is of such a diabolical nature, that so far as we could ever yet learn, it is not to be met with in any court in the world besides the inquisition; but indeed we shall meet with some other singularities.

Things being carried thus far, the prosecution immediately begins, but is carried on very slowly; for a criminal is frequently imprisoned several months before he is brought before the judges, or so much as knows what is the accusation preferred against him. The prisons are dreadful, and nothing is more capable of striking the mind of a person with horror. These dungeons are all under ground, and so situated that none but the keepers can get admittance. The way to them is by a great many turnings and windings, lest the cries of the miserable creatures should be heard and move any person with compassion; but in that case, compassion would avail nothing, while none are permitted to give them assistance. Day-light is for ever shut out from those gloomy habitations, to hinder those who are in prison from reading, or any other employment besides that of reflecting on their unhappy condition, and the punishment that is preparing for them.

Altho' it should happen that their cells are so near to each other, that the prisoners could converse together, yet they are not permitted to do it; for if they are heard either speaking to one-another, or even to themselves, the keepers rush in and beat them most unmercifully. Such poor creatures as have been long confined, invent a method of speaking to each other with their fingers, by striking them a certain number of times upon the wall, according to the number of letters in the alphabet.

After a criminal has spent several months in this miserable condition, the jailor tells him, that he may, if he chuses, petition for an audience; but he must not be told that the judges desire him to do so; for it is an invariable rule in the inquisition, that nothing shall be granted a prisoner, unless he petitions for it. The first time the prisoner appears before the judges, they pretend not to know him, and to be utterly ignorant of any crimes he is charged with. They ask him who he is, or what he wants, and if he has any thing to say? In such cases the prisoner seldom knows what to say, because he does not know what has been sworn against him, nor who are his accusers.

If it happens that he pleads not guilty, and they find that they have not sufficient proof to convict him, he is acquitted upon paying the expence of the prosecution; but they order two of their spies, whom they call familiars, to watch him wherever he goes, and it is scarce possible to express how close these fellows will stick to him. They follow him wherever he goes, observe every step he takes, all he says or does, nothing can escape them, and they generally pretend

tend to be his friends, and set every engine at work, to insinuate themselves into his confidence, in order to find, if possible, an opportunity of accusing him. And here we find, that the design of the Inquisition is not so much to prevent guilt, or to punish the guilty, as to lay stumbling blocks before such persons as they have devoted to destruction.

Those who have read the history of England, must remember the account of *Mark Anthony de Dominis*. This great man was the son of a noble Venetian, and having been brought up to the church, he was ordained bishop of *Segni*, and afterwards arch bishop of *Spalatro*, and primate of *Dalmatia*. This dignity, though very great in itself, was not what gained him universal respect, both in church and state. He was considered as one of the most learned men of that age, particularly in divinity and history, both sacred and profane; few had read more, or forgot less. He was consulted on all subjects, and those who heard him discourse upon one, found him so well acquainted with it, that they could not imagine when he could find time to learn any other.

His learning made him inquisitive, and it was discovered, that he had embraced several sentiments of the Protestant religion. Having wrote a large work on the subject of the Christian church, he had a strong desire of seeing it published in his life-time, but that he knew could not be done in Italy. Sir Henry Wotton was at that time the English ambassador at the Republic of Venice, and he gave Dominis a letter from James I. king of Britain, begging of him to come and settle in England, which request he complied with, in order to have an opportunity of publishing his book. The king, who was himself a man of learning, gave him every encouragement, treated him as his friend, and settled a pension upon him, suitable to his dignity. Happy, had he continued in England; but the Spanish ambassador made him such vast offers as first shook his resolution, and then prevailed on him to accept of them. The unhappy prelate forgot, on this occasion, what he had often repeated in his works, namely, that the court of Rome never forgets, or forgives an affront.

He set out for Rome, in spite of all the arguments of his friends in England to the contrary, who represented to him the danger before him, and that it would be in a manner impossible for him to escape. The event was such as might have been expected; for as soon as he arrived in Italy, he was arrested, and sent to the prison of the Inquisition at Rome. His trial went on very slowly, and at last he died in prison, but in what manner is not certainly known.

When a person who has been once acquitted, is arrested a second time, he remains in prison several months, and then it is again insinuated to him, that he must petition the judges to be heard. When he makes his appearance, the Inquisitors tell him, the goaler had informed them, that he desired to be heard. The prisoner answers, that he desires to be heard, in order that he may be cleared, if he be found innocent. Upon this the Inquisitors press him earnestly to confess his crime. If he refuses, they remand him to prison, telling him, that they do it in order that he may have time to recollect every circum-

stance. After he has been a considerable time in prison, a second time, he is again brought before the Inquisitors, and if he still persists in his innocence, they make him swear upon the crucifix, and the holy gospel, that he will speak the truth to all the questions they shall put to him. If he refuses to swear, they immediately pronounce sentence upon him, without any other formality; because, by this they suppose, that either he is not a Christian, seeing he refuses to take a lawful oath, or that he is guilty of all he has been accused of.

But in case he takes the oath, they ask him many questions concerning his past life, and even many things concerning his ancestors, in order to sift out of him, whether some of them have not been under the censures of the Inquisition. Though crimes of this nature are merely personal, yet they serve to prejudice the judges against him; for they suppose he has imbibed the notions of his progenitors with their blood, and that as he had been educated by them, it was impossible but he must be of the same sentiments. Hitherto, he is not suffered to know what is his crime, or who are his accusers; for they are all this time endeavouring to find something out of him, in order to authorize them to pronounce upon him sentence of condemnation. This snare is laid with prodigious cunning, and can hardly be escaped; for as people are often apprehended on bare suspicion, so it frequently happens that the terror of being put to the torture, makes the unhappy prisoners drop some expressions which serve to convict them.

When the prisoner is too cunning to fall into the snare laid for him, and still continues to deny that he has been guilty of any thing, then his accusation is read, containing many crimes, besides those with which he was accused by the person who swore against him. This composition of truth and falsehood is another trap for the unhappy prisoner, for as he seldom fails to exclaim against the horrible crimes they lay to his charge, so they take occasion from thence to conclude, that those of which he makes but little complaints are true.

After having given him his accusation, which he receives in writing; when the clerk has read it, they order three or four counsellors to wait upon him, and out of those he is to make choice of one to plead his cause. This counsellor does him but very little service; for he is not only forbid to give the prisoner any advice, but is not even allowed to speak to him, except in presence of the register of the Inquisition.

Some days after they have given the prisoner a copy of his accusation, he is brought before the tribunal, along with his counsellor, but he might as well be without him, since he is not allowed to speak till he has consulted with the Inquisitors what he is to say. It is in vain for the counsellor to ask the names of the accusers, for he is kept in the dark in that respect; all they allow him is to guess if they are not such and such persons, but to this they never give a direct answer, although he happens to guess right. At last, after having tormented the poor creature for years together with anxiety, by being carried from the prison to the court, and from the court to prison, his trial is prepared for in good earnest.

It begins by his making his appearance again before the Inquisitors, who give him copies of what has been sworn against him, but they still conceal the names of witnesses. The prisoner having read the depositions, he is asked, whether he has any thing to object against them, and then he is allowed three or four days to give in his answers. During this time the prisoner studies to find whether he can discover who the persons are by whom he is accused, for they still refuse to tell him their names: when the time which had been allowed him for discovering the witnesses is expired, he is again called before the Inquisitors, and is heard in whatever he has to except against persons, whose names and qualities are equally concealed from him. If he happens to guess their names, and makes any just exceptions against them, it may perhaps be of service to him, but then the Inquisitors will put what construction they please upon such favourable circumstances. All the prisoner can alledge is of no service to him, unless he can prove that the witnesses are his professed enemies; and this is in a manner impossible, seeing he is not permitted to send for evidences. In this tribunal, all witnesses are accepted of against the prisoner, because of the odious nature of heresy; and it is no matter from whence they come, or how black soever their characters are. Nay, even perjured persons are admitted as witnesses, which is contrary to the practice of all other courts in the world, even the most barbarous. Two witnesses, by hear-say, are admitted, and upon their evidence, a prisoner may be put to the torture, and the vilest informers are received as witnesses.

After a prisoner has made his exceptions and given in his answers, if they are not satisfactory, or that his crime is not sufficiently proved, he is put to the torture, of which there are several sorts, but particularly, the rope, the water, and the fire. In the torture with the rope, the prisoner has his hands bound behind him with a rope; after which he is raised from the ground to the top of the ceiling by means of a pulley. In this manner he is left to hang for sometime, and then they let him fall down within half a foot of the ground, but with such sudden jerks as put all his limbs out of joint, and force him to cry out in a most dreadful manner. In this manner he is tortured for an hour, and sometimes more, just as the Inquisitors, who are then present, think proper to order.

But if this sort of torture does not prevail, then they have recourse to water, which is done in the following manner. They force the prisoner to swallow down a large quantity of water, after which he is laid along a form or bench, that has a cavity in it which shuts up, and squeezes at pleasure. A stick or piece of wood runs across this bench, which keeps the prisoner's body as it were suspended, and breaking his back bone, puts him to invincible pain.

But the most rigorous torture is that of fire; for a great fire being lighted, the soles of the prisoner's feet are rubbed with bacon, or some other greasy substance, which being done, he is laid on the ground with his feet turned to the fire, and held down in that posture, that he may thereby confess all the Inquisitors want to know.

These two last mentioned tortures continue an hour or upwards like the first.

When a prisoner is condemned to the torture, he is carried to the place appointed for that purpose, which is very properly called a place of torments. It is a subterraneous cavern, to which they go down by a great many turnings and windings, in order to prevent the cries of the unhappy creatures from being heard, which undoubtedly would be more dreadful than can be imagined.

In this place there are seats only for the Inquisitors, who are always present when any one is put to the torture, as is also the bishop of the diocese, or his deputy. The place has no other light, besides that of two torches, which burn but feintly, but strong enough to let the unhappy prisoner see the instruments with which he is to be tortured, and the more than merciless executioners. These executioners wear a habit resembling that of a penitent, and no sooner does the unhappy prisoner come into the dismal dungeon, than he is seized on by two or three of these blood-hounds, who strip him naked in every part of his body, except the privy members, over which they put a piece of coarse cloath. Before he is put to the torture, the Inquisitors exhort him to confess all he knows; but if he persists in declaring himself to be innocent, then he is put to the torture, according to one or other of the forms above-mentioned, and this is sometimes so violent that it reduces the sufferer to the last gasp, on which occasions they send for the surgeon of the Inquisition to know, whether it will be possible for him to bear any more of the torture.

When by such cruel methods, they have extorted a confession from the unhappy prisoner, of crimes he never committed, he expects to be set at liberty, but he finds himself wretchedly mistaken; for he must be put a second time to the torture, in order to induce him to confess why he concealed the crimes of which he now declares himself to be guilty. Thus, after the violence of the torture, a prisoner has owned himself guilty of some crime, the commission of which, arose from the weakness of human passions, yet he is put to the torture a third time, to force him to reveal who were his accomplices. But in case the violence of these tortures cannot extort any confession from him, he is then remanded back to prison, and some of the most infamous wretches are sent to visit him, in order to discover whether they can find any thing in his conversation that can tend towards a conviction, and in some cases they are too successful, which proves the ruin of the prisoner.

The Inquisitors themselves second these inhuman artifices to the utmost of their power, by pretending to administer comfort to them, pretending to be touched with their misfortunes, and telling them, that if they will confess, it may be the means of saving their lives. The result of all this is, that in case the prisoner stands convicted, either by the sentence of the Inquisition, or by the evidence against him, or by his own confession, he is condemned, either to death, to perpetual imprisonment, or to the galleys. When the Inquisitors are determined to put the prisoner to a more than ordinary cruel death, they hasten

it on as soon as possible, after sentence is pronounced, because the poor creature's reflections on the torments he has to suffer, would be like so many deaths, which would weaken him to such a degree, that he might even die in prison, which would prevent the inquisitors from enjoying the pleasure of seeing a human sacrifice.

The general acts of the inquisition are considered as the execution of criminals, but in the places where it is established, looked upon as a religious ceremony, in which they pretend the most illustrious and public proof of pious zeal is shewn, and these are called *acts of faith*. In Spain these are generally exhibited at the accession of their monarchs to the throne, at their coming of age, their marriages, the birth of a successor, or such other public and solemn occasions. The following faithful relation of one of these feasts is presented to the reader.

On May the third, 1680, Charles II. of Spain was married; and in the great square of Madrid, was a public act of faith, celebrated with all the magnificence imaginable. A month before the general execution, the officers of the inquisition, preceded by their standard, rode with great solemnity from the palace of the holy office, to the open square, where, in the presence of a vast number of people they assembled, and proclaimed by sound of trumpet and kettle drums, that on that day month, an act of faith, or general execution of the Heretics would be exhibited.

The proclamation being over, great preparations were made for this dreadful solemnity, this human sacrifice, under pretence that it was in honour of the blessed Jesus, and his religion, the gospel of peace. Previous to this bloody solemnity, a scaffold, fifty feet in length, was erected in the great square, and raised to the same size in height, with a balcony upon it, for the king and royal family to sit in. At the end, and along the whole breadth of this scaffold, at the right hand of the king's balcony, an amphitheatre was raised, to which they ascended by twenty-five or thirty steps, and this was appointed for the council of the inquisition. Above these steps, and under a canopy, the great inquisitor's rostrum was placed, and at the left-hand side of the scaffold and balcony, a second amphitheatre was erected of the same extent with the former, for the criminals to stand on.

In the middle of the great scaffold, another very small one was built in an oblong form, which supported two little boxes made like cages, and open at the top, and in these the prisoners were to be placed while sentence of death was pronounced upon them. Three pulpits were also erected on the great scaffold, two whereof were for the use of those who read the sentence, and the third for the preacher, and lastly, an altar was erected not far from the altar where the several counsellors sat. The seats on which their Catholic majesties sat, were ranged in such a manner, that the queen was at the king's left-hand, and at the right of the queen mother. The rest of the whole length of the balcony on each side, was filled with the ladies of honour of both queens; balconies were likewise erected for the foreign ambassadors, the lords and ladies of the court, and scaffolds for the people.

A month after proclamation had been made of the act of faith, the ceremony opened with a procession in the following order. The march was preceded by a hundred coal-merchants, all armed with pikes and musquets, and this was considered as binding on these people, because they furnished the wood and coals with which the criminals were to be burnt. They were followed by Dominican friars, before whom a white cross was carried. Behind them came the duke of Mendini-Celi, carrying the standard of the inquisition, a privilege hereditary in his family. The standard was of red damask, on one side of which was represented a drawn sword in a crown of laurels, and the arms of Spain on the other. Afterwards was brought forward, a green cross, covered with black crape, which was followed by several grandees and other persons of quality, familiars of the inquisition with cloaks, marked with white and black crosses, edged with gold wire. The march was closed by fifty halberdiers or guards, belonging to the inquisition, clothed with black and white garments, and commanded by the marquis of *Pouar*, hereditary protector of the inquisition in the province of Toledo.

The procession having marched in this order before the palace, proceeded to the square, when the standard and the green cross were placed on the scaffold, where none but the Dominicans stayed, the rest having retired. These Dominican friars had spent the preceding night in singing psalms, and several masses were celebrated on the altar from day-break till six in the morning. About an hour after, the king, queen, queen-mother with all the royal family, the lords of the bed-chamber, the officers at court, and ladies made their appearance. At eight o'clock, the procession began in the same manner as the day before, preceded by the company of coal-merchants, who placed themselves on the left of the king's balcony, his guards standing on the right. Afterwards came thirty men, carrying images of pasteboard as big as the life, some of which represented those who had died in prison, and whose bones were brought in trunks, with flames painted round them, and the rest represented those who had made their escape, and were out-lawed.

These figures were placed at one end of the amphitheatre, and then came twelve men and women with ropes about their necks, torches in their hands, and pasteboard caps on their heads three feet high, on which were written their crimes. These were followed by fifty others, having also torches in their hands, and clothed with yellow great coats, on which were crosses of St. Andrew X behind and before. These were Jews who had repented of their crimes, and desired to be admitted into the church as believers in Jesus Christ. Next came twenty Jews of both sexes, who had relapsed thrice into their former errors, and were condemned to the flames. Those who had given some tokens of repentance, were to be strangled before they were burnt; but the rest, for having persisted in their errors, were to be burnt alive. These last wore linen garments, with devils and flames painted on them, and caps after the same manner. Five or six among them, who were more obstinate than the rest, were gagged, to prevent their uttering what the Roman Catholics call blasphemous tenets.

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Such as were condemned to die, were surrounded each by four dominicans and two familiars of the inquisition. These unhappy creatures passed in the manner above related, under the king of Spain's balcony, and after having walked round the scaffold, were placed in the amphitheatre that stood on the left, and each of them surrounded by the monks and familiars who had attended them. Some of the grandees of Spain were among these familiars, and they, consistent with their national pride, seated themselves on high benches erected for the purpose. The clergy of St. Martin's parish coming forward, placed themselves near the altar, the officers of the supreme council of the inquisition, the inquisitors, and several other persons of distinction, both regulars and seculars, all on horseback, with great solemnity, arrived afterwards and placed themselves on the right hand of the amphitheatre, and on both sides of the rostrum in which the grand inquisitor was to seat himself. The grand inquisitor came last, dressed in a purple habit, accompanied by the president of the council of Castile, and several other great officers, who, on this occasion, would have been reckoned among the number of Heretics, had they not become the more than obsequious slaves of the priests.

Then they began to celebrate mass, in the midst of which, the priest who officiated, went down from the altar and seated himself in a chair, which had been placed for him. The grand inquisitor came down from his seat, and having saluted the altar, and put the mitre on his head, he advanced towards the king's balcony. There he went up the steps that stood at the end of the balcony, with several officers, who carried the cross and gospels, and a book containing the oath by which the kings of Spain oblige themselves to protect the Catholic faith, to extirpate heretics, and to support the holy inquisition to the utmost of their power.

The king, standing up bareheaded, having on one side of him a grandee of Spain, holding the royal sword with the point upward, swore to observe the oath which a counsellor of the inquisition had just read to him. The king continued in this posture till such time as the grand inquisitor was returned back to his seat, where he took off his pontifical vestments. Then one of the secretaries of the inquisition ascended a pulpit appointed for that purpose, and read an oath to the same purport, which he administered to all the grandees who were then present; and this part of the ceremony was followed by that of a Dominican going up into the pulpit, and delivering a sermon full of flattery in praise of the inquisition.

About two o'clock in the afternoon they began to read the sentences of the condemned criminals, and they began with those who had died in prison, or who had been outlawed. Their figures in pasteboard were carried up to the little scaffold, and put into the cages, and then they read the sentences to each of the criminals who were alive, and they were one by one put into the cages, in order that every person present might know them. There were in all twenty persons of both sexes condemned to the flames, and of these, six men and two women could not be prevailed upon, either to confess or repent of their

errors. A young woman was remanded to prison because she had always made the strongest protestations of her innocence, and therefore they thought it would be proper to re-examine the evidence that had been produced against her. Lastly, they read the sentences of those who had been found guilty of bigamy, or witchcraft, with several other crimes, and this lasted till about nine o'clock in the evening, when mass was finished.

Mass being finished, the grand inquisitor, clothed in his pontifical vestments, pronounced a solemn absolution on all those who would repent; and then the king being withdrawn, the criminals who had been condemned to be burnt, were delivered over to the civil power, and being mounted upon asses, were carried in this manner through the gate called *Foncural*. About three hundred paces from it they were chained to stakes and executed a little after midnight. Those who persisted in their errors were burnt alive, but such as repented, were first strangled before the fire was lighted. Those condemned to lesser punishments, were remanded to prison, and the inquisitors returned home to their palace.

Besides these public executions of those whom they call Heretics, they have likewise many private ones, and these are generally in the last week of Lent; for it is a maxim among the Roman Catholics, that they cannot give better proofs of their penitence than by persecuting Heretics. On such occasions, all the magistrates are obliged to attend; for it may be justly said, that in Roman Catholic countries the priests trample upon the rights of the people, whether civil or sacred.

It is a fixed maxim in the inquisition, that no regard is to be paid to the characters of men, let them be ever so exalted in rank, or spotless in their reputation. We have already seen how they treated Dominis, an archbishop, and the most learned man of his age; but the inquisition of Castile went still farther, for it attempted to arraign the memory of the emperor Charles V. and to condemn his last will and testament to the flames, as heretical, together with all those who had the greatest share in his confidence and favour.

As this is a most astonishing incident, the reader will undoubtedly be very well pleased to have it at full length; for which reason we shall give it from the most undoubted authority, and such as never hath yet been contradicted. The emperor Charles V. resigned the kingdom of Spain, in favour of his son Philip II. and retired to spend the remainder of his days in a monastery. As many of the German princes, subject to him, were Protestants, he continued to correspond with them till his death, and some of their letters to him having been discovered by the Dominicans, they gave it out, that his motives for retiring to a convent were, that he might have an opportunity of enjoying his own private opinions. It was said, that he could not forgive himself for the ill treatment of those brave princes, whom he had conquered. Their virtue, which in their distress, tarnished all his laurels, had insensibly engaged him to have some esteem for their tenets. This esteem manifested itself, by the choice he made of persons, suspected of heresy, for his spiritual guides. After his death, the cell in the

abbey of St. Justus where he died, was found hung round with papers, written with his own hand, upon the subjects of justification and grace; and in terms that differed but very little from the notions of Protestants.

But nothing supported the notions the monks had formed against him, so much as his last will. He left but very few pious legacies, or foundations for masses, and the whole purport differed so widely from those made by zealous Catholics, that the inquisition considered it as subject to censure. However, they were obliged to conceal their intentions, till the arrival of Philip II. his son, because they did not know his natural disposition, nor with what spirit he might be actuated. But Philip, upon his arrival in Spain, having ordered all those to be put to death, who favoured the new opinions, the inquisitors became so bold, that they openly accused his father's confessors of heresy; among whom was the archbishop of Toledo, the primate and metropolitan of Spain. The king having suffered all his father's confessors to be thrown into prison, the bigoted Spaniards looked upon it as a high mark of his zeal for the Christian faith; whereas the inhabitants of other nations, looked upon it with horror: who could have imagined, that a few Dominican monks, dignified with the title of Lords of the Inquisition, would have presumed to condemn to the flames, the archbishop of Toledo, the bishop of Dresse, and Dr. Caculla, at that time three of the most learned men in Spain. But they did do so, and although Philip was a most relentless bigot, yet, he had that much honour left in him, that he would not suffer those men to be burnt alive, who had been long connected with his father, in the most intimate manner.

Hitherto we have only treated of the punishment of heretics in Spain, we shall now proceed to the account of this horrid tribunal in Portugal, where, at present, it is rather on the decline. At the time of the establishment of the inquisition, Spain and Portugal were so nearly connected, that frequently they formed but one kingdom. However, in 1557, while the two nations were disunited, a Dominican friar went to Portugal, where he produced a bull, which he pretended to have received from the pope, authorising him to establish the inquisition. Whether this bull was forged, or whether he received it from the pope, cannot be certainly known; but, be that as it may, John III. at that time king of Portugal, ordered the friar to be condemned to the galleys for life.

This, however, did not hinder the inquisitors from carrying on their design; for such is the inflexible severity of the Roman catholics, that nothing can set bounds to their malice against those whom they call heretics. The king of Portugal, however, procured privately from Rome a brief, containing a pardon for all those who had been accused of Judaism, or any other crimes of which the inquisition takes notice; and in consequence thereof, the prison doors were set open, and all those confined in them, restored to their former liberty. This was rather galling to the inquisitors, but they were obliged to submit, and dissemble their resentment till a more favourable opportunity offered.

The duke of Braganza being raised to the throne of Portugal, under the title of John IV. would undoubtedly have abolished the inquisition in his dominions, had his reign been long and peaceable. That judicious prince was sensible of the many abuses committed by the inquisitors, who are all sworn to secrecy; and he was no stranger to the characters of many who sat as judges in that tribunal. Pride and avarice were their ruling motives, and under the stale pretence of promoting piety, they trampled upon civil rights, and murdered their fellow creatures.

This prince issued a proclamation, ordering, that all such persons as should be convicted of heresy, should be referred to the civil power for judgement, and that their goods should not be seized on by the inquisitors, as had been formerly the practice. This declaration astonished and alarmed the inquisitors, because it tended towards taking from them the greatest part of their emoluments. This made them have recourse to every expedient, in order to set things upon their former footing; and they played their tricks so well, that they at last obtained a brief from the pope, unknown to the king, by which his holiness ordained, that all forfeitures should be paid in to the inquisition in the same manner as they were before the king's declaration; and all those who refused to comply, were to be excommunicated. The inquisitors having prevailed thus far, waited in a body upon the king, just as he was returning from the paschal communion, when one of them, in the name of the rest, besought him to give them leave to read the bull they had received from his holiness, and they desired further, that it might be read publicly in the hearing of the whole court.

The king having listened to them with the greatest attention, after a few minutes pause, asked them who was to enjoy the profits arising from the fines imposed upon heretics? they answered, "the king himself was to enjoy them." "Since it is so (replied the king) there can be no manner of doubt but I have a right to dispose of my own in what manner I please; I shall therefore order that all sorts of goods seized from those persons called heretics, be immediately restored to their nearest relations."

It is not much to be wondered, that the inquisitors were enraged at this order, but they were obliged to submit to it, and so long as this prince lived, all the goods seized from those persons called heretics, were restored to their relations; and from this circumstance we may learn, that when the reigning prince is a man of spirit, he will not suffer his subjects to be trampled on by the priests.

But no sooner was the king dead, than the inquisitors represented to the queen, his widow, that as the late king, her husband, had acted in direct opposition to the orders of the pope, he had thereby incurred the sentence of excommunication, with which all were threatened in the pope's brief, who opposed it. This queen, who was not endowed with so much fortitude, and resolution as her husband, consented that the inquisitors should march in a body, cloathed in their robes, and, at the royal tomb, pronounce the

the sentence of excommunication ; and it was to be done in the presence of the two princes, the late king's sons. The reader will easily perceive, that the excommunication, pronounced upon the body of the late king, was no more than a trick to impose upon the grandees of the kingdom, and frighten the common people, and to support the authority of the inquisition in all its horrors. Their success was equal to their wishes, and in a short time, the power of the inquisition became so predominant in Portugal, that the civil magistrates were obliged to submit to it.

In 1672, one of the churches in Lisbon was robbed, and the thieves not only stole all the sacred vessels, but they even scattered the sacred wafers upon the pavement. This horrid act of sacrilege made great noise in Lisbon, and the priests insinuated that it must have been done by the New Christians, or Heretics, names which they always give to Protestants. The magistrates of Lisbon immediately issued out an order for searching the houses of all such as could be suspected of guilt on this occasion ; and this order was executed with so much severity, that the officers insisted upon knowing where such persons had been as were out of their own houses that night. A vast multitude of people of both sexes, were seized upon the most trifling suspicion, so that the prisons were crowded, and although the prisoners were examined with the greatest strictness, yet no discovery was made, although it furnished an opportunity for the inquisitors to prefer false accusations against the Jews and Protestants.

In this juncture, the inquisitors, who are the professed enemies of all those who differ from them in religious sentiments, seem to have suddenly suppressed their mock zeal ; for when it was proposed, that all the Jews and Protestants in Lisbon should be banished, they petitioned against it. This was a deep laid scheme, and the reason they gave for such an extraordinary behaviour, which surprised every one, was, that they could not, in conscience, send into foreign countries, where every man lived just as he thought proper, persons who were weak and unstable in the faith, and who, because they would have no restraint laid upon them, would soon abandon the Christian profession. However, all men of sense plainly perceived, that the heads of the inquisition would not have acted in this manner, had they not been under apprehensions that their power would have sunk, and their importance been disregarded, if those people had been driven out of the kingdom. By such an event they would have lost the opportunity of satiating their abominable avarice, by seizing their goods, nor could their savage minds have been glutted with the blood of human sacrifices. The inquisitors gained their ends, and those persons whom they stigmatized as Jews and Heretics, were permitted to remain in Lisbon ; but it gave no small uneasiness to the inquisitors, to find that the civil magistrates were exerting themselves in order to discover the persons who had been guilty of the sacrilege.

Whilst the magistrates were thus employed in searching out for the wretch who had robbed the church, a thief, (and as good fortune would have it) a Roman Catholic, was apprehended in com-

mitting a robbery near Lisbon. He was immediately committed to prison, and upon searching him, they found the crucifix and some other things that had been stolen out of the church. Being examined how he came by these things, he confessed, that he alone was guilty of it, that he had thrown away the wafers but kept the crucifix, which led to his detection ; and he was soon afterwards broke alive upon the wheel, and all those who had been taken up on suspicion were released from prison.

But the rage of the inquisitors did not stop here, for those Protestants whom the inquisitors had ordered to be set at liberty, were again apprehended on suspicion, and the nobility demeaned themselves so low, that they even became spies and informers against some of their own order. It was represented to the king, that if these Heretics were permitted to go on in propagating their opinions, the whole kingdom would be over-run by heresy, and inevitable destruction would follow. Some of the Portuguese nobility, however, were of a different opinion ; for they represented to the king, that the New Christians, or the Protestants, were good subjects and therefore they ought not to be persecuted. The king was so struck with the reasons they advanced, that he commanded his ambassador at the court of Rome to solicit for a brief, to grant an indulgence to the Protestants, so far as that they should in all cases wherein they were accused, have an opportunity of being heard by council able to plead their cause.

The pope complied with the king's request, and the New Christians were permitted to have council assigned them, both at Rome and in Portugal, to plead in their defence with respect to any thing that might be alledged against them, by the inquisitors. Accordingly, the council drew up a memorial which they presented to the pope, praying that his holiness would order the records of some former judgements of the inquisition to be laid before him, that he might judge whether those who had been condemned to the flames, were guilty or not, and in case he found that any thing was wrong, he would apply suitable remedies for the future. His holiness listened attentively to their grievances, and seemed to be much affected with them, and, as a proof of his sincerity, sent an order to the inquisitors to transmit to him copies of all the records relating to the antient mode of prosecuting Heretics. This was a most dreadful blow to the inquisitors, who, with good reason, imagined, that if they complied with the pope's orders, all their secrets would be laid open, and their pride demolished. At last, they resolved to obey the papal mandate, but his holiness, who seems to have been a most arrant hypocrite, first ordered the inquisitors to be excommunicated to save appearances, and then he absolved them as persons who had been wrongfully accused.

The methods used in proceeding against Heretics in Portugal, differ in many respects from those used in Spain ; for in Portugal they are more reserved, so that it is not an easy matter to discover all their secrets. All accusations are taken in such a secret manner, that the person accused knows nothing concerning it, till he is apprehended and committed to prison. When a person

son accused is apprehended, he is immediately treated as if he had been guilty; all his effects are seized, and his wife and children are turned out of doors, nor dare any persons whatever contribute towards their subsistence.

When a familiar, who is one of the spies of the inquisition, has apprehended a criminal, he orders him to follow him, and with that order he is obliged to comply. All the way as they go along, the officer does every thing in his power to induce the prisoner to confess his guilt, telling him, that if he will do so, the holy inquisition will have compassion upon him, and restore him to his family; but if he will not confess any thing, he is told, that he must lay many months in prison, and that at last he will be burned for a Heretic.

The delinquent being brought to the inquisition, he is accosted by the secretary, who delivers him to the gaoler, who, with two of his followers, carry him to prison, and exhort him to make an unfeigned confession, as the only means to save him from being burnt alive. And here it is necessary to observe, that the artifices of these officers of the inquisition are so numerous, that the unwearied are easily led into snares, and multitudes accuse themselves when they are not guilty. When the prisoner is brought into his cell, he is searched, and every thing, whether gold, silver, or even images of Christ, and the Blessed Virgin, are taken from him.

All sorts of books are taken away from them, it being a maxim in the inquisition, that those who are suspected of Heresy, shall neither enjoy temporal nor spiritual consolation. It is, however, allowed by the inquisition, that when the gaoler shall testify under his hand, that he believes a person's life to be in danger, then in such cases, a confessor is allowed to be sent for; and this may serve to shew, that the inquisitors in Portugal, are only solicitous to keep up the appearance of religion.

The secretary of the inquisition, having received the prisoner from the familiar at the gate, he delivers him to two of his deputies, who convey him to a dungeon. Here two strong doors are shut upon him, and he is confined to a room twelve feet long, and ten wide. This cell is very dark, there being no light to it, besides what comes in at a small crevice in the top; and it is so uncheering to the prisoner, that he spends the whole day in wishing for night, purely to enjoy the light of a dim lamp, which the inquisitors allow him. In these miserable dungeons, they are allowed three earthen pots to make water in, and another for the more necessary affairs of life; and as these are emptied only once a week, it may easily be supposed how abominable the smell of the place must be. In summer, during the warm season, worms are often found to crawl up the walls of the room; and if there are many prisoners, four or five are frequently thrust into one bed, where they have not an opportunity of laying together, so that they are obliged to stretch themselves out in the midst of the filth.

It is impossible to say, whether the prisoners are more happy in having company, or being alone. If they are alone their solitude is dreadful; and, in case they have company, they are

under the necessity of bearing with all their ill humours, infirmities, and errors. But the most dangerous companion a prisoner can have, is one who has confessed himself; that is, one who has acknowledged his errors. Such a one is perpetually persuading others to do the same, by assuring them they have no other way left to save their lives. Adding, that they ought not to be ashamed to do what so many good people have done before them, and which they themselves, who give this advice, have also done. Nay, it frequently happens, that the person who gives this advice, is one employed by the inquisition, and who, in the end, becomes an informer, and an evidence. It is frequent, in Portugal, to remove prisoners from one cell to another, where they meet with new companions, of whom they have had no former acquaintance, but who frequently laying hold of some unguarded expression, become evidences against them, and save themselves by condemning others; for it is a maxim in the inquisition, to make the life of every prisoner as miserable as possible, so that contrary to nature, they may even wish for death.

The prisoners in these miserable dungeons, have not the consolation of bewailing their misfortunes; for if any of them are heard to make the least noise, they are gagged, and whipped most cruelly. This is done to frighten the rest, who, while the prisoner is punished in this manner, a person is heard calling aloud, that the prisoner is whipped by order of the lords the inquisitors for having made a noise, or for having beat upon the walls of his cell. Many criminals have been whipped so cruelly for only bewailing their misery, that they have been lame ever after, and some have actually died without any notice having been taken of those who tormented them. These punishments are inflicted on all sorts of persons, without the least distinction of age, sex, or quality, in so much that they barbarously strip women of the strictest virtue, and whip them in the most barbarous manner. But the most inhuman circumstance is, that when a person confined in a cell complains of his sufferings, or bewails his misery, then all those, who are in the same cell, are to be punished along with him. In Portugal, all trials, in the inquisition, are carried on in the following manner. The prisoner, being brought before the secretary, is ordered to kneel down, and then he is asked his name, country, profession, place of abode, and religion, and a thousand other such trifling questions; all of which are set down in writing, and signed by the prisoner. Some prisoners, after having been called to the first audience, are remanded to prison, and sometimes confined two or three years, and others are brought to their trials within a few days. To confine men so long, and leave them uncertain, with respect to their fate, is certainly a very cruel circumstance, but it is done in order to extort a confession from the prisoner. But these uncertain delays frequently reduce a prisoner to despair; and so unhappy is his situation, that he often desires to become an evidence rather than undergo the severity of torture; nay, and frequently accuses himself of crimes which he never committed. But after a prisoner has made

made all these declarations, yet he is remanded to prison, under the pretence that some other crimes are laid to his charge, by persons with whom he is utterly unacquainted. Nay, it often happens that the prisoners hear things repeated with which they are so much unacquainted, that they do not know who could have given information against them.

Being brought a third time before the inquisitors, he is commanded to take an oath that he will tell nothing but the truth, and this he is to do in hopes of obtaining mercy. If he is suspected of Judaism, the two following questions are proposed to him. Did you leave the law of Christ, in order to follow that of Moses? or, Do you know any persons who have done so? Have you, consistent with the law of Moses, abstained from swine's flesh, from that of hares, rabbits, or fish that have no shells? The unhappy prisoner having answered these questions in the negative, is immediately remanded back to prison, nor does he know when his fate will be determined. This is one of the maxims of the inquisition, "That it is much better for a man to die in prison than to be publicly executed;" and in consequence of this diabolical maxim, many poor, miserable creatures are slowly murdered, and sometimes it is given out that they have laid violent hands on themselves. It sometimes happens, that all the force and severity of the tortures cannot extort a confession from the prisoner, who knows himself to be innocent, and even when a confession is extorted by torture, no mercy is to be expected from the inquisitors, although solemnly promised to the unhappy prisoner.

James de Mello, a native of Lisbon, a gentleman descended from a noble family, and a knight of the order of Christ, had served many years as a captain of horse, with great honour and distinction. He had various doubts in his mind, concerning some of the tenets of popery; and therefore became almost a Protestant. His wife and two sons followed his example, but all of them continued to dissemble their sentiments, and always pretended to be much pleased when they heard of Heretics being apprehended. Disimulation, when we are convinced of the truth, is a most horrid crime indeed, and Divine Providence generally points out some way by which it is punished. Thus it happened to this James de Mello; for a relation of his being apprehended and committed to the prison of the inquisition, whether from motives of revenge, or the hopes of pardon, is not certainly known, but we find that he went and gave information against his friend.

Upon this they were all thrown into prison, and as the lady and her children had been tenderly brought up, and hitherto unacquainted with adversity, they soon became very uneasy under their confinement, and therefore, through the persuasions of the goalers, resolved to make an open confession. Deluded by this advice, they all accused the person who was, by all the bonds of tenderness, the dearest to them in the world. The consequence was, that the captain was found guilty of hypocrisy and heresy, and at the next act of faith he was burnt alive, acknowledging with his last breath, that he was a sincere believer

in Jesus Christ. But there are many other instances which could be mentioned, although the following may suffice.

Alphonse Nobre, a nobleman of high rank, who had served the king of Portugal many years as an officer of state, had the misfortune to be accused of heresy, and was committed to the prison of the inquisition. As the inquisitors are strangers to mercy, so we find that they tampered so much with the son and daughter of this nobleman, that, induced by false promises, they went and accused their father. The consequence was, the old nobleman was condemned, and as he was walking along with the other convicts in the procession, to what is called the act of faith, it happened that he passed close by his son. Here was an affecting scene indeed, for the conscience of the unhappy youth being wounded, he fell on his knees and implored pardon of his father, and his blessing. The father answered, "I pardon you for having brought me into this condition, through your baseness, because I hope that God will pardon you, but I cannot give you my blessing." When Christ lamented the condition of the Jews, he did not bless them. He prayed that God would forgive the unhappy young man, and then cheerfully embraced the stake.

At *Torres Alvas*, a city in Portugal, there was a laundress who had two sons, and these being accused of heresy, were committed to the prison of the inquisition in Lisbon. They both persisted in their innocence, for which they were declared obstinate, and their mother having been suspected, was put to the torture, and she, with her two sons, were burnt alive in the midst of a vast concourse of people. But Protestants and Jews are not the sole objects of persecution in the inquisition, even merit when found in one of their own members, will render him obnoxious to them. That this is no more than the truth, will appear from the following instances.

In the Franciscan convent at Lisbon, was a friar of the name of De Costa, whose father had been register of the inquisition. This man, tho' a professed Roman Catholic, yet, as a man of humanity, often lamented the unhappy condition of the poor afflicted Jews. This was taken notice of by some of his brethren, whom he had endeavoured to convert to the same sentiments of tenderness and compassion. Some of these gave information against him to the inquisition, and after he had been confined in prison upwards of a year, was burnt alive.

Francis de Alevido Cabras, a native of Elvas, in Portugal, and son of the chief magistrate of that city, became a most violent persecutor of the Protestants, and gave information against his own mother and aunt, who were in consequence thereof both burnt alive. Soon after this act of unnatural barbarity, the young gentleman had the impudence to visit his aged father, who, notwithstanding the dreadful consequences that might have happened, turned him out of doors. The young gentleman went into Spain, where he finished his education; but having embraced the sentiments of the Jews, he was committed to the prison of the inquisition, and afterwards burnt alive, and thus we find how Providence

conducts the affairs of this lower world. There are many other instances that might be mentioned of persons being put to death, who never were Protestants; but it always has been a rule in the proceedings of the inquisition, to brand those with the name of Jews, who are in reality Roman Catholics. Thus for these many years, when we read of any person condemned by the inquisition, they are called either Heretics or Jews, but none of them are ever mentioned as Roman Catholics. This, however, is a gross imposition upon the people, for there are many Roman Catholics who suffer death by the inquisition, and if they are rich, it is frequently done to seize upon their estates, and when once they have planned the destruction of the unhappy person, it is no difficult matter to get it accomplished.

When a reasonable thinking man reads the history of the inquisition, and upon enquiry, finds, that all that has been said concerning it, is true, he will naturally conclude, that the inquisitors are the declared enemies of humanity, and that the church of Rome, by whose authority they act, must be not only anti-christian, but even the mother of harlots, and abomination of the earth. This will appear the more evident, when we consider that they are not contented with confining its direful effects to those European countries, where they reign in triumph; for wherever they can make settlements in the utmost extremity of the world, they carry along with them their persecuting notions and their horrid practices.

The Portuguese having established a settlement at Goa in the East-Indies, they sent there a whole cargo of priests, and amongst these, a considerable number of Dominican friars. Hence an inquisition was established, and the Heathens, who knew nothing of Christianity, were forbid to worship their idols, and commanded to become Christians without knowing any thing of the gospel. This inquisition at Goa was founded on the same principles as those in Portugal, and all the prisoners were locked up in separate cells, so that four turnkeys were sufficient to secure two hundred. The prison of the inquisition at Goa is a most dreadful place indeed, for it is so constructed that the light never enters into it. Nay, the unhappy prisoners have no where to ease nature, but the ground upon which they lay, and this is the reason why many of them die merely on account of the nastiness, and the noxious steam arising from their own excrements. It is true, the Portuguese have now lost all their territories in that part of the world, but they have left behind them indelible marks of their cruelty. Of this we have a shocking instance in the case of one Mr. Dellon, a French gentleman, who was apprehended and imprisoned by the inquisition at Goa, and lest it should be supposed that we attempt to mislead our readers, we shall here relate the whole particulars as written by himself. The whole of the narrative is so simple and artless, that it carries along with it all those marks of truth, which any reasonable person could desire.

"When I found, says he, that I was kept a whole day and night in the cell, without being examined, I began to flatter myself that I might continue in it till my affair was concluded; but all my hopes vanished, when an officer of the

inquisition came the 16th of January, at eight in the morning, and brought orders for carrying us to the Santa Casa, which was immediately executed. The irons with which I was loaded, were in walking very painful to me; however, we were obliged to walk on foot thus fettered, from the cell to the inquisition. I was helped in going up the stairs, when I entered with my companions the great hall, where several smiths knocked off our irons; which being done, I was first called to audience.

After having crossed the hall, I went into an anti-chamber, and from thence into another apartment, where I found my judge. This place is called by the Portuguese *Mesa do Santo Officio*, i. e. the table or tribunal of the holy office. It was hung with blue and yellow taffety. At one end of it was a large crucifix in relievo, placed against the hangings, and reaching up almost to the ceiling. In the middle of the chamber was a large alcove, on which was fixed a table near fifteen foot long, and four over. There was also over the alcove, two easy chairs, and several other seats round the table, and at the end, on one side of the crucifix, was the secretary seated on a folding chair. I was placed at the other end, opposite to the secretary; very near me, and at my right hand, was seated, in one of these easy chairs, the great inquisitor of the Indies, Francisco Delgado e Matos, a secular priest about forty. He was alone, because then, of the two inquisitors who are generally in Goa, the second, who is always a Dominican friar, was embarked for Portugal a little while before, and the king had not yet nominated any person to succeed him.

At my coming into the hall of audience, I threw myself at the feet of my judge, imagining the suppliant posture I was in, would move him to compassion; but he would not suffer me to continue in it, and therefore immediately ordered me to rise. Then having asked me my name and my profession, he asked me whether I knew the reason why I had been imprisoned? whereupon he exhorted me to declare it immediately, as it was the only means left me to recover my liberty instantly. After having answered these two first questions, I told him, that I believed I knew the reason for my being imprisoned, and that in case he would be pleased to hear me, I would immediately accuse myself. I mingled tears with my entreaties, and thereupon I threw myself a second time at his feet; but my judge told me with great coolness, that I might take my time, for that matters were not urgent; that he had affairs upon his hands of much greater consequence than mine; that he would give me notice at a proper season, when immediately he rang a little bell for the alcaide, or turnkey of the prison. This officer came into the hall, and conducted me to a long gallery not far distant from it, whither we were followed by the secretary.

Here my trunk was brought, which was opened before me; upon which I was searched very narrowly, and every thing I had about me was taken away to the very buttons of my sleeves, and a ring which I wore on my finger; insomuch that they left me nothing but my beads, my handkerchief, and a few pieces of gold which I had sewed up in a ribbon, and were lodged between leg and stocking,

stocking, which they happened to overlook. A pretty exact inventory was immediately drawn up of all the rest; but all this was of no manner of service to me, since nothing of value was afterwards restored to me, notwithstanding that the secretary assured me, and the inquisitor also, that all I had would be faithfully restored to me the instant I should be released.

The inventory being drawn up, the alcaide took me by the hand, and carried me to a dungeon ten foot square, where I was confined alone, nor did I see a living soul till the evening, when the supper was brought me. As I had not eat any thing either that or the preceding day, I eat what was given me very heartily, and slept better upon it. The turnkey coming the next morning with my breakfast, I desired to have my books and combs; but they told me, that prisoners are never allowed to have books, not even a priest to have his breviary, though he be obliged to repeat divine service; and that as for my combs, I should not want them; and indeed this was very true, for they immediately cut off my hair, a custom observed with regard to both women and men, though of the greatest quality, the first or second day at farthest, of their imprisonment.

I had been told, when I was first imprisoned, that when I should want any thing, I need do no more than knock gently at the door, in order to call the turnkeys, or to ask for what I wanted at meal-time: and that when I was desirous of going to the audience, I need only address myself to the alcaide, because the turnkeys, never speak to the prisoners without having some person along with them. I had also been flattered with the hopes, that I should be set at liberty immediately after my confession, which made me continually importune my officers to let me be carried before my judges; but notwithstanding all my tears and intreaties, I was not indulged with it, till the last day of January 1674.

The alcaide, accompanied with a turnkey, came to me for that purpose about two in the afternoon. I dressed as he ordered me, and came out of my dungeon bare-legged and bare-footed, the goalor going before, and the turnkey after me. In this order we walked to the gate of the chamber where audience is given. Here the alcaide advancing a little forward, and making a low bow, came out again, upon which I went in. Here I found the inquisitor and secretary, as before. Immediately I fell upon my knees, but was ordered to rise and seat myself, upon which I sat down upon a bench which was placed at the end of the table, on the side where the judges sat. Just by me, and at the end of the table, was a mass-book, on which I was first ordered to lay my hand, and to promise that I would swear to the truth, and to keep inviolable secrecy, which are the two oaths required of all who appear before this tribunal, whether they come to give in their depositions or to receive any orders.

I was afterwards asked, whether I knew the reason of my being imprisoned, and if I were resolved to declare it? to which I answered, That I was fully determined to do so. Upon which I made an exact declaration of all I had before related with regard to baptism and the worship of images; but did not mention any thing I had said with respect to the inquisition, they not oc-

curing at that time to my memory. The judge having again asked me, whether I had any more to say? and being told that I could not think of any thing else, was so far from setting me at liberty, as I had flattered myself I should be, that he concluded the audience with these very words:

That I had done very well to accuse myself voluntarily, and that he exhorted me in the name of our Lord Jesus Christ, to declare immediately the remainder of my informations, in order that I might experience the goodness and mercy which that tribunal indulges to all who prove the sincerity of their repentance, by a genuine and voluntary confession. My declaration and the exhortation being ended and written down, it was read to me, and I signed it; which being done, the inquisitor rang a little bell to call the alcaide, who came, and carried me back to prison in the same order I came.

I was carried a second time before the judge, without my desiring it, on the 15th of February, which made me suppose that he intended to set me at liberty. Being come, I was again asked whether I had any more to say? I was exhorted not to disguise any circumstance, but on the contrary to make a sincere confession of my faults. I answered, that after a very serious self-examination, I could not think of any fresh particulars. I then was asked my name, those of my father, my mother, brothers, grandfathers and grandmothers, godfathers and godmothers, whether I were a Christian of eight days standing? because children are not baptized in Portugal till the eighth day after their birth, nor are childbed women churched till the fortieth day after their lying-in, though they had never so easy a delivery. The judge seemed to be surprised, when I told him that the custom of deferring the baptism of children a whole week, was not practised in France; but that on the contrary, they were always christened as soon as conveniency would permit. It is pretty evident by the observance of these mosaic ceremonies, that notwithstanding the Portuguese pretend to have the Jews in so much abhorrence, they yet are not so good Christians as they ought to be. But this is not the greatest evil which flows from the observance of these Jewish institutions; for from the former it happens but too frequently, that children die without being regenerated by the sacrament of baptism, and are by that means excluded heaven for ever; and in order not to violate the ceremony of purification, which ought to cease after the gospel dispensation, the Portuguese women do not in the least scruple to act in contempt to an injunction of the church, which obliges all Christians to assist every Sunday and every festival at the holy sacrifice of the mass, unless they happen to be prevented from so doing by some lawful cause.

I was further asked the name of the person who baptized me, in what diocese, what city, and lastly, whether I had ever been confirmed, and by what bishop? Having answered these several questions, I was ordered to kneel down, to make a sign of the cross, to repeat the Pater Noster, the Ave Maria, the creed, the commandments of God and the church, and the Salve Regina. In fine, he concluded as before, with exhorting me by the bowels of Jesus, to confess immediately

Immediately the several crimes and errors I had not yet revealed; which being written down, and read before me, and signed by myself, I was remanded back to prison.

From the first moment of my confinement, I had always been in the deepest affliction, and shed incessant tears; but at my return from the second audience, I abandoned myself entirely to grief, when I found that I was required to confess such things as to me appeared impossible, since I could not recollect any such circumstances as I was ordered to confess. I therefore endeavoured to starve myself; not but I took all the sustenance that was brought me, because, in case I had refused it, I should have been beat by the turnkeys, who always examine very carefully, upon their taking the plates back, whether the prisoners eat enough to support nature; but my despair suggested methods to elude their vigilance in this particular. I spent whole days without taking a morsel, and used to throw part of what was given me into the basin, to prevent its being seen. This severe abstinence entirely prevented my sleeping, and now I did nothing but macerate my body in this manner, and shed floods of tears. However, in these days of sorrow and lamentation, I revolved in my mind all the errors of my past life, and confessed that all my misery was a judgement from heaven upon me: I even persuaded myself, that God perhaps had employed these severe but salutary methods to call me to himself; when being a little revived and comforted with these reflections, I sincerely implored the assistance of the holy virgin, who is equally the comforter of the afflicted, and the refuge and asylum of sinners; and indeed I have had so visible a demonstration of her protection, as well during my imprisonment, as on several other occasions, that I cannot forbear making this public testimony thereof.

In fine, after having made a more exact, or more happy recollection of all I had said or done during my residence at Daman, I remembered the several expressions I had used touching the inquisition and the integrity thereof: Upon which I immediately desired to be admitted to audience; but this however was not granted me till the 16th of March following. I made no doubt, upon my appearance this time before the judge, but that I should then put an end to my unhappy affair, and after the confession I was going to make, be immediately set at liberty; but when I thought my wishes upon the point of being accomplished, I saw myself immediately fall from my most sanguine hopes; because that when I had declared every thing I had to say with regard to the inquisition, I was told that this was not what was expected from me; and having nothing else to say, I was immediately remanded back, nor would they so much as write down my confession. Despair having prompted M. Dellon to make away with himself, advice thereof was given to the inquisitors, who ordered him to be brought to audience; but he was so weak, that he was forced to be carried thither. I there, continues he, was laid along the floor, my extreme weakness not allowing me either to sit or stand.

Then the inquisitor reproached me several times; gave orders for my being carried away, and handcuffs to be put upon me, to prevent my

forcing off the chains with which I was bound. This was immediately executed, and I was not only handcuffed, but an iron machine was clapt about my neck, which held to the handcuffs, and was locked with a padlock; so that it was now impossible for me to stir my arms. But this treatment only exasperated me the more: I threw myself on the ground, and struck my head against the floor and the walls; and had I been bound but a little longer in that manner, I should infallibly have got my arms at liberty, and should have died with it: But as I was continually watched, they found by my actions, that severity was very unseasonable at this time, and that it were better to employ gentle methods.

Upon this my irons were knocked off, endeavours were made to comfort me with delusive hopes, I was put into another cell, and had again a companion given me, who was ordered to watch me narrowly. This prisoner was a Black, but much more unsociable than my former companion. Nevertheless heaven, who had preserved me from so great an evil, banished the despair which sat brooding over me, a circumstance in which I was more happy than many others, who frequently make away with themselves in their confinement in these dungeons, where no consolation is ever allowed to enter. This companion continued about two months with me; for as soon as I appeared to be easier in my mind he was taken from me, notwithstanding my weakness was so great, that I could scarce walk from my bed to the door of my cell, when victuals were brought me. In fine, after having spent almost a year in this manner, I was seasoned to affliction, and providence afterwards endued me with so much patience, that I never made any more attempts upon my own life.

I had been about eighteen months in this confinement, when the judges, being informed that I was in a condition to speak, sent for me the fourth time to audience, where I was asked, whether I was not resolved to answer what was required of me? Having replied, that I could not recollect a single circumstance more, the proctor of the inquisition appeared with his declaration, in order to signify to me the several informations which had been exhibited against me.

In all the other examinations I had accused myself, and they were contented with hearing my deposition without descending to particulars, and had remanded me back to my cell the instant I protested I had no more to declare against myself; but in this fourth examination I was accused, and was allowed to defend myself. They read to me, in the informations which were exhibited against me, the several things wherewith I had accused myself. These facts were true, and I had confessed them by my own proper impulse, consequently I had nothing to object against these facts; but then I flattered myself, that I could prove to the judges they were not so criminal as they were thought to be. I therefore answered, with regard to what I had advanced on baptism, that I did not any ways intend to oppose the doctrine of the church; but that the passage, Unless a man is born of water and of the spirit, he cannot inherit the kingdom of God, having appeared very express to me, I desired an expli-
cation

cation of it. The chief inquisitor seemed surprized, that I should mention a passage that every one knows by heart, and his surprize raised my astonishment. He asked me where that passage was to be found; I answered in the Gospel according to St. John, chapter iii. verse 5. He then ordered the New Testament to be brought, looked out the place, read it, but did not explain it to me. However, he was very glad to inform me, that it was sufficiently explained by tradition; because the church has always looked upon as baptized, not only all those who died for our Lord Jesus Christ, without having received the ordinary form of baptism, but also those who desiring to be baptized, and repenting of their sins, have died suddenly unbaptized.

It is surprizing to think, that persons who are established judges over others in matters of faith, should be so profoundly ignorant; and I must confess, that I could scarce believe this circumstance myself, though I had been an eye-witness to it, and have it perfectly fresh in my memory, had I not found in Tavernier's Voyages, that how reserved soever father Ephraim of Nevers may be on matters relating to the inquisitors, who tortured him so cruelly, he yet breaks out into the following expression: That nothing shocked him so much as the stupid ignorance of those inquisitors.

The proctor, when he read the informations, had said, that besides what I myself had confessed, I was moreover accused and clearly convicted of having spoke with contempt of the inquisition and its ministers, and of having spoke with great disrespect of the pope and his authority. He concluded, that the stubbornness I had hitherto shewn in slighting so much charitable advice which had been given me, being a manifest proof that I concealed very pernicious designs; and that having designed to teach and foment Heresy, I consequently was become obnoxious to the major excommunication; that my goods and chattels ought to be forfeited to the king, and myself delivered over to the executioner, in order to be consumed in the flames.

I leave the reader to judge the tortures which these conclusions of the proctor raised in my breast; notwithstanding, I can truly affirm, that how dreadful soever those words may be, yet death would have been more welcome than imprisonment. Thus, in spite of the terror with which I was seized, I had yet spirits enough left to answer the accusations which were then exhibited against me, in saying that I never had harboured any sinister intentions; that I had ever continued a true Catholic; that all those I had conversed with in India, would vouch the truth thereof, particularly Father Ambrose and Father Ives, both French Capuchins, who had frequently heard my confessions. (I knew after I was set at liberty, that Father Ives was actually at Goa at the very time when I called upon his testimony.) That I had sometimes gone fifty miles to celebrate Easter; that if I had been any ways inclined to entertain heretical principles, I might easily have settled in those countries in the Indies, where a full liberty of speaking is allowed; and consequently, that I should not, had matters stood thus, have settled in the dominions of the king of Portugal; that so far from disputing against religion, I had, on

the contrary, frequently argued with Heretics in defence of it; that indeed I remembered I had spoke with too much freedom, when I was before the inquisitor; but that I was greatly surprized they would impute that very thing to me as a heinous crime, which they had looked upon as a trifle, when I offered to declare it about a year and a half ago: That as to the particulars which related to his holiness, I could not recollect that I had expressed myself in the manner laid to my charge; but nevertheless, if they would please to descend to particulars, I would sincerely confess the truth.

Then the inquisitor told me, that I was allowed time to consider of those articles which related to his holiness; but that he could not sufficiently admire my impudence, in affirming that I had made my confession with regard to the inquisition, since 'twas very certain that I had not once opened my mouth upon that head; and that in case I had made my declaration upon that article, when I said I had done it, I should not have been kept so long in prison.

I remembered so perfectly every thing I had advanced, and the answers that had been made me, and was so transported with rage to see myself mocked in that manner, that if I had not been immediately ordered to withdraw, upon the signing of my deposition, it would have been impossible for me to refrain from opprobrious expressions before the judge: And had I had strength and liberty equal to the courage with which my passion fired me, I perhaps should have gone farther than injurious terms.

I was called three or four times to audience in a month, where I was urged to confess those particulars I had advanced with respect to the pope. A new proof was then declared to me, which the proctor pretended was drawn up against me on that head, but which did not differ in a single circumstance from what had before been urged against me. But a proof that the whole was a false accusation, and invented merely to force me to speak, is, that they would not declare to me the particulars which they pretended I had advanced. At last, finding they could get no more out of me, they said no more; and this article was not inserted in my indictment, when it was read publicly in the act of faith.

They therefore attempted again in these last audiences, to oblige me to confess, that in the several facts I agreed upon, I really intended to defend heresy; but this I was resolved never to own, since it was a falsehood. During November and December, my ears were wounded with the cries of prisoners who were put to the torture, which is so severe that I have known several persons of both sexes, who were lame all their lifetime after, and among the rest, the first companion I had in my confinement. In this holy tribunal no regard is had to age, sex, or condition; but all are treated with the same severity, and they are indiscriminately tortured, and stript almost naked; whenever the bloody-minded inquisitors are pleased to order it.

I remembered I had heard before my imprisonment, that the act of faith was generally solemnized the first Sunday in Advent, because that passage of scripture which relates to the last judgement is read on that day in churches, the

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inquisitors then pretending to exhibit a lively representation thereof. I moreover observed, that there were a great number of persons confined in that prison; the deep silence which reigns in that house giving me an opportunity to count the number of doors which were daily opened at the stated times of eating. I was besides almost sure that a new archbishop arrived at Goa in October, the see having been vacant for almost thirty years. At least I thought so, because the bells of the cathedral had rung in an extraordinary manner for nine days together, at a time when neither the universal church, nor that of Goa in particular, solemnize any remarkable festival. I knew that this prelate was expected even before my confinement.

These several reasons made me flatter myself, that I might gain my liberty in the beginning of December; but when I found the first and second Sunday in Advent were past, I did not doubt but either my liberty or confinement was postponed for at least twelve months. As I fancied that the act of faith was never solemnized but in the beginning of the month of December, finding it elapse without the least sign of any preparation for that dreadful ceremony, I resolved to submit another year to my afflictions; nevertheless, I found at a time when I least expected it, that I was likely to be set at liberty.

I observed that Saturday the 11th of January, 1676, intending after dinner to give my linen to the turnkeys in order to get it washed, as was the custom, they refused to take it, and put it off till the next day. I could not but revolve a thousand thoughts upon the occasion of this extraordinary refusal, but not finding one satisfactory, I at last concluded, that possibly the act of faith might be solemnized the next day; but I was more strongly confirmed in my opinion, or rather looked upon it as certain, when after hearing the ringing for Vespers at the cathedral, Matins were rung immediately after, which had never been done since my confinement, the eve of the feast of Corpus Christi excepted, which is always solemnized in India, the Thursday immediately following Low-Sunday, because of the continual rains which fall at the time of its celebration in Europe. One would have thought that my heart was going to be filled with joy, since I thought I should be soon set at liberty, and that I should come out of the grave, as it were, in which I had been buried for near two years; nevertheless the dread with which the fatal conclusion of the proctor had filled me, and the uncertainty of my destiny, heightened my affliction to that degree, that I spent the remainder of that day, and part of the night, in such a condition as would have moved the hardest heart, those excepted under whose cruelty I suffered.

Supper was brought me, which I refused, and contrary to the custom it was not urged upon me; but no sooner were the doors shut, but I gave myself up to grief and despair. At last, after having deplored my hard fate with sighs and tears, oppressed with the most piercing anguish, I began to dose about eleven at night. I had not been long asleep, when I was on a sudden awaked by the noise which the turnkeys made in opening the doors of my cell; and as this was unusual, I was surprized to see people enter into it with a light;

and my fears were not a little increased by the lateness of the hour.

Then the alcaide gave me cloaths, which he ordered me to put on, and to be ready to leave my cell when he should call me for that purpose; then he went away, leaving a lighted lamp in the dungeon. I now had neither strength enough to rise, nor to answer; and the moment the turnkeys left me, I was seized with such a trembling, that for above an hour I could not so much as cast my eyes upon the cloaths which were left me. At last I rose, and falling prostrate upon the earth before a cross which I had drawn upon a wall, I recommended myself to Heaven, and resigned myself wholly to Providence; after which I put on the suit, which consisted in a waistcoat, the sleeves whereof reached to the wrist, and a pair of drawers that reached to the heels; the whole made of a black and white striped linen.

I did not wait long after the dress was brought me, for the turnkeys came about two in the morning into my cell, whence I was carried into a long gallery, where I found a great number of my fellow-sufferers standing against the walls. Here I placed myself, and several did the same after me. Notwithstanding there were upwards of two hundred more in this gallery, yet as all of them were gloomily silent, that there were not above a dozen Whites among them, who could scarce be distinguished from the rest, and that all were clothed in the same dress with myself, they might easily have been taken for so many statues fixed against the wall, had not the motion of their eyes, which was the only liberty allowed them, shewed them to be living creatures.

The gallery in which we stood had so few lamps in it, and the light of them was so very faint and weak, that this circumstance, added to the crowd of black and sorrowful objects, seemed to make the whole like a burial.

The women, who were clothed in the same linen as the men, were placed in an adjacent gallery, where we could see them; but I observed, that in a dormitory not far from the place where we stood, there were also prisoners clothed in a suit, which descended very low, who walked up and down from time to time. I did not then know what this meant, but was informed a few hours after, that they were those who were to be burnt, and were walking up and down with their confessors.

As I was unacquainted with the formalities of the holy office, how heartily soever I might formerly have wished to die, I then was under dreadful apprehensions lest I should be one of those who were condemned to the flames. However, I cheered myself a little, when I considered my dress was not different from the rest, and that it was not likely such a number of people would be burnt as were there present.

After we were all placed against the wall, a yellow wax taper was given to each of us; after which clothes were brought us made like tunics, or large scapularies; they were of yellow cloth, with red St. Andrew's crosses painted before and behind. Such as are branded with these stigmas, are those who have been guilty, or supposed to be guilty, of crimes against the faith of Christ, whether they be Jews, Mahometans, Wizards, or Heretics, who have left the Catholic religion.

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These large scapularies with large St. Andrew's crosses are called San-benitos.

Those who are looked upon as convicts, and persist in declaring their innocence, or have relapsed, wore another kind of scapulary called Samarra, the ground whereof is grey; the criminal is drawn thereon, both before and behind, standing on fire-brands, with flames mounting upwards, and devils around them. At the bottom of the portrait the crime and name of the prisoner are written. But such as accuse themselves after sentence has been pronounced upon them before their release, and have not relapsed, have flames pointing downwards painted on their Samarra's, and this is called Reversed Fire.

San-benitos were given to twenty blacks accused of magic, and to a Portuguese convicted of the same crime, and who was moreover a new Christian; and as they were resolved not to revenge themselves by halves, but to insult me to the utmost, they forced me to put on a dress like to that of the wizards and heretics, though I had always confessed the Catholic religion. This the judges might easily have known from a great many people, both Frenchmen and others, with whom I had lived in several parts of India. My terror was increased when I saw myself in this habit, because I thought that as there were not, among so great a number of criminals, but twenty-two persons who were dressed with these ignominious San-benitos, it was very possible that these only were those who were not to be pardoned.

After the San-benitos, five pasteboard caps were brought, shaped like a sugar-loaf, having devils and flames painted on them, with the word Wizard round them. These caps are called Carochas, and were put on the heads of the five most guilty of the criminals, among those who were accused of magic; and as they stood pretty near me, I expected to have one also; however I was mistaken. I then almost doubted no more but that these miserable wretches were to be really burnt, and as they were not better acquainted than myself with the formalities of the inquisition, they have since told me, that they thought their ruin inevitable.

Every one being habited according to his imputed crime, we were allowed to sit upon the ground till farther orders. About four in the morning several domestics belonging to the prison came after the turnkeys, to give bread and figs to such as would eat; but for my part, though I had not supped the night before, I had so little appetite, that I should have taken nothing, had not one of the turnkeys come up to me and said, Take the bread that is offered you; and if you cannot eat it now, put it into your pocket, for depend upon it, you will be hungry before you come back. These words gave me the highest consolation, and dispelled all my fears, since he talked of my returning back, which made me take his advice. At last, after having long waited, day began to break about five, when one might plainly behold in the face of all the prisoners, the various impulses of shame, grief, and fear, as those different passions raged in their bosoms; for notwithstanding that they were all flushed with joy, when they found they were going to be delivered from their dreadful and insupportable captivity, yet the uncertainty of their fate very much diminished their transports.

The largest bell of the cathedral began to ring a little before sun rise, to give notice to the people of the solemnization of the act of faith, which is, as it were, the triumph of the holy office. We at first marched out one by one, and I observed in passing out of the gallery into the great hall, that the inquisitor was sitting at the door, having a secretary standing near him; that the hall was crowded with the inhabitants of Goa, whose names were written in a list which the secretary held in his hand; and at the same time that a prisoner was ordered out, he named one of those gentlemen who were in the hall, who immediately went up to the prisoner, and attended him, in order to stand godfather to him in the act of faith. These godfathers answer for the persons they attend upon, and represent them when the festival is ended. The inquisitors pretend that it is a great honour for a person to be chosen godfather on these occasions.

The general of the Portuguese ships in India was my godfather, and therefore I came out along with him; and being got into the street, I found that the procession opened with the Dominicans, who enjoy this privilege because St. Dominic, their founder, instituted the inquisition. Before them, the standard of the holy office was carried, in which the image of the founder was wrought in very rich embroidery, holding a sword in one hand, and an olive branch in the other, with this inscription, Justice and Mercy. After these friars followed the prisoners, walking one after another, with each a wax taper in his hand. The least guilty walked first, and as I was not looked upon to be very innocent, above an hundred prisoners walked before me. Men and women walked together, for there was no other distinction than that of crimes. I, like the rest, was bareheaded and barefooted, but I suffered very much in the march, which lasted above an hour, because of the little flints with which the streets of Goa are filled, so that my feet were all bloody.

We were carried through the principal streets, exposed to the sight of innumerable spectators, who were come from all parts of India, and lined the way as we walked; care being taken to give notice of the act of faith in sermon time, in the most distant churches, a long time before its solemnization. At last, oppressed with shame and confusion, and vastly fatigued with the march, we arrived at St. Francis's church, which was then appointed to prepare the celebration of the act of faith. The high altar was covered with black, and had on it six silver candlesticks, in which were six lighted white wax tapers. On each side of the altar two seats like thrones were raised; that to the right for the inquisitor and his council, and the other for the viceroy and his court.

At some distance from them, and opposite to the high altar, a little towards the door, another altar had been raised, on which two mass-books lay open. From them to the church gate a gallery was built about three feet wide, railed in on each side; and on each side forms were placed for the criminals to sit on, with their respective godfathers, who sat down as they came into the church, so that those who came first into it, sat nearest to the altar. Being seated in my place, I began to consider the order which those who came after me were made to observe. I found that those who wore the dreadful

dreadful Carrochas above-mentioned, walked last in the procession; that immediately a large crucifix was carried, the face of which was turned to those who walked before it, and which was followed by two persons and four statues, that were carried, big as the life, and representing so many men, each of them fixed upon a long pole, and accompanied with so many boxes, each carried by a man, which boxes were filled with the bones of those whom those statues represented.

By the face of the crucifix turned towards those who preceded it, the mercy that had been shewn them is denoted, by sparing their lives, though they had justly deserved to die; and by the said crucifix's being turned behind to those who followed it, is denoted, that those unhappy wretches are now lost to all hope; thus every thing that relates to the inquisition has a mysterious signification. The dress of these unhappy persons inspired equal horror and pity. The living criminals, and the statues, were cloathed in Samaras, made of grey linen, painted full of devils, flames, and firebrands, on which the criminal's head was painted, both before and behind, with the sentence written below, containing in few words, and in large letters, his name, that of his country, and the crime for which he was to suffer. They also wore Carrochas, which, like the habit, were filled with flames and devils. The little trunks in which the bones of those who died were laid, and who had been prosecuted before or after their decease, before or after their imprisonment, in order that their goods and chattels might be confiscated, were also painted black, and covered with demons and flames.

We are here to observe, that the inquisitors do not confine their jurisdictions over the living only, or such as die in prison; but that they frequently prosecute people several years after their death, whenever they may be impeached of any considerable crime. In this case their bodies are dug up, and if they are found guilty, their bones are burnt in the act of faith; all their goods and chattels are confiscated, which are forcibly taken away from their heirs. I advance nothing in this place but what I myself know to be true; for among the statues that were carried in the act of faith, one of them represented a man dead many years before, who had been lately prosecuted, his coffin dug up, his goods confiscated, and bones burnt, or perhaps those of some other person who had been buried in the same place.

These unhappy wretches being entered in the gloomy manner above described, and seated in the places appointed them near the church door, the inquisitor came, attended by his officers, and went and seated himself on the bench that stood to the right of the altar, during which, the viceroy and his court seated themselves to the left. The crucifix was placed on the altar, betwixt the six candlesticks, when every one being seated in his place, and the church crowded with people, the provincial of the Austin-Friars went up into the pulpit, and preached for half an hour. Notwithstanding my great anguish of heart, I observed he compared the inquisition to Noah's Ark; but nevertheless that he found this difference between them, viz. That the beasts who entered into the ark, came from thence after the

flood with the very identical inclinations they had carried into it; but that the inquisition had this admirable property, to make so great a change with regard to those who were imprisoned in it, that many who were cruel as lions and tygers at their going in, came out from thence as meek and gentle as lambs. Sermon being ended, two readers went alternately into the pulpit, where they read in public the trial of the several criminals, and also their respective sentences.

The prisoner whose sentence was read, was, while that was doing, conducted by the Alcaide to the middle of the gallery, where he stood, with a lighted wax-taper in his hand, till his sentence was read. And as all the prisoners are supposed to have incurred the penalty of the greater excommunication, after their trial and sentence have been read, the prisoner is carried to the foot of the high altar, on which the mass-books are laid; and there being ordered to kneel, he lays his hands on the book, and continues in that posture till every criminal has a mass-book before him.

Then the reader laying aside the trials, reads aloud the confession of faith, having first briefly exhorted the prisoners to repeat it after him with their hearts as well as their mouths; and this being done, each prisoner returned back to his place, and the trials were again read.

I was called in my turn, when I found my impeachment consisted of three heads: The first, for having asserted the invalidity of infant baptism; the second, for having said that images are not to be worshipped, and for having blasphemed a crucifix, by saying, that one of ivory was no more than a piece of ivory; and thirdly, for having spoke with contempt of the inquisition and its ministers; but above all for the blackness of my intentions when I affirmed these several things: In consideration whereof I was declared excommunicate; and for reparation, my goods and chattels were confiscated to the king's use, and myself banished from the Indies, and condemned to row in the Portuguese galleys for five years, and also to fulfil the other penances which should be particularly enjoined me by the inquisition.

Of these punishments, none was so grievous to me as my being forced to leave the Indies, where I had made a resolution of travelling several years longer: However, this reflection was sweetened, when I considered that I was going to be released out of the clutches of the inquisitors. My confession of faith being read, I returned to my place, and made my advantage of the advice my turnkey had given me, not to refuse the bread which was offered me; for as the ceremony lasted the whole day, none of the criminals eat any thing that day but in the church.

After the trials of those who were pardoned were read, the inquisitor left his seat, in order to put on the albe and the stole; when being accompanied with about twenty priests, each having a switch in his hand, he came into the middle of the church, where, after having said several prayers, we were absolved from the excommunication, which it was pretended we had incurred, by virtue of a stroke on the back, which these priests gave to each of us with the switch.

I cannot forbear relating a circumstance, to shew

shew how grossly superstitious the Portuguese are with regard to every thing which relates to the inquisition; which is, that during the procession, and all the time I continued in the church, my godfather would never answer me, though I spoke several times to him, and besought him to give me a pinch of snuff, which he refused me for fear of being involved in the same censure as myself; but as soon as I was absolved, he embraced me, gave me snuff, and told me he then looked upon me as his brother, since the church had loosed me.

The ceremony being ended, and the inquisitor returned to his seat, the prisoners who were to be burnt were made to advance forward. There were a man, a woman, and the images of four men deceased, with the boxes in which their bones were laid: The man and woman were black Indians, and Christians, accused of magic, and condemned as relapsed; but in reality were no more wizards than those who condemned them.

Of the four images, two represented men convicted of magic, and the other two, two men, both new Christians, accused of turning Jews; one whereof died in the inquisition, and the other in his own house, and had been buried many years before in his parish church. However, being accused after his death of embracing the Jewish principles, as he died very rich, the inquisitors had caused his body to be taken out of the grave, in order to burn his bones in the act of faith. Hence it is plain, that the inquisitors, like our Saviour himself, exercise a power over the living and the dead.

The trials of these unhappy persons were read, which all ended with these words, viz. That it not being in the power of the holy office to pardon them, because of their relapsing into their errors or their impenitence, and being indispensibly obliged to punish them to the utmost rigour of the laws, they therefore delivered them over to the flames.

While these last words were pronouncing, a serjeant from the secular power advanced forward, and took possession of these unfortunate persons, who before had been struck gently on the breast by the alcaide, to shew they were abandoned by the inquisitors. In this manner the act of faith ended, and whilst the condemned criminals were carried to the river side, where the viceroy and his court were assembled, and where the piles on which they were to be burnt, had been prepared the day before; while these things, I say, were doing, we were carried back to prison, but without observing any order as we walked.

Though I did not see them executed, yet as I had a full account of it from persons who had been present at several of these executions, I shall give a description thereof in few words. When the condemned prisoners are coming to the place where the lay-judges are assembled, they are asked, What religion they chuse to profess at leaving the world? But they do not make the least mention of their trial, which is supposed to have been fair, and that they were justly condemned, the inquisition being looked upon as infallible.

Having answered this only question that is

asked them, the executioners lay hold of them, and tie them to stakes; where they are first strangled, in case they die Christians; but if they persist in professing Judaism or Heresy, they then are burnt alive: However, this happens so rarely, that there is scarce one instance of it in four acts of faith, though several persons generally suffer on those occasions. The day after the execution, the pictures of the executed criminals are carried into the church of the Dominicans. Their heads only are to be represented to the life, with firebrands under them, with their names, those of their fathers, and their country, and the crimes for which they suffered, with the day of the month and year of their execution.

In case the criminal had relapsed into his guilt, these words are written under his picture, He was burnt as an Heretic relapsed. If he persevered in his error, after having been accused but once, the words Continuing in heresy, are written under his picture; but there are very few of these. In fine, if after having been accused but once, by a sufficient number of witnesses, he persists in asserting his innocence, and dies in professing the Christian religion, then there is under his picture, He was burnt as an Heretic convict, but did not confess. And of the latter there are great numbers. Now it is certain, that out of an hundred who die as negatives, ninety-nine are not only innocent of the crime imputed to them, but chuse to die, rather than falsely confess themselves guilty of a crime. For it is not natural to suppose, that was a man sure to be pardoned in case he would confess, would persist in his innocence, and chuse rather to be burnt than to own a truth, the confession of which would save him.

These terrible portraits are hung up in the nave, and over the great gate of the church, as so many illustrious trophies sacred to the glory of the holy office; and when the side of the church is filled, they also crowd the wings near the gate with them. In the great church of the Dominicans at Lisbon, which is not far from the inquisition, there are several hundreds of these melancholy paintings.

I was so wearied and dejected at my return from the act of faith, that I was almost as desirous of going back to my cell, as I had been a little before to come out of it. My godfather accompanied me to the hall, and the alcaide having carried me into the gallery, I went and shut myself up whilst he was looking after the rest. Being got in, I threw myself upon the bed till my supper should be brought me, which consisted only of bread and figs, the hurry of the day not allowing the officers to get any thing else. I slept however much better this night than I had done for a considerable time before, but the moment day appeared, I was impatient to know my fate. About six, the alcaide bid me give him back the dress I had worn in the procession, which I willingly returned him; and at the same time offered him the San-benito, but he would not receive it, I being to wear it on all Sundays and festivals till I had completed my sentence.

About seven, breakfast was brought me, and a little after, I was ordered to pack up my things, and to be in readiness against my being called out. I obeyed this last order with all possible

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care and dispatch; when about nine, a turnkey opened my door, ordered me to take up my bundle upon my shoulders, and to follow him to the great hall, whither the greatest part of the prisoners were already come. Having staid some time here, I saw about twenty of my fellow prisoners, who had been sentenced to be whipt the day before, which had just then been executed upon them by the hands of the common hangman, through all the streets of the city. Being thus assembled, the inquisitor came in, when we all fell on our knees to receive his blessing, after having kissed the ground he walked upon. Orders were afterwards given to such blacks as had few or no clothes, to carry those of the whites. Such of the prisoners as were not Christians, were immediately sent to the places whither they had been condemned; some of them into banishment, others to the galleys, or the house where powder is made, called Casa da Polvera; and the Christians, whether blacks or whites, were carried to a house hired for that purpose in the city, there to be instructed for some time.

The blacks lay in the parlours and galleries, and the whites were put into a separate apartment, where we were confined all night, but had liberty to range the whole house over in the daytime, and to speak with any body. The whites and blacks were catechised separately every day, and mass was daily celebrated, at which we all assisted, as also at morning and evening prayers. During my stay in this house, I was visited by a religious Dominican, my friend, whom I had known at Daman, where he was prior. The good Father, who was oppressed with years and sickness, no sooner heard of my being set at liberty, but he immediately visited me in a sedan. He bewailed my ill fate with tears and embraces, telling me that he had been in great terror for my sake; that he had frequently enquired into the state of my health, and my affairs, of the Father Procurator of the prisoners, his friend, and of the same order; that he could obtain no answer for a considerable time; and that at last, after many entreaties, all he could get out of him, was, that I was still alive. The sight of this good friar gave me great consolation, and the necessity I was under of leaving the Indies was a trouble to us both. He had the humanity to visit me several times, when he requested me to return to the Indies as soon as I should be set at liberty, and sent me provisions of various kinds for a voyage, which otherwise I could never have procured.

After I had lived in this house till the twenty-third of January, we were again conducted into the hall of the inquisition, when each of us was called in his turn to the board of the holy office, there to receive from the hands of the inquisitor, a paper containing the penances to which we were respectively sentenced. I went thither in my turn, when laying my hands on the gospels, I was ordered to kneel down, and to promise not to reveal any of those particulars, which had happened in the inquisition during my imprisonment. The judge afterwards gave me a paper signed by himself, containing the penance enjoined; and as it was short I shall transcribe it word for word.

List of the penances enjoined, &c. 1. During the three years to come, he shall confess and

communicate: The first year, every month; and the two following, at Easter, Whitsuntide, Christmas, and the Assumption of our Lady. 2. He shall assist at mass all Sundays and Festivals, in case he has opportunity for so doing. 3. During the said three years, he shall daily repeat five times the Pater Noster and Ave Maria, in honour of the five wounds of our Saviour Christ. 4. He shall not engage in friendship with Heretics, or persons whose faith is in the least suspected, which may in any manner prejudice his salvation. 5. He shall keep inviolably secret, all he has either seen, said, or heard; as also whatever has been transacted with himself, either at the board, or other places of the holy office.

Francisco Delgado e Matos."

It is really amazing for a reasonable man to reflect, that sovereign princes will degrade themselves so low as to suffer a few Dominican priests to trample on all their privileges, to despise their dignity, and to injure their subjects. Ignorance among the vulgar may induce them to submit to the inquisition, and self-preservation obliges them to be on their guard; but for a sovereign prince to see his dignity trampled on, and his subjects persecuted, is the worst of policy that any person can form the least notion of. There have been undoubtedly many excesses, committed by religious persons of all denominations, and it is much for the honour of the civil power to check them in the bud. Every man who fears God and honours religion, will treat the clergy with proper respect; but this must be, and always will take place, in consequence of the clergy having done their duty; for as our Lord never interfered in political affairs while he was here on earth, so it is not the duty of his more immediate servants to do so. Christ could have prayed to his father, and he would have sent him twelve legions of angels, one of whom (by the Divine permission) could have in a moment destroyed the whole universe, though he did not.

But if it is inconsistent with the religion of Jesus for one body of Christians to persecute another, how much more horrid must it be to find courts erected, composed of divines, whose sole business it is to put all those to death, who differ from them in sentiments. However it is not simply the putting them to death, that we would here take notice of. Great as that crime may appear in the sight of God, and however severely it ought to be punished by men, yet it is even trifling when compared with the inquisition. All the circumstances of aggravated cruelty are found united in that court, all sentiments of benevolence and humanity are attempted to be eradicated, natural feelings are laughed at, and conjugal as well as filial duty despised. And what is all this for? Is it in compliance with any rule in scripture? Every one who has read the bible, knows the contrary. Is it to punish criminals for any breaches of divine or human laws? Quite the contrary; for the objects of its indignation, even those who are Roman Catholics, are in general the most peaceable and loyal subjects, in those countries where they reside.

Again, let us attend to the sentiments as embraced by those who are witnesses of the public executions of those injured people, who are persecuted

secuted in the inquisition. It is natural for men to pity the unhappy creature who suffers for crimes; for we may detest the crime without hating the criminal. Nay, it is but reasonable we do so; especially if we know any thing at all of our own weakness. It is remarkable of Mr. Bradford, who was burnt alive for the gospel, that whenever he heard of a man committing a crime, or saw a criminal going to suffer, he laid his hand upon his breast, and said, "I should have done so, but for restraining grace." And we are told of the great lord chief justice Hale, that when he pronounced sentence of death upon prisoners, he declared, that "he felt much for them, but much more for his injured country."

Such sentiments as these are honourable to men of any denomination whatever; but how different in those countries, where the inquisition is not only tolerated, but even supported by human laws! The day set apart for the public execution of those who are called Heretics, is considered by all ranks of people as a solemn festival. The sovereign forgets his dignity, the ladies divest themselves of the softness peculiar to their sex, and the multitude rejoice in what may justly be called a human sacrifice.

On such melancholy occasions, the people sit on scaffolds erected for the purpose, and so far are they from being affected with the unhappy condition of the sufferers, that they seem to enjoy a savage pleasure in beholding their torments. To sit in such a manner and see an animal tortured to death, is in all respects inconsistent with our characters as men, but in levity to behold the sufferings of our fellow-creatures is truly diabolical. All men cannot comprehend the same notions, and when they are required, nay, even commanded to embrace such as they do not believe, it is laying a foundation for the most horrid perjury, or it is to have men punished in a wantonly cruel manner. Every man is to answer to God for the truth of his sentiments, and then what man is to be judge? It is generous to bear with what we consider as weakness, in our fellow-creatures, because it is a proof that we are convinced of our own imperfection; but to impose our own notions upon every one who is not of the same opinion with ourselves, is to change the whole rational faculties, which must be equally as difficult as to make all men have the same features, and the same countenances. But here let us acknowledge in candour, that what we have said concerning the inquisition, does not apply, nor cannot be applied to the whole body of the Roman Catholics at large, nor are the Dominican friars to have this charge brought against them, without particular exceptions.

There are many Roman Catholics in Britain, who hold the proceedings carried on in the inquisition in the utmost abhorrence, and to this may be added, that there are many nations where the Roman Catholic religion is professed, that would never yet admit the inquisition. The author of this, in conversation with a learned Roman Catholic priest, now alive, once mentioned this circumstance to him, and as he (the priest) had been brought up in Spain, desired to know whether or not he approved of the inquisition? As near as can at a considerable distance of time, be remem-

bered, the answer was in words to the following import:

"The establishment of the inquisition was originally of a political nature, or at least it was pretended to be so by the kings of France, who imagined that the Waldenses and Albigenses were enemies to the regal government. Now there is no doubt these men were Heretics, who had denied the faith as it is in Christ Jesus, and yet I will freely acknowledge to you, that the church had no authority for meddling with them. It was represented to the civil power, that they were followers of that antient sect of Heretics, called Manicheans; and you know that the sentiments of those Heretics were subversive of all the laws enacted for the benefit of society. That the Dominicans had some share in persecuting those people, cannot be denied; but these were dark and barbarous times, when men had not so much as considered the meekness of the gospel, nor distinguished between human and divine laws.

"From this time, which was in the thirteenth century, few persons were brought into trouble on account of their religious sentiments, till towards the latter end of the fifteenth century, when Ferdinand of Spain, in conjunction with his queen Isabella, established the inquisition, not for the punishment of Heretics, so much as for the extirpation of the Moors, who then inhabited the greatest part of that kingdom. There was a necessity for this measure, consistent with sound policy, because it was at that time difficult to distinguish a native Spaniard from a Moor. But unhappily circumstances took a very different turn, and Ferdinand and his queen Isabella, became the persecutors of Protestants as well as of Mahometans. I will freely acknowledge that I hate persecution, nor am I much in love with the character of Ferdinand, and much less with that of his queen. Ferdinand was a very weak man, and as for Isabella, if we may believe a celebrated French author, she was destitute of human passions. Her pride and her bigotry went hand in hand together, and she trampled upon the privileges of humanity, under the stale pretence that she was doing God good service."

It may be added further, that Mr. Fleury, and Dr. Dupin, two learned Frenchmen, and in every respect members of the church of Rome, have in their ecclesiastical histories condemned the inquisition as totally opposite to every principle in Christianity. But the great Fenelon, archbishop of Cambray, has carried the idea much farther; and asserts, that persecution in religious matters is inconsistent with sound policy, by tending to rob a sovereign of those subjects, whose industry is the source of his wealth and the support of his regal dignity.

But let the proceedings in the inquisition be considered in whatever light the reader pleases, thus much is certain, that it is wrong to appoint those men to be judges who have entered into the clerical order. In all those countries where the Roman Catholic religion is professed, the clergy are prohibited from marrying, and whatever may be their passions in other respects, any man, who knows any thing of the world, will acknowledge that they cannot have the same tender

tender feelings, as a father or a husband. This is a most shocking consideration, and yet not more shocking than true; and therefore it becomes a duty incumbent upon all the princes in the Roman Catholic countries, to prevent as far as lays in their power, the clergy from sitting in courts of civil judicature. All those who are to judge in human actions, ought, at least, to have human passions; for we mortals are such a composition of flesh and blood, that there is no other way of dealing with us.

We have been the more explicit on this subject, because many persons are apt to believe, that all the Roman Catholics are friends to the inquisition, whereas there are many worthy persons among them who abhor the thought. It is, however, a duty incumbent upon those who live in England, to convince Protestants, that they are

not persecutors; for as they have lately obtained a more than ordinary indulgence from the civil power, so gratitude should teach them to make a proper use of it. And thus we hope we have treated of the inquisition with candour, nor do we desire to dwell upon the vices, and much less on the weaknesses of our fellow-creatures. We are often blinded by an improper use of our rational faculties, and this should teach us to look towards Divine Revelation. Here we find the veil drawn aside, and the way to everlasting happiness pointed out in so clear a manner, that even fools cannot, unless wilfully perverse, mistake their way. Carnal religion is devilish, but "the wisdom" that is from above, is first pure, then peaceable, full of gentleness, and good fruits, without partiality and without hypocrisy." James iii. 17.

The HISTORY of the WALDENSES, and the ALBIGENSES.

IT was said by our Saviour, that he would build his church upon a rock, and that the gates of hell should not prevail against it; by which we must understand, that from the time of his sending the Holy Ghost upon his disciples, there were to be always some in the world who were to keep his commandments without being tainted with idolatry, or led away by errors. The learned Dr. Newton, bishop of Bristol, has attended to this in his Dissertations on the Prophecies, and his lordship has made it appear, that even in the darkest times there have been some persons who were not led away by the general corruption of sentiments, and profligacy of manners. This may seem rather a paradox to those who have not had an opportunity of studying history, which is frequently the case, it being a subject that requires great judgement, universal reading, and serious reflections from time to time.

That an almost universal darkness overspread the nations, where the name of Christ was mentioned, cannot be denied, and this sable cloud continued to become more and more gloomy, from the sixth, down to the sixteenth century, when the glorious light of the reformation dispelled the darkness that long bound, as it were with fetters, the children of men, and laid open to them the mystery of the everlasting gospel. We read in 1 Kings xix. that when Elijah the prophet was called upon by the still small voice in the wilderness, he answered, that he only was left in Israel to worship the true God. But let us remember the answer; "I have seven thousand" "in Israel, who have not bowed the knees unto" "Baal, and the mouths that have not kissed" "him." If then it was so under a law of carnal ordinances? And did God take so much care of a church, which in all its ceremonies was only a type of the gospel dispensation? And shall he

not have regard to the things typified? Did his Almighty power, his infinite wisdom, and his more than universal benevolence, extend to a dispensation that was to be abolished, and shall not the same glorious attributes be exerted in favour of the gospel of Christ, that was prophesied of, even from the fall of man till the fulness of time came, when God sent forth his son, born of a woman, made under the law, that he might make an atonement for sinners, and become the Saviour of his people?

Yes: it is impossible, that God could leave himself without a witness under the gospel, especially as the son of his love had, by his merits and sufferings, laid the foundation of such a glorious fabric. Christ himself, while he told that many of his disciples would forsake him, and that when he came again, he would hardly find faith on the earth, never intimated that he was to be totally forgotten, otherwise the famous prophecy would have been rendered void, "That God" "should set up an everlasting kingdom, of which" "there should be no end." And the apostles, when they foretold the rise, reign, and downfall of anti-christ, always declared that, to the end of the world, some would be found to profess the gospel in purity, and practise its duties in sincerity. Not that all these witnesses were to agree in non-essentials, but only, that in all things of a fundamental nature they were to be united. That is, they were to look for salvation only in the word of God, and through the merits of Christ, without paying any regard to those smaller peculiarities, which cannot make men either better or worse.

It is therefore proper, that we should enquire where we must look for those professors of true Christianity, whom we have intimated were to be found in the world, when all the rest of the professors of our holy religion knew no more than the

the name? To this we would answer, that there have not only been individuals, who rejected the errors of popery in all ages; but there have been likewise whole communities, who, rather than defile their consciences, have retired to the most inhospitable deserts, and worshipped God in purity.

The first of these who claim our notice, are the Waldenses, so called from Peter Waldo, or Waldius, a man of some repute in France, in the twelfth century, who distinguished himself by opposing the doctrines of the church of Rome, and maintaining many of the pure principles of Christianity. They became so numerous, that a crusade was raised against them by order of the pope, who charged them with holding sentiments entirely subversive of Christianity, such as the following, with many others, for it is remarkable of popery, that it knows no bounds for its malice, and the Papists have assigned a reason for the origin of these people, which, with the rest of the false charges, is here set down.

It happened, at Lyons, in a great concourse of people, that one of them fell down on a sudden dead; at which, all that were present were extremely terrified, in particular one Peter Waldius, who immediately sold his goods, divided them amongst the poor, and retired. Great multitudes presently flocking unto him, he, being something of a scholar, read and explained to them the New Testament in their own tongue, and instructed them in the true principles of the Christian Religion. The number of his disciples increasing greatly, this sect spread, and prevailed every where.

The charges against them were. 1. That they acknowledged two principles, the one good, the other evil; the first, creator of all things invisible and spiritual; the second, creator of bodies, and guardian of the Old Testament. 2. That they admitted likewise two Christs; the one wicked, who was he that had appeared on earth; the other good, who was not yet come. 3. That they denied the resurrection of the body, and believed, that the souls of men are demons sent into their bodies for the punishment of their sins. 4. That they condemned all the sacraments of the church, and believed marriage to be unlawful. As to their manner of life, there were said to be two sorts of people among them, the perfect, and the believers. The perfect boasted of their living in continence, of eating neither flesh, eggs, nor cheese. The believers lived like other men, and were even loose in their morals; but they were persuaded they should be saved by the faith of the perfect, and that none were damned, who received imposition of hands from them.

But, this charge against them was only calumny: for Æneas Sylvius, giving an account of them, says, that this sect had a great appearance of piety; that they lived justly before men, and believed all the articles of the creed; and that they only blasphemed the church of Rome and the clergy. But it was their opposing the received doctrines of that church, and the corrupt manners of the ecclesiastics, that drew upon them the storm, which ended in their persecution.

However, that these were gross falsehoods, will appear evident from those writers who lived near their times, for it is well known these people were

the descendants of those who had never forsaken the gospel, but sought to maintain it in its primitive purity. Nay, the very articles they embraced are in substance the same with the sentiments of Protestants, as will appear from the following abstract:

1. That holy oil is not to be mingled in baptism.
2. That all such prayers are superstitious and vain, which are made over the oil, salt, wax, incense, boughs of olives and palms, ecclesiastical garments, chalices, church-yards, and such like things.
3. That time is spent in vain, in ecclesiastical singings and saying the canonical hours.
4. That flesh and eggs may be eaten in Lent; and that there is no merit in abstinence at such times.
5. That when necessity requires, all sorts of persons may marry, ministers as well as others.
6. That auricular confession is not necessary.
7. That confirmation is not a sacrament.
8. That obedience is not to be performed to the pope.
9. That ministers should live upon tithes and offerings.
10. That there is no difference between a bishop and a minister.
11. That it is not the dignity, but deserts of a Presbyter, that make him a better man.
12. That they administer the sacrament, without the accustomed form of the Roman church.
13. They said that images were to be taken out of churches, and that to adore them, was idolatry.
14. They contemned the pope's indulgences, and said, that they were of no virtue.
15. They refused to take any oath, whereby they should be forced to accuse themselves or their friends.
16. They maintained their ministers out of their own purses, thinking it unreasonable that such should be diverted from their studies, whilst they were forced to get their livings with their own hands.
17. They held, that the miracles done in the church of Rome, were false miracles.
18. That the religion of the Friar Mendicants was invented by the devil.
19. That the pope of Rome was not infallible.
20. That whoredom and stews were not to be permitted, under pretence of avoiding adultery and rapes.
21. That there is no purgatory, wherein the souls of the deceased are to be purged before they be admitted into heaven.
22. That a Presbyter, falling into scandalous sin, ought to be suspended from his office, till he had sufficiently testified his repentance.
23. That the saints deceased, are not to be worshipped and prayed unto.
24. That it matters not for the place of their burial, whether it were holy or no.
25. They admitted no extreme unction amongst the sacraments of the church.
26. They said, that masses, indulgences, and prayers, do not profit the dead.
27. They admitted no prayers but such as did correspond with the Lord's Prayer; which they made the rule of all their prayers.
28. Lastly, Though their adversaries charged them with holding, that every layman might freely preach to the people, yet they had bishops, and orders amongst themselves; as the order of Bulgary, the order of Druguria: And they who were their ministers, were ordained thereunto, though they were not of the Romish institution; as Nicolus Viguerious, and others report of them.

Waldo himself went into Dauphiny, conversing in the mountains of the same province, with certain rude persons, yet capable of re-

ceiving his doctrine: His disciples also spread into Picardy, whence they were called Picards. Against whom afterwards king Philip (influenced by ecclesiastical persons) took up arms, and overthrew three hundred houses of gentlemen that followed them, and destroyed some walled towns, pursuing them into Flanders, whither they fled, and causing many of them there to be burnt. This persecution caused many of them to fly into Germany and Alsatia, where they spread their doctrine; and shortly after, the bishops of Mayence and Strasburgh, raised up a great persecution against them, causing five and thirty burghesses of Mayence, to be burnt in one fire, and eighteen in another, who with great constancy suffered death. At Strasburgh eighty were burnt, at the instance of the bishop; yet multitudes of people received such edification by the exhortations, constancy, and patience of these martyrs, that Anno 1315, in the county of Passau, and about Bohemia, there were above eighty thousand persons that made profession of the same faith.

Anno Christi 1160, some of them came into England, and at Oxford were punished in the most barbarous and cruel manner, as ever were any Christians for religion sake, before that time; and three years after in the council of Turon, or Towers, in France, pope Alexander III. made a decree, that these gospellers, and all their favourers, should be excommunicated; and that none should send them any thing, or buy any thing of them, according as it was prophesied. Revel. xiii, 17. But notwithstanding all these devices, they had goodly churches in Bulgaria, Croatia, Dalmatia, and Hungary.

The same sentiments were embraced by the Albigenes, who were called so from their first settling in Albi, a province subject to the popes. In Germany and in England they were called Lollards, a word not rightly understood by many writers; but it appears evident, from what has been written on this subject by Lord Hales, that it was owing to their singing hymns in their own language, in opposition to the Roman Catholics, who chaunt their litanies in latin. These people became very numerous about the beginning of the fourteenth century, and their sentiments were embraced by the famous John Wickliffe, of whom we have the following account:

John Wickliffe was doctor and professor of divinity in the university of Oxford, and rector of Lutterworth in Lincolnshire. He was in great esteem in the university, when the contests, which happened between the monks and seculars, members of the university, engaged him to declare against the church of Rome. He began with attacking the jurisdiction of the pope and the bishops, and thereby drew several great men over to his side, particularly John of Gaunt, duke of Lancaster, and Henry lord Percy. Upon the clergy's complaining of his doctrine, the archbishop of Canterbury summoned him to a council, which he held at London in 1377. Wickliffe came thither, accompanied by the duke of Lancaster, who had at that time the greatest share in the government of the kingdom: there he defended himself, and was absolved.

Gregory XI. being informed of the doctrine which Wickliffe spread all over England, and of

the protection he found, by which he had escaped condemnation, wrote to the bishops of England, to cause him to be apprehended; or, if they could not do that, to summon him to Rome; and, at the same time, sent them nineteen propositions advanced by Wickliffe, which he condemned as heretical or erroneous. The doctrine contained in those propositions may be reduced to four heads. 1. That God had not given temporal possessions to the church, to be enjoyed by her for ever; and that princes might deprive her of them. 2. That the church could not make use of excommunications and censures, for exacting, or preserving temporal revenues. 3. That every priest, lawfully ordained, had sufficient power to administer the sacraments, and consequently to absolve every contrite person from all sins whatsoever. 4. That ecclesiastics, and even the Roman pontiff, might be rebuked and accused even by lay-men. Gregory's letter having been brought into England after king Edward's death, and delivered to the prelates of the kingdom, they held a council at Lambeth. Wickliffe was summoned to it, appeared at it, and avoided condemnation a second time, through the interposition of the great men, and the people, who declared themselves so vehemently for him, that the bishops durst not do any thing but enjoin him silence. The troubles, which happened in the kingdom under the minority of Richard II. gave Wickliffe free scope to spread his opinions, and to gain over many disciples.

William Courtney, archbishop of Canterbury, being desirous to put a stop to Wickliffe's farther attempts, assembled a council of eight bishops, and several doctors, at London, in May 1382; in which he condemned twenty-four propositions of Wickliffe and his disciples, viz. ten as heretical, and fourteen as erroneous, and contrary to the decisions of the church. The first ten were these: 1. That the substance of the material bread and wine remains in the eucharist after consecration. 2. That, in that sacrament, the accidents do not subsist without the subject. 3. That Jesus Christ is not there, identically, truly, and really, by his proper corporeal presence. 4. That a bishop, or priest, under deadly sin, can neither ordain, consecrate, nor baptize. 5. That when a man is contrite, as he ought to be, outward confession is useless. 6. That there is no foundation for the mass in the gospel of Jesus Christ. 7. That God is forced to obey the devil. 8. That if the pope be a reprobate or wicked man, and consequently a limb of the devil, he has no power over believers. 9. That no pope ought to be acknowledged since Urban VI. and that we ought to live, like the Greeks, according to our own laws. 10. That it is contrary to the scripture, for any ecclesiastics to have any temporal possessions or revenues. The erroneous propositions relate to excommunication, preaching, the revenues of the church, and religious orders.

Two divines, Wickliffe's disciples, being interrogated upon these propositions, answered, that they believed them to be heretical and erroneous in some sense. As to Wickliffe himself, he came to the council, and some historians tell us, he gave in a confession of faith, in which he retracted his errors, and acknowledged the real presence

presence of Jesus Christ in the eucharist. Be that as it will, the council condemned the heresies and errors of Wickliffe and his disciples, and obtained a declaration from king Richard against such as should teach or preach their doctrine, by which the archbishops and bishops were allowed to seize them. In consequence of this edict, the archbishop of Canterbury caused such Wickliffites to be put into prison, as taught or wrote with warmth. Wickliffe died soon after at Lutterworth, on the thirty-first of December, 1384, leaving behind him several writings in defence of his doctrines, and many disciples, who continued to teach them.

Thomas Arundel, who succeeded William Courtney in the archbishoprick of Canterbury, held a provincial council at London in 1396, in which he condemned eighteen propositions drawn out of Wickliffe's works. These articles are, 1. Against the real presence of the body and blood of Jesus Christ in the eucharist. 2. Concerning baptism; that the children of the righteous may be saved without being baptized. 3. Concerning confirmation; that priests may administer it. 4. Concerning orders; that there ought to be but two orders in the church, that of priests, and that of deacons. 5. Concerning marriage; that marriages between aged persons, the end whereof is not to have children, are not true marriages; that the impediments of consanguinity and affinity are human constitutions without foundation; and that, in contracting marriages, it is not necessary to make use of terms before witnesses. 6. That it is not lawful for ecclesiastics to have temporal possessions. 7. That unction of the sick is not a sacrament. 8. That whatever happens, does necessarily happen. In fine, Thomas Arundel entirely proscribed the heresy of Wickliffe, by the constitutions which he made in the synod held at Oxford in 1408, published at London next year, and confirmed by the king's authority. In 1413, pope John XXIII. condemned Wickliffe's books, in a council at Rome; and the English prelates, supported by the king's authority, used their utmost endeavours wholly to extirpate this heresy out of the kingdom, and to hinder it from being publicly established and preached; by which means it was entirely extinguished, or at least almost extinguished, in England. But the writings of Wickliffe having been carried into Bohemia by one of his scholars called Peter Payne, were spread in a very short time, and converted several members of the university of Prague.

Another name by which they were called was that of Hussites, because they were the disciples of John Huss, a Bohemian, and curate of the chapel of Bethlehem at Prague; who, about the year 1414, embraced, and defended, the opinion of Wickliffe of England; for which he was cited before the council of Constance, and, refusing to renounce his supposed errors, was condemned to be burnt alive; which sentence was accordingly executed upon him at Constance. It is evident, in what the pretended heresy of John Huss, and Jerome of Prague, who suffered with him, consisted, from the answer they made to the council, when they were admonished to conform to the church's sentiments. "They

were lovers (they said) of the holy gospel, and true disciples of Christ; that the church of Rome, and all other churches of the world, were widely departed from the apostolical traditions; that the clergy ran after pleasures and riches; that they lorded it over the people, affected the highest seats at entertainments, and bred horses and dogs; that the revenues of the church, which belonged to the poor members of Christ, were consumed in vanity and wantonness; and that the priests were ignorant of the commandments of God, or, if they did know them, paid but little regard to them."

They were sometimes called Bohemian Brethren, and they treated the pope and cardinals as Anti-christ, and the church of Rome as the whore spoken of in the Revelations. They rejected the sacraments of the Romish church, and they chose laymen for their ministers. They held the holy scriptures for the only rule of faith; and their ministers observed none of the ceremonies of the Romish church in the celebration of the mass, nor made use of any other prayer than the Lord's-Prayer. They consecrated leavened bread, and they allowed no adoration, but of Jesus Christ, in the communion. They re-baptized all such as joined themselves to their congregation; and they abhorred the worship of saints, and images, prayers for the dead, celibacy, vows, and fasts, and kept none of the festivals, but Christmas, Easter, and Whitsuntide.

In 1504, they were accused by the Catholics to king Ladislaus II. to whom they presented a confession of faith. In it they declared, they held the three creeds, the Apostles, the Nicene, and the Athanasian; and they asserted, that the ministry of the church consists in preaching sound doctrine. They defined baptism to be a sign of the inward purity of the soul procured by faith; and they acknowledged, that both adults and infants ought to be baptized. Concerning the eucharist, they denied transubstantiation, and rejected all prayers attending the consecration of the elements, alledging that the priest ought not to add any thing to the words of Jesus Christ, or do any thing more than he did at the last supper. They held marriage to be a type of the union betwixt Christ and his church: and they allowed extreme unction to the sick and dying. After setting down their confession of faith, they implored the king's indulgence; but notwithstanding their petition, Ladislaus published an edict against them, forbidding them to hold any meetings, either privately or publicly. This drew from them a second remonstrance, in which they declared that they separated from the church of Rome, on account of the wickedness of its bishops, who had forsaken the truth, and thereby lost the power of the keys. In this remonstrance, they peremptorily rejected the invocation and worship of the Virgin Mary, and the Saints.

Luther had no sooner declared himself against the church of Rome, than the Bohemian brethren endeavoured to join his party; and at first that reformer shewed great aversion to this sect: but the Bohemians sending their deputies to him, in 1523, with a full account of their doctrines, he allowed them in all points, except in what related to the eucharist; and acknowledged, that they

they were a society of Christians, whose doctrine came near to the purity of the gospel. This sect published another confession of faith in 1535, in which they professed to have renounced Anabaptism, which they at first practised: upon which a union was concluded with the Lutherans, and afterwards with the Zuinglians, whose opinions from thenceforth they continued to follow.

From all these circumstances and different names, by which they were called, and the tenets they embraced, we find that they were, in many respects, little different from Protestants. Their perseverance in these tenets, may likewise serve to prove the truth of what we have already asserted, namely, that in all ages, even the darkest, there were some persons who made profession of the truth, and although they differed in trifling matters, yet they agreed in those fundamental articles of faith, upon which salvation depends. These professors of the gospel contributed much towards promoting the reformation, for being very numerous, they joined themselves either to Calvin or Luther, or such others as opposed popery. This was what the popes little expected; for it is probable, that they believed that all these people, whom they considered as Heretics, had been totally abolished, whereas they became formidable to the papal power, and they will ever be esteemed for the glorious stand they made for the truth. It is certain, that many of these people were cruelly persecuted, and driven from place to place; but such was the goodness of Divine Providence, that some of them continued to reside in deserts till upwards of an hundred years after the reformation. Undoubtedly this was owing to the numerous wars that were carried on during that period, among the European nations; but no sooner had princes, or rather illustrious robbers, distressed their neighbours abroad, than they let loose their diabolical fury upon their own subjects at home. This part of their conduct was either mean or superstitious, or it was both. It was mean, if they did in compliance with the dictates of the popes, because they ought to have had more regard to their dignity. A prince, who is a man of honour, will take the advice of his subjects, but in politics he should never be dictated to by priests. Let the clergy attend to their duty, but let them never meddle with secular affairs. Policy is a robe that will fit ungracefully upon them, and while princes give them encouragement to go out of the line of their duty, they degrade their regal dignity.

Again, if the European princes persecute their subjects from motives of superstition, it is even worse than what we have already mentioned. It will serve to shew, that those princes have never considered either the strength or the weakness of the human understanding. And as for their own interests as sovereigns they must be totally strangers to it. In all nations, where a proper toleration in religious sentiments is allowed, the prince is distinguished for his greatness, on account of the number and wealth of his subjects; but persecution, by driving useful persons out of a country, makes the prince an object of contempt, deprives his subjects of wealth, and supposing a neighbouring power should invade his territories, they are easily subdued for the want of internal resources.

We are told by a very respectable French author, that the persecution raised in France by the revocation of the edict of Nantz, drove at least fifteen hundred thousand useful men out of that country. Princes, wiser than Lewis XIV. gave encouragement to those refugees, and in Denmark, Brandenburg, but more particular in England, those manufactures were established, which have drained the wealth of France, and taught unthinking men to know, that the iron hand of oppression will never answer any salutary end. We shall conclude this article with the following remarkable narrative from bishop Burnet's Travels, which will serve to shew, first, that even persecution itself could not totally obliterate the truth of the gospel, and secondly, that people persecuted on account of their religious sentiments, will leave the places where they were born, and seek refuge in countries where they can be treated with humanity. It is well known, that few men ever lived in the world, who had more enlarged notions of the natural rights of mankind than bishop Burnet, and with respect to religious freedom, or liberty, he often became an advocate for those who differed from him in sentiments.

His words are, "I shall conclude what I have to say concerning the Grisons, with a very extraordinary story, which I had both from the ministers of Coire and several other gentlemen, that saw, in April 1685, about five hundred persons of different sexes and ages, that past through that town, who gave this account of themselves. They were the inhabitants of a valley in Triol, belonging, for the greatest part, to the archbishoprick of Saltburgh, but some of them were in the diocesses of Trent and Bresse; they seemed to be a remnant of the old Waldenses. They worshipped neither images nor saints, and they believed the sacrament was only a commemoration of the death of Christ; and in many other points they had their peculiar opinions different from those of the church of Rome; they knew nothing either of Lutherans or Calvinists, and the Grisons, though their neighbours, had never heard of this nearness of theirs to the Protestant religion. They had mass said among them; but some years since, some of the valley going over to Germany to earn somewhat by their labour, happened to go into the Palatinate, where they were better instructed in matters of religion, and these brought back with them into the valley, the Heidelberg catechism, together with some other German books, which run over the valley; and they being before that in a good disposition, those books had such an effect upon them, that they gave over going to mass any more, and began to worship God in a way more suitable to the rules set down in scripture. Some of their priests concurred with them in this happy change, but others that adhered still to the mass, went and gave the archbishop of Saltburgh an account of it, upon which he sent some into the country to examine the truth of the matter, to exhort them to return to mass, and to threaten them with all severity if they continued obstinate: so they seeing a terrible storm ready to break upon them, resolved to abandon their houses and all they had, rather than sin against their consciences: and the whole inhabitants of the valley, old and young, men and women, to the number of two thousand, divided

divided themselves into several bodies, some intended to go to Brandenburg, others to the Palatinate, and about five hundred took the way of Coire, intending to disperse themselves in Switzerland. The ministers told me they were much edified with their simplicity and modesty, for a collection being made for them, they desired only a little bread to carry them on their way.

These seem to have been the last remains of the Waldenses, or Albigenes, and from the

whole we may draw the following conclusion, That till Christ comes again to judge the world, there will be found some who are not ashamed of his gospel. Of this we shall have occasion to treat more fully hereafter, when we come to write of the different denominations of Protestants; but the nature of our plan leads us to give a particular account of the Greek Church, its origin, doctrines, worship, discipline, and government.

An ACCOUNT of the GREEK CHURCH.

IN treating of the Greek Church, we are obliged to take notice of several passages in civil history, in order to elucidate its antient and modern state, and in this we have the best authority; for this church, however much it may be despised at present, was once the most flourishing in the world. The Greeks had churches and convents all along, from Dalmatia to Constantinople, and from thence to Syria, including all the Lesser Asia. In Africa they had churches throughout Egypt and Ethiopia, and even to this day there are some remains of them. At present, the Greeks are extremely numerous in the Levant; for although the Turkish religion is that established by law, yet there are above ten Greek Christians for every Mahometan. It likewise is the established religion in great part of Russia, so that we cannot be mistaken in giving a proper account of every thing worthy of notice in their churches.

All our travellers, who visited those places where the religion of the Greeks is professed, have given us very distinct accounts of them, and as to what they were in the middle ages, we have a full account in the history of the lower empire.

When Constantine the Great removed the seat of empire from Rome to Byzantium, and built the famous city of Constantinople, he did not consider that he was laying the foundation of many different kingdoms, particularly in Europe. The Huns, Goths, and Vandals, who inhabited the countries, now called Hungary, Poland, and along the coasts of the Baltic Sea, from their manner of living in sobriety, became so numerous, that they could not find room in their own countries, although they were very extensive. Another circumstance contributed towards their invading the Roman empire, and that was the account that had been brought them by some soldiers, who had deserted from their legions, and taken shelter among these barbarians. These gave them such a character of the southern parts of Europe, that they resolved to invade them. This was entirely consistent with their characters, for as they had little or no employment at home, it was natural for them to seek out more agreeable habitations. Indeed, the effeminacy of the Romans, and the distracted state of the empire were such as gave

them, as it were, an invitation. These barbarians continued to pour themselves in numerous bodies into Italy, France and Spain, and although they were frequently driven home to their own deserts, yet that only served to stimulate them the more to make new attempts, and by fighting with the Romans they learned the art of war. Thus the Roman empire sunk under the weight of its own greatness, like all the other empires that had been before it, and probably all that come afterwards will share the same fate.

But that which was more important, was the change that took place between the eastern and western churches, and this was occasioned by dividing the empire. It is true, that for a considerable time the bishops of Rome did not aspire to any pretensions above their brethren; but as pride is the mother of tyranny, so the bishops of Rome found a proper opportunity for establishing their power. This did not happen till many years after the death of Constantine, for that emperor had too much good sense to suffer one bishop to exercise authority over another. Happy for the church had it continued so afterwards, but a variety of circumstances made the western church as easy a conquest for the popes, as the western empire was to the barbarians.

As Rome was left defenceless, it was necessary that some person should exercise the civil power, and as the clergy were at that time much esteemed, nothing was more natural than for the people to put themselves under the protection of the popes. Another circumstance was, that great disputes having frequently arisen among the clergy, they referred the decision of them to the bishops of Rome. Some of the Greek bishops were weak enough to do so, and at last the bishop of Rome claimed the privilege of exercising his authority over all the Christian world.

This greatly alarmed those bishops of the Eastern church, who sought to maintain the liberties of their Christian people, for they flatly refused to submit to the decrees of the pope, and this laid the foundation of a schism between both churches, which has continued to this day. Nay, we are assured, that their aversion to the church of Rome is such, that, being extremely ignorant, they will submit to believe every thing, let it be

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ever so absurd, so as they are not required to submit to the popes, whom they never mention without some terms of reproach.

In corrupting the purity of the gospel, the Greeks have kept equal pace with the Roman Catholics, for although in some things we find them not so gross as the latter, yet in other of their ceremonies they are more ridiculous. The Latins have frequently insulted the Greeks, by telling them they were in a deplorable state, because they would not submit to the pope's supremacy, and the Greeks have retorted the charge, by telling the Roman Catholics, that the patriarch of Constantinople is equal in dignity, and in authority, to the bishops of Rome. However, this is nothing more than what commonly happens in all religious controversies, where ungovernable passion gets the better of reason, and men become enemies to each other merely for a difference in sentiment, arising from a wrong concetion of words.

In our account of the antient Heresies and Heretics, we have mentioned what notions many of them had of the trinity, and some of these were most unworthy indeed. We have taken notice that the Roman Catholics, even in the midst of all their corruptions, never denied the divinity of Christ or the Holy Ghost, but always allowed that there was a trinity in unity, and that all the three persons were the same in substance, and equal in power and in glory. That this is a mystery cannot be denied; but what is not a mystery to circumscribed creatures! Our Saviour, when he asserted that he was equal to the Father, never taught his disciples to enquire into that mystery, but left them to attend to duty, in believing what he had commanded, and in working out their salvation with fear and trembling. It is very probable, that the Greek church continued long to embrace the same sentiments, with respect to the doctrine of the trinity, as the Roman Catholics had done, and indeed, the difference between them depends more upon metaphysical terms, than on any thing that has the least connection with truth. In all disputes of a religious nature, men ought to be extremely cautious, and perhaps it will be found that he is the most sincere Christian, who, in meakness and humility, declares that he will sit down and acknowledge his own ignorance of many things that will be revealed to him hereafter, rather than disturb the peace of society. Indeed this will give him more comfort, because by giving up his own pretensions to knowledge, he does honour to God, to whom all mortals ought to look up for wisdom.

In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost, which had been started in the sixth century, became a point of great importance, on account of the jealousy and ambition, which at that time were blended with it. Photius, the patriarch of Jerusalem, having been advanced to that see, in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolution, and Photius, in his turn, convened what he called

an Œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops, and other of the clergy, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the emperor Michael, and the deposition of Photius, subsequent thereupon, seemed to have restored peace; for the emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to pope Adrian; but the schism was only smothered and suppressed for a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council, according to the Roman form prescribed by the pope, since it made the church of Constantinople dependant on that of Rome, and set the pope above an œcumenical council. But, above all, the pride and haughtiness of the Roman court gave the Greeks a distaste: and, as their deportments seemed to insult his imperial majesty, it entirely alienated the affections of the emperor Basil.

Towards the middle of the eleventh century, Michael Cerularius, patriarch of Constantinople, opposed the Latins with respect to their making use of unleavened bread in the eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this Pope Leo IX. replied, and, in his apology for the Latins, declaimed very warmly against the false doctrines of the Greeks, and interposed, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch of the church of Santa Sophia; which gave the last shock to the reconciliation, attempted a long time after, but to no purpose: for from that time the aversion of the Greeks for the Latins, and of the Latins for the Greeks, became insuperable; insomuch that they have continued, ever since, separated from each other's communion.

The Greek church was not formerly so contracted, as it has been since the emperors of the east have lessened and reduced the other patriarchates, in order to aggrandize that of Constantinople. The Greek clergy retain to this hour, some particular marks of distinction, some titles of honour, whereby they are respectively dignified and distinguished; insomuch that the patriarch of Constantinople, when he writes to the bishops, never fails to insert their proper additions, notwithstanding the necessitous condition to which the Turkish government has reduced them. The Greek churches are scarce the shadows of what they were in their former flourishing state. "I have seen churches (says Ricaut) more like caverns, or sepulchres, than places set apart for Divine worship; the tops thereof being almost level with the ground. They are erected after this humble manner, for fear they should be suspected, if they raised them to any considerable height, of an evil intention to rival the Turkish mosques." Caucus, a Venetian nobleman, and archbishop of Corfou, in his dissertation on the erroneous doctrines of the modern Greeks, dedicated to Gregory XIII. has digested their tenets under the following heads.

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1. They re-baptize all such Latins as are admitted into their communion. 2. They do not baptize their children, till they are three, four, five, six, ten, nay sometimes eighteen years of age. 3. They exclude confirmation and extreme unction, out of the seven sacraments. 4. They deny that there is any such place as purgatory, notwithstanding that they pray for the dead. 5. They do not acknowledge the pope's supremacy, nor that of the see of Rome. 6. They deny, by consequence, that the church of Rome is the true Catholic, mother-church: they prefer their own to that of Rome, and, on Holy-Thurday, excommunicate the pope, and all the Latin prelates, as Heretics and Schismatics. 7. They deny, that the Holy Ghost proceeds from the Father and the Son. 8. They refuse to worship the host, consecrated by Latin priests with unleavened bread, according to the antient custom of the church of Rome, confirmed by the council of Florence. They wash likewise the altars, where the Latins have said mass, and will not suffer a Latin priest to officiate at their altars, pretending that the sacrifice ought to be performed with leavened bread. 9. They assert, that the usual form of words, wherein the consecration, according to the Latins, wholly consists, is not sufficient to change the bread and wine into the body and blood of Christ, without the use of some additional prayers and benedictions of the fathers. 10. They insist, that the sacrament of the Lord's supper ought to be administered in both kinds, and even to infants, before they are capable of distinguishing this spiritual food from any other; because it is a Divine institution. For which reason they give the sacrament to infants immediately after baptism. 11. They hold, that the laity are under an indispensable obligation, by the law of God, to receive the communion in both kinds. 12. They assert, that no members of the church, when they have attained to years of discretion, ought to be compelled to receive the communion every Easter, but should have free liberty to act according to the dictates of their own consciences. 13. They pay no religious homage or veneration to the sacrament of the eucharist, even when celebrated by their own priests; and they use no lighted tapers, when they administer it to the sick. Moreover, they keep it in a little bag or box, without any other ceremony than fixing it to the wall, where they light up lamps before their images. 14. They are of opinion, that such hosts as are consecrated on Holy-Thurday, are much more efficacious than those consecrated at other times. 15. They maintain, that the sacrament of matrimony is an union, which may be dissolved. 16. They condemn all fourth marriages. 17. They refuse to celebrate festivals of the Holy Virgin, the Apostles, and the other Saints, on the same day with the Latins. They reject likewise the use of graven images and statues, though they admit of pictures in their churches. 18. They insist, that the canon of the mass, of the Latin church, is full of errors, and ought therefore to be abolished. 19. They deny, that usury is a mortal sin. 20. They reject the order of sub-deacons. 21. They pay no regard to any of the general councils, held by the popes, after the sixth. 22. They deny auricular confession to be a divine precept, and

say it is only a positive injunction of the church. 23. They insist, that the confession of the laity ought to be free and voluntary; for which reason they are not compelled to confess themselves annually, nor are they excommunicated for neglect of it. 24. They insist, that in confession, there is no divine law, which enjoins the acknowledgment of every individual sin, or a discovery of all the circumstances that attend them. 25. They administer the sacrament to the laity, both in sickness and health, though they have never applied themselves to their confessors; and the reason is, because they are persuaded, that a lively faith is all the preparation that is requisite for the worthy receiving of the Lord's Supper. 26. They do not observe the vigils before the nativity of our Saviour, and the festivals of the Virgin Mary and the Apostles; nor do they fast in Ember Weeks: They even affect to eat meat more plentifully at those seasons, to testify their contempt of the Latin customs. They prohibit likewise all fasting on Saturdays, that preceding Easter only accepted. 27. They abstain from things strangled, and such other meats as are forbidden in the Old Testament. 28. They deny, that simple fornication is a mortal sin. 29. They insist, that it is lawful to deceive an enemy, and that it is no sin to injure and oppress him. 30. They hold, that it is necessary, in order to salvation, to make restitution of goods stolen, or fraudulently obtained. 31. Lastly, they hold, that such as have been admitted into holy orders, may quit them, and become laymen at pleasure: and they approve of the marriage of priests, provided that they enter into that state before their admission into holy orders.

These are the articles of faith embraced by the Greek Christians, and although it will appear plain to every intelligent reader, that many of them are contrary to the simplicity of the gospel, yet they have still some remains of genuine Christianity among them. All this, however, has not been sufficient to reconcile them to the Roman Catholics, nor the Roman Catholics to them.

Father Richer, a Jesuit, speaking of the Greeks, tells us, that they make the sign of the cross from the right hand to the left, whereas the Roman Catholics do it from the left to the right. This Jesuit being one day in company with a Greek priest, the latter asked him why the Roman Catholics made the sign of the cross from the left to the right? To this question the Jesuit answered, "The intention thereof is to intimate, "that by the power of the cross from darkness "to light, and from the power of satan unto "God, that through the merits and death of "Christ, when he shall come to judge the world "at the last day, and separate the righteous from "the ungodly, we shall be called from the left "hand to the right, and be admitted amongst "the number of the saints in glory."

Another Greek who happened to be in company, and a man of a pleasing disposition, took up the argument, and said very smartly, "You, "Sir, have free liberty to make your cross from "the left to the right, but we think it always "best to begin at the right, for those who begin "at the wrong end, generally lay a bad foundation and seldom prosper." The Jesuit was nettled to the quick for some minutes, he knew not

not what reply to make; but recollecting himself, he turned to the Greek and said, "Sir, you may make the sign of the cross from the right to the left, to denote, that ever since you have deserted from the church of Rome, you have deviated from the paths of truth, to walk in darkness and error; you have gone astray from virtue to vice, and from grace to sin; and it is very much to be feared, that when we shall appear at the right hand of our blessed Saviour, you will stand at his left, when he shall come in all his glory to judge both the quick and the dead." Such in general are the arguments made use of by the Greek and Roman priests, when they meet together; from which we may infer, that in all violent disputes, truth is not the sole object in view. Trifles, and even ridiculous rites and ceremonies, are more regarded than the essential articles of faith, just in the same manner as if two persons were to fall out, because the one washes his face with the right hand, and the other with the left. This arrant superstition has been well ridiculed by Dean Swift, in his travels of Gulliver, where he tells us, that two of the nations of the Lillyputians went to war, and cut each others throats about the great dispute that had long subsisted between them, concerning the breaking the eggs on the right end.

It is certain, that the Jesuits, in the relations they have given us of their travels into Greece, often mention things concerning the Greeks that are not true, and this arises from the antipathy they have against them for not submitting to the popes; nor are the Greeks one bit behind with the Roman Catholics in their malice. As the pope excommunicates once in the year, all those who are not of his communion, so the Greeks do the same to the Roman Catholics, and probably would do so to Protestants, were they acquainted with their tenets.

In Passion-week, the patriarch of Constantinople, dressed in his pontifical habits, goes up to the altar of his church, and solemnly curses and excommunicates all the Roman Catholics in the world. Having pronounced the words used in the ceremony, he drives a nail into the floor with a hammer, as a mark of his malediction, and then pronounces the sentence of excommunication upon all such as shall offer to remove it; nay, if any one should do so, the Turks, for the sake of a small gratuity, suffer them to fine, imprison, and bastinado the culprit.

They have another ceremony of almost a similar nature, performed by the patriarch of Jerusalem, who, in dignity, is the next to the patriarch of Constantinople. He sits on a throne before the door of the convent of the holy sepulchre, dressed in his pontifical habit, and attended by as many of the eastern bishops as can conveniently come to be present at the ceremony. There mass is celebrated, and after service is over the patriarch tramples seven times upon the figure of a city, built upon seven hills, which, in all respects, alludes to Rome. On the top of the figure is an eagle with two heads, and all those who attend at the ceremony know, that by this is meant, the Greeks trampling upon the city and church of Rome.

It is remarkable, that in the articles of their faith, we find very little concerning heaven, hell, and purgatory, but this is owing to their not making these sentiments so public as is done by the Roman Catholics. That they believe in a state of rewards and punishments hereafter, cannot be denied; for the whole of their system clearly points it out, and as they pray for the dead, so one would naturally imagine that they had some notion of what the Roman Catholics call purgatory. This, however, is not the case; for the Roman Catholics believe, that the souls of those who have not committed mortal sins, will be delivered from punishment as soon as they are purified, and immediately enter into a state of everlasting happiness. This notion was embraced by some of the fathers in the Latin church, who lived after the time of Constantine the Great, and it gained ground daily, till it became the source of much wealth to the Romish clergy.

It was altogether different in the Greek church, for, with respect to the state of departed souls, they are almost of the same opinion with the fathers, Chrysostom, Basil, Gregory, Nanzienzen, and many others. To understand this, it will be necessary to consider what is related in the New Testament concerning the state of departed souls; and secondly, how far the Greeks at present differ from those sentiments, for the popish doctrine of purgatory has no connection with them.

The notion of a state of future rewards and punishments, is not the subject of the present enquiry, for it ever was, and still is, in one sense, or other, believed by all the Heathen nations in the universe; but as the Heathens were, and are, in many things ignorant, so they had of old, and still have gross conceptions of capital truths.

It was reserved for the New Testament dispensation to clear up this grand point, by removing the veil of darkness that had long overspread the human mind, and under which even some of the Old Testament saints laboured.

It is remarkable, that when our Saviour delivered the parable concerning the rich man and Lazarus, he represented them both in different places, and yet neither the one nor the other in a fixed state. We do not read that he was contradicted by any of his hearers, many of whom were his most implacable enemies, which would certainly have been the case, had not the same sentiments been at that time common among the Jews. Nay, the apostle Peter speaks of it as a received truth, in his first sermon, after the descent of the Holy Ghost, for he alludes to Psalm xvi. where the Psalmist says, "That God would not leave his soul in hell, nor suffer his holy one to see corruption."

By hell in this place is not meant a place of material punishment, but the general state of departed souls, some longing for the resurrection to everlasting life, and the others in fear of everlasting punishment. This is clearly explained and illustrated by our Saviour, when he represents the rich man and Lazarus, as in two different places, and a great gulph fixed between them. All the primitive Fathers, who lived before the reign of the emperor Constantine, believed the same sentiments, acknowledging that the

the parable of the rich man and Lazarus was, in all respects, consistent with what we have here advanced.

The Greeks believe that there are two sorts of souls that descend into hell, first, those who dying in a state of impenitence, are at once plunged into eternal misery; the second are such as remain in hell without feeling any pain, and they believe that these continue in hell for a certain time, longing for heaven. This is the reason why the Greeks pray for the dead, not that they may be delivered from pain, but that their happiness may be made complete. That this is the real state of the case, will appear from a perusal of the following short prayer used by them: "Grant, O Lord, that his soul may be at rest in those mansions of light: give him consolation, and restore him from sorrow of all sorts, and make him everlastingly happy in the full enjoyment of thyself." All their punishment according to their tenets, consists in being banished for some time from the presence of God, but not in being consigned over to torments.

They are of opinion, that the soul cannot of herself procure any consolation after death, and that she has no other refuge, but in the prayers of the faithful; but they deny that their patriarchs, or their bishops, can do any thing by their public or private acts, to grant the soul its request. However, although the above may be considered as the general opinion, yet there are many of the Greeks who hold a contrary one, and that is the same as was believed by the Jews of old, and after them by the primitive Christians. That opinion is, that both righteous and wicked will remain confined in an intermediate state, till the resurrection day, the righteous longing for it with earnest expectation, the wicked in fear of its coming too soon. This difference, however, must be attended to, as it is in itself absolutely necessary to form the distinction between the Jews and the Greeks. The Jews believed, that on the first day of the Messiah's coming, all the departed souls were to be raised from hell, or the state of the dead; whereas the Greeks believe, that Christ has already come in the flesh, and that he will come a second time, when an end will be put to all material existence, and that the bodies of the deceased will rise from the grave, and be joined to their souls, in order to receive their final doom. The meaning is, that neither the souls of the wicked, nor those of the righteous, will be either completely happy or miserable, till the day of the resurrection. It is certain, that there are many persons of the same opinion, in all Protestant countries; but in disputed points of that nature, nothing is more becoming in a Christian, than to be humble before God, and wait for the event of things, knowing as he ought, that the judge of all the earth will do every thing that is right consistent with the nature of his attributes.

The next thing to be considered is, what respect do the Greeks pay to the consecrated elements, in their celebration of the Lord's supper? and this is the more necessary to be considered, because a right understanding of it will serve to shew, whether in their sentiments they incline more to the Roman Catholics, or the Protestants. It is certain, that the Greeks pay more adoration

to the consecrated elements, than is consistent with the pure simplicity of the gospel, which is contrary to our notions as Protestants; but it is equally certain that they do not carry that adoration so high as the Roman Catholics have done.

Gabriel, archbishop of Philadelphia, in a treatise written against the Roman Catholics, affirms, that there are two sorts of homage or adoration, due to the sacred symbols of bread and wine. One of those is no more than a civil respect and reverence, upon their being first blessed before consecration; but the other which is superior to the former, is an adoration of Christ's body, which the elements represent. Now this seems to be totally opposite to the popish doctrine of the real presence; for they believe, that the real body and blood of Christ are materially in the wafer, after the ceremony of consecration. Sir George Wheeler, an English gentleman of great learning and knowledge, who resided many years in the Levant, has given us the following account of the Greeks: "The Greeks in general, (says he) have but an imperfect notion of the eucharist, for although they pay some sort of adoration to the consecrated elements, yet they do not carry their notions so high as the Roman Catholics. The bishop of Miconia travelled with us to Constantinople, but I could not hold much conversation with him, tho' I had much discourse with one of his priests, who could speak Italian. He seemed a perfect stranger to the doctrine of transubstantiation, and although he believed that some change takes place in the elements after consecration, yet such transformation was to be considered in a mystical light only.

I had some conference likewise with the archbishop of Athens, who assured me, that he believed the change in the elements was only to be taken in a mystical sense, without any change in the subject itself. I had likewise sometimes an opportunity of conversing on this subject, with the bishop of Salom, who, finding that I was an Englishman, desired to know what was the opinion our church held, concerning the consecrated elements. I gave him all the satisfaction I could, namely, that we believed them to be symbols, or representations of the body and blood of Christ; and he told me that he was of the same opinion, and that they should be only considered in that sense."

From all this we may draw the following conclusion, viz. that the Greeks do not believe in the real presence of Christ in the sacrament, but that they pay some sort of adoration to the elements, though not in the manner of Roman Catholics, who actually worship them as the real body and blood of Christ, the wafer being changed in the act of consecration.

Of the Discipline of the Greek Church.

The next thing to be considered after giving an account of the doctrines of the Greeks, is to point out the manner of their discipline, or, in other words, the plan of ecclesiastical polity by which their church is governed; and this ought to be the more attended to, because it is well known, that in their present state they labour

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under many hardships, and are constantly oppressed by their cruel masters the Turks. It is otherwise with those who live in Russia; but vast and extensive as that empire is, yet the Greek Christians are few in comparison with those who reside about the Levant, in the Lesser Asia, and throughout all Syria, besides many other parts of Asia.

In their discipline, they do not strictly adhere to the positive injunctions laid down in their canons: As for instance; they are no way scrupulous about the age when priests should be ordained, nor do they attend to the interval of time between the ordination of one class or another, but sometimes ordain all at once, to the different offices. The election of their patriarch is not always canonical; for he who pays the grand seignior the largest sum of money, is sure to be the successful candidate. Were the Greeks to refuse electing him after he has been nominated by the grand seignior, or even by the grand vizer, they would stand a fair chance of being massacred, and their children sold for slaves.

The Greeks, in their natural tempers, are a vain, proud, ambitious set of people; for although they labour under much oppression, yet they still keep up their spirits; and it is owing to this that many of the priests enter into cabals to obtain the dignity of patriarch. One would naturally imagine, that this would take off all that influence which their ministration ought to have upon the manners and consciences of the people; but then it must be remembered, that the latter are so ignorant, that they never look into these things, and if they were to do so, they would obtain no manner of redress.

Besides the money the new elected patriarch pays to the grand seignior, they are likewise obliged to buy the votes of all those bishops by whom they are elected, so that in one single election, there are two acts of simony committed. On the other hand, the patriarch knows very well how to reimburse himself, when his turn comes to constitute a bishop; the bishops again take the advantage of the priests, of whom they demand exorbitant fees for their admission into orders; and, at last, the whole weight falls upon the people; for they must pay extravagantly dear for the privilege of the sacraments, which is the reason they seldom partake of them. Strange! that people in a state of the severest oppression, should in this manner oppress each other; and yet the fact cannot be denied. The Turks, among whom they live, are no strangers to this part of the conduct of the Greeks, and they often upbraid them with it, calling them usurers, Christian dogs, and such other names; and possibly it is owing to this part of their conduct, that they never make any converts, but continue just as they were above six hundred years ago.

The patriarch of Constantinople, in consequence of his having purchased his dignity from the grand seignior, assumes, like the pope, the title of universal bishop; and as he procures his place by simony, so he makes a simoniacal use of it. The patriarchs and bishops are always single men, but the priests are married before ordination; and this custom, which is general all over the Levant, is very antient. This, however, is not an apostolical injunction, but an invention

of their own; for according to it, no man can be a bishop, or a patriarch, unless he is a widower. For should a priest happen to marry a second wife, (and he must be married before he is ordained) he must no longer officiate. A clergyman who marries after ordination, is considered as a layman, and consequently if he is poor, obliged to follow some secular employment.

The Greek clergy in the Levant are so miserably poor, that they are obliged to sell their doctrine and sacraments in order to procure a subsistence, and it is often no better than a wretched one. There is no one therefore can procure absolution, be admitted to confession, have his children baptized, be married, or divorced, or obtain an excommunication against his adversary, or the communion in time of sickness, without paying some money. The priests make the best market they can, and fix a price on their spiritual commodities, in proportion to the abilities and devotion of the people. Nay, they are so rigid and avaricious with their people, that they will scarce part with a drop of holy water without being paid for it before hand.

As to those who have fixed parishes from which they must not depart, they would absolutely starve, was it not for the benevolence of the people; but we may here add what Mr. Sandys and Mr. Thompson say, "Many of the Greek priests cultivate small gardens, which procure them some part of a subsistence." The Turks oblige every parish to maintain its own priest, lest he should become burthensome to the state, and this must be paid either in money or in the fruits of the earth. Each diocese is likewise taxed for the support of the bishop; and as the collectors purchase their places from the Turks, so they generally make the people pay more than they ought. As for the charity of the people, it cannot be very fervent, when we consider what hardships they suffer, and how cruelly they are oppressed by the Turks.

The monastic life is held in great veneration among the Greeks; but the recluses are poor monks indeed. Many of them pretend that they never eat flesh, which is not at all improbable, because they cannot procure it; for they are not restrained from it by any particular vow. Many of them allow themselves only four hours sleep in the twenty-four, and some only two. They attend divine service three times in the day, and such as do not love reading and study, spend their time in dressing their gardens, and small pieces of ground adjoining to the convents. Many of them work at different trades, such as making shoes, cloaths, and knitting of stockings, so that few of them are idle; and in this, from motives of necessity rather than choice, they imitate, in some measure, the hermits in the primitive times.

Although there are monks of different orders among the Greeks; yet all of them owe their origin to Basil, who first instituted the monastic life among them. All the monks, in general, look upon him as their founder and common father, and esteem it a crime of the most enormous nature, to deviate in the least from his rules. In some parts of Greece, we meet with very beautiful convents as well as churches, but the

the generality of them are extremely mean; and notwithstanding their pretensions to be all followers of St. Basil, yet there are many of them who differ from each other, so that it is not an easy matter to find out who are in the right.

There is one order among them composed of persons of great distinction and worth, who pretend to live more piously than the others, and these are called Angelical. They are very numerous, and most of them live at their own expence. The next order to this, are called those of the Lesser Habit, and are much inferior to those already mentioned, nor do they pretend to lead such sanctified lives. Before they take up the habit, they agree to live according as their own discretion shall dictate, and as they give a small sum according to their abilities to the convent, they are served with what provisions they chuse, so as it shall not exceed what they have given. If they are in possession of any thing when they die, and leave no will, it is given to the convent, but if otherwise, they dispose of it to a young novice, whom they call pupil. There are some monks, however, amongst this order, who are so exceeding poor, miserable and indigent, that they are incapable of purchasing the least spot or parcel of ground for their own private use, and are obliged to spend their whole time in the service of the convent, and submit to the meanest and most servile employments. In consequence of which the convent supplies them with all convenient necessaries, and if they have any time to spare, after their work is over, they spend it in prayer and other acts of devotion.

There is a third order of these monks, distinguished by the name of Anchorets, and although they chuse not to work, or go through the other necessary duties of the convent, they are still very desirous of spending their time in solitude and retirement. For this reason, each of them purchases a cell or hut without the convent, with about half an acre of ground adjoining to it, which he cultivates in order to procure a subsistence. On Sundays and holy days they attend divine service in the church of the convent, and when devotions are over, they return to their cells, and spend their time in pursuit of their necessary avocations, without being bound down by any rules whatever. There are some of these Anchorets, however, who withdraw themselves from their convents; but for this they must have leave from the abbot or superior. This they generally do, in order to give themselves up more closely to prayer, meditation, and the contemplation of divine things.

In such cases the convent sends them, once at least, and sometimes twice in a month, a stated allowance of provisions, but there are others, who although they retire from their convents with consent of the abbot, yet they still continue to cultivate a small piece of ground in the same manner as they did before. Some live on figs, cherries, apples, and other fruits; and others sow beans in their proper season; while a third sort procure a subsistence, by transcribing books and manuscripts.

Besides these monks, there are likewise nuns who form themselves into communities, are confined to convents, and live according to the order of St. Basil. They are no way inferior to the

monks with respect to their abstemious course of life, their penances, fasts, prayers, and other acts of devotion. They make choice of one of the most antient sisters, who is conspicuous for her exemplary life and conversation, to be their principal or lady abbess. The same duties are incumbent on these superiors, with respect to the nuns, as are required and expected from the abbots in relation to the monks. But still these nuns are under the government of an abbot, who takes care to send them, from time to time, some old monks to be their fathers confessors, and to administer the sacraments to them in their proper seasons. One of these confessors resides near the convent, to be always ready at hand to assist them on any emergent occasion. He likewise says mass to them, and regulates all their devotions.

There are many of these nuns in Greece, and in general they wear the same habit, which is black, with a woollen gown of the same colour, the sleeves of which cover their arms down to the fingers ends. Their heads are all shaved close; each of them has a separate apartment, with a commodious room both above and below. Such as are in affluent circumstances, are allowed to keep a servant; nay, sometimes they entertain young ladies in their society, and train them up in the practice of piety. When the hours of devotion are over, they spend the remainder of the day in teaching all such sorts of needlework as are consistent with the fashions and dresses of the country. The Turks often come to these convents, in order to purchase girdles from the nuns, but they never attempt to commit any indecencies; for however arbitrary the Turkish government may appear to those who are not acquainted with it, yet this much is certain, that they content themselves with receiving the common tribute from the Greeks, without giving them any farther trouble.

The fasts observed by the Greeks are very different from those of the Latins; for the latter are festivals, when compared with those of the former. The Greeks not only abstain from eating the flesh of animals and their produce, such as butter and cheese, but they eat no manner of fish, and content themselves with fruits and herbs, to which they put a small quantity of oil, and they allow themselves only one glass of wine during the whole of the day. The monks are still more rigorous than the laity, for they never so much as taste one drop of wine or oil, except on Saturdays and Sundays. The Muscovites however, or Russians, as they have neither wine nor oil, are indulged to eat fish.

As for their Lents, the Greeks censure the Latins for fasting on Saturdays, because that Sunday as well as Saturday is a festival; and this they prove from the practice of the primitive church, which is certainly true, for the primitive Christians never did fast on Saturdays.

But we have a still more explicit account of the fasts observed by the Greek monks, in the writings of several of those eminent travellers who have lately visited the Levant. They are obliged to fast three days every week, namely, on Mondays, Wednesdays and Fridays. On which days they go to private prayers about two in the afternoon, and then they receive a small refreshment, which principally

principally consists in a few beans with a little broth, without either oil or butter, only a few roots are mixed with the broth, and to the whole is added a small quantity of vinegar. In the evening they return to prayers again, and when service is over, they seat themselves in the church, and distribute to each monk a slice of bread, and a glass of water. This indulgence, however, is only shewn to the junior monks, for the senior ones have no share in the distribution. After a short interval, they return to their devotions, which generally last an hour, and as they go out of the church, they pass in review before their superior, or abbot, who stands at the door. Each as he passes asks his blessing, and the abbot says, "God be propitious to thee my son." The benediction being given, each walks home to his own cell, but none of them dare speak as they go along, that being in all respects contrary to their orders.

This exercise is succeeded by a very short repose, for about midnight they get up and attend public prayers, which are seldom over before day-break, at which time every one retires to his private avocations till noon, when he is again obliged to attend church. Returning from church to the hall of the convent, they have a dinner of herbs with a little bread served up, and each of the monks implores the abbot's blessing, who stands at the upper end of the table. If any one of the monks has laid too long in bed, he is obliged, by way of penance, to go to the lower end of the table, and repeat the following words, "Have compassion, O Lord, on thy unworthy servant and people, according to thy infinite goodness and mercy." Then the penitent prostrates himself to the ground, imploring forgiveness in that humble posture, and crying out, "O holy fathers, pray for me who am a sinful sluggard." Whereupon the monks reply "God forgive you, my brother."

After this, they all depart except the poor penitent, who is obliged to remain there some time longer, and none are exempted from this penance from the highest to the lowest. Idleness is a vice against which they are obliged to guard themselves, for it is in consequence of their industry, that they are able to pay the tribute to the Turks. Most of their ceremonies are founded on oral traditions, which they believe have been conveyed down to them from the primitive ages of Christianity. They have no opportunity of enquiring whether they are true or false, for it is sufficient for them that they are acknowledged by the priests, and held in esteem by the common people. To this may be added, that if ignorance reigns among the people, it is but little better with the priests, among whom are seldom any to be found, who have read more than their common breviaries; and it is well known, they may, by constant practice, read these over without understanding them.

The Greek church, in the sixth century, acknowledged five distinct patriarchs, viz. That of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. But besides the above-mentioned patriarch, the Russians have joined a sixth, whose jurisdiction extends over all that vast empire. He is supreme judge in all ecclesiastical affairs, and has an unlimited power to direct the clergy in the

nature and discharge of their duty. But still the patriarch of Constantinople is generally considered as the head of the Greek church throughout every part of the world. But here it is necessary to observe, that neither the patriarch of Constantinople, nor any of the bishops under him, can exercise their authority without permission from the grand seignior, so that in this sense, even a Mahometan emperor becomes the head of the Greek church.

Sir Paul Ricaut, who visited the Levant, and wrote the history of the Turks above one hundred years ago, says, that the patriarchs of Constantinople, used to pay no more than ten thousand crowns when they were first installed, but in his time it had arisen to twenty-five thousand, and now it is not less than fifty thousand. Besides this duty, which is very burthensome, the collectors often exact great fees from them; so that the patriarch, although he gratifies his ambition, by accepting of an empty title, yet he is for the most part incumbered with debts, which leads him to very unjustifiable means in order to pay them. If he once proves deficient in his payments, he is immediately deposed, and it is owing to such causes as these, that there are so many revolutions and such uncertainty in the Greek church.

The patriarch has under him, about one hundred and fifty archbishops and bishops, each of whom pays a fee at his ordination, otherwise he cannot be admitted; and when a priest dies without issue, the patriarch seizes the whole of his estate, whether real or personal. In this part of his conduct, he receives all manner of encouragement from the Turks, who are willing that the Greeks should be kept as much under as possible. It is certain, that the emperor of Russia sends an annual present to the patriarch of Constantinople, and this is done in consequence of a traditional prophecy, that the Russians are one day to deliver the Greeks from the slavery they now labour under.

Before the Turks made themselves masters of Constantinople, all those who attended the patriarch, were monks, nor was any secular person admitted into office; but at present they are all seculars, four only excepted. At the right hand of the patriarch stands his high steward, whose peculiar province it is to collect the revenues, and discharge all such debts as have been contracted, whether in purchasing the place, or in consequence of any favour granted since the election. He gives in an account twice in the year, and assists at the patriarchal tribunal, whenever that court sits. When a bishop dies, he superintends the affairs of the diocese, and in the name of his master has the first vote at the next election.

Next to him is the high master of the chapel, who assists the patriarch in the discharge of all those ceremonies and duties which are enjoined by the canons of the church, and who is to examine all the candidates for the ministry.

The high treasurer is next in order, and it is his business to take care of the sacred vessels, and pontifical ornaments belonging to the church. He has an office near the door of the vestry, where they are deposited, and not only delivers out the proper habiliments to the officiating prelate, but likewise takes care that all things are regularly placed upon the altar. When a bishop dies,

dies he has the rents of his bishoprick committed to his care by the high steward, and these he keeps till the patriarch gives orders in what manner they are to be disposed of, which is generally for his own use.

The grand official takes care of every thing relating to benefices, and the impediments which obstruct marriages, and he introduces all such priests as come to receive the sacrament on solemn festivals. He is keeper of all the charters and records, and when the patriarch officiates at consecrations, whether of bishops or priests, he stands by his side. Next to him is the high or grand chancellor, and he has the custody of the patriarch's signet, with which he seals all his letters. The grand referendary dispatches all the patriarch's orders, acts as his deputy to persons of distinction, and is one of the ecclesiastical judges. In the time of the Greek emperors, he was distinguished by the title of Palatine, but that is no longer in use.

The grand prothonotary sits directly opposite the patriarch, to transcribe and deliver out all his briefs, mandamuses, orders, and decrees. It is his province likewise, twice every week, to examine all the professors of the civil law, and under his inspection are all contracts of marriages, and last wills and testaments. He attends the patriarch in the sanctuary, and brings him water to wash his hands after divine service. These are his highest officers, who still maintain their original dignity, and when he is visited by bishops from Russia, or any where else, where the Greek religion is professed, they stand at his right hand, pointing out by that ceremony, that they are superior to the visitors.

Next to these are a lower sort of officers, not unlike some of those we meet with in the churches of Roman Catholics.

The first of these is the incense-bearer, who, besides discharging the duty implied in his title, covers the consecrated vessels, and other sacred utensils, with a veil, during the time the choir is singing the anthem to the sacred trinity, and he assists the bishops or priests, who say mass, to put on their robes. The next officer to him is employed in writing down the votes of bishops on elections, or when any councils are held, and receiving petitions and remonstrances. This officer is called the advocate, and he holds, on certain days, a court in the church porch, and decides in smaller matters relating to ecclesiastical affairs. Under him is an officer, who takes care of the rituals, and in the absence of the bishop he can consecrate a new church, ordain readers, and such inferior officers as do not administer the sacraments. During divine service, all these officers sit on the right hand of the bishop's throne, but in the ecclesiastical court, each has a seat according to the nature of his office.

On the left hand of the patriarch, sit several other officers, particularly the high priest, the visitor, the prefect of churches, the secular judges, two deans, the chanter, the grand arch-deacon, and the deacons. The prefect has the care of the sacred oil, and he erects the cross upon the spot of ground marked out for a new church, when the patriarch cannot perform the ceremony himself. There is an officer or deputy, under the arch-deacon, to assemble the clergy together, and he

has a deputy, who begins singing in the choir. The same deputy introduces strangers into the presence of the patriarch, and clears the way to and from his audience. He may properly be stiled the master of the ceremonies, for most of his business comes under such a character.

The other officers on the patriarch's left hand, are, the catechist, who instructs adult persons for the sacrament of baptism, and these are commonly such as have renounced Heresy, and desire to be admitted into the church. This officer has an apartment adjoining to the church, where his disciples come to receive instructions; but if any of them should happen to admit a Turk to the sacrament of baptism, it would be attended with very serious consequences. For in such cases, both the catechist and the catechumen would be impaled alive. This is such a dreadful punishment, that we shall here describe it to the reader.

Near the out parts of the city, and at the common place of execution, a gibbet is erected in the form of a cross, and the person condemned by the cadi, or judge, is brought out and stripped naked. A small piece of wood, almost in the shape of a lance, is thrust in at his fundament, till the other end comes out at his shoulder, and in this manner he is hung up on the gibbet, and left to expire. When Mr. Thompson was at Smyrna, he saw a man suffer in this manner, for changing his religion, and he continued in tortures upwards of six hours before he expired, but the catechist who had converted him, made his escape.

Besides the catechist, there is another under him, who is called the providente, and goes from place to place to instruct such persons in the country as desire to be baptized; and it is necessary to observe, that they may make converts of Heathens, Jews, Roman Catholics, or Protestants, but they must not meddle with Mahometans. There is likewise another officer, whose business it is to carry the pastoral staff before the bishop, besides several door-keepers; but these officers are not fixed, it being in the power of every new bishop to change them as often as he pleases. Besides these there is another officer, not yet mentioned, who attends the patriarch, and is his confessor. He has apartments in the house of the patriarch, and properly speaking, he is both his temporal and spiritual director, there being nothing of importance undertaken without consulting him, nor any thing concluded, unless he gives his consent and his approbation.

The Greeks have their synods, but these are not properly of a fixed nature. Every bishop may convene a synod of the clergy, within his diocese, and so may an archbishop within his province; but little of any importance is transacted in them. Whether these synods are convened by bishops or archbishops, yet before they issue out their orders for the clergy to attend, they are obliged to obtain the consent of the governor of the province, to whom they pay a certain fee. It is much more so with the patriarch of Constantinople, who dares not call a synod till he has obtained permission from the grand seignior, for which he pays a considerable sum to the grand vizier.

From what we have said concerning the discipline

pline in the Greek church, and the splendid titles bestowed upon those who attend the patriarch of Constantinople, some may imagine that this pontiff is held in the same rank as the popes at Rome. The case, however, is quite otherwise; for the pope is rather a temporal prince than a spiritual bishop, and we have an instance so late as the year 1748, of Benedict XIV. pope of Rome, and one of the greatest canonists that ever lived, sending an ambassador to the treaty held at Aix-la-chapelle, in order to insist that he should be secured in the peaceable possessions of his dominions. Nay, in former times, this was common with the popes, and on different occasions they became mediators between contending princes, of which many instances might be given.

At Constantinople, the patriarch is such a poor dependant creature, that no motives that we can form any notion of, would induce him to court the enjoyment, or rather the fatigues of the office, except principle or ambition. That his motives do not flow from a principle of doing good, must appear evident to every one who has heard how he acquires the title. The means made use of, are a scandal even to a heathen country, but much more so to those who assume the sacred name of Christian. He enters upon it by a simoniacal bargain, he rewards his oppressors with what emoluments, or rather what fees of an illegal nature he can extort from his suffragans, and by so doing lays a foundation for a continual succession of hypocrisy, perjury, and every thing that can dishonour religion, and disgrace man. But we must look for it in ambition, that principle implanted in every human breast, and always beneficial to ourselves and to others, when exerted in a proper manner. But there are two sorts of ambition, one which leads us in the road, and conducts us to the temple of fame; there is another which renders us despicable, even in the eyes of the meanest of our fellow-creatures.

An honest ambition stimulates a man to act in such a manner as to leave a good name behind, and if he should even miss that, as many have done, he will still enjoy a good conscience. When Sir Thomas More was lord-high chancellor of England, his sons, whom he had put into places, complained one day to their father, that by his lenity to the suitors in chancery, they could not make so much in their offices, as those who went before them; "I will do justice (said he) to every man for your sake, and I will leave you a blessing." Here was an instance of untainted moral ambition, and it is from such sentiments, that many great and good men have learned to be useful to their fellow-creatures. Sir Thomas More, although a Christian, and a zealous Roman Catholic, for which he lost his life, spoke here as a moral philosopher, as an upright judge, and an honest man; but let us carry the idea into Christianity.

When Ignatius, the aged bishop of Antioch, in the reign of the emperor Trajan, was told that he was to be devoured by wild beasts, he exultingly replied, "That is my highest honour, for then I shall be grinded by their teeth, so as to be bread for my Divine Lord and Redeemer." But the second sort of ambition is, that which is mean, selfish, and groveling. Such are those wretches, who sell honour and con-

science, not for a temporary emolument, but merely for an empty name. Mr. Knowles, in his history of the Turks, tells us of a rich tradesman at Constantinople, who gave all his fortune for leave to wear the imperial crown one hour, and thus, says the historian, in one hour, he became a conceited emperor and a real beggar.

This case, in every respect, applies to those men who aspire at being patriarchs of Constantinople. They are mean enough to solicit the interest of the clerks in office, and these being well paid, intercede with the grand vizier, who obtains permission from the grand seignior; and the patriarch, in order to reimburse himself of the expences he has paid, fleeces the bishops under his care, and they, in their turn, are permitted to oppress the people. It frequently happens, that all the patriarch can procure, does not answer the demand of the grand vizier, who is for the most part implacable, and will shew him no mercy. He is ordered into banishment, and another is appointed in his room; so that it frequently happens that there are three or four deposed patriarchs at a time. Strange, that the desire of an empty name should lead men on to such unaccountable extravagancies, but such is the state of human nature; and in looking over history, we shall find, that some men in all ages and nations, have been tainted, with this mean sordid principle.

Of the Worship in the Greek Church.

When the extraordinary gifts of the Holy Ghost ceased, the rulers of the church supplied this want by proper forms of their own composition, according to Christian prudence and discretion. This seems to have been the true original of liturgies, or stated forms of divine service.

Every bishop, in the first ages, was at liberty to order the form of divine service in his own church; and accordingly, each particular church or diocese, had its proper liturgy. This privilege the bishops retained for several ages: but in after-times, they agreed by consent to conform their liturgy to the model of the metropolitanical church to which they belonged. And then it was enacted into a law by several councils, that the same order and uniformity should be observed in all churches. The rudiments of this discipline were first laid in the French churches; but soon after, the same rule was concerted and agreed upon, in the Spanish churches. In length of time, when the Roman empire began to be divided into different kingdoms, then came in the use of national liturgies, or such whose use was commensurate to the bounds and limits of their respective nations and kingdoms.

None of the antient liturgies are now remaining, as they were at first composed for the use of particular churches, and several reasons may be assigned for this. 1. They being designed only for the use of particular churches, there was no great reason to be very solicitous, either to communicate the knowledge of them to other churches, or to preserve them entire to posterity. 2. It is not improbable, as a learned

French

Engraved for D. HURD's Religious Rites & Ceremonies of All Nations.



The Benediction, or Blessing of the **NUPTIAL BED,** *a Ceremony of the* **ROMAN CATHOLICS.**

French writer has observed, that the antient liturgies were for some ages only certain forms of worship committed to memory, and known by practice rather than by writing. This seems the more probable, because, in the persecution under Dioclesian, when strict search was made after every thing belonging to the church, we never read of any ritual books, or books of divine service, discovered among them. This is an argument, that they did not so generally draw up their liturgies, or forms of worship, in books and writings, as in after ages; which is the reason why none of those antient liturgies are come to our hands perfect and intire, but only in scattered fragments, as the fathers had occasion to mention them incidentally in their writings. 3. The last reason is, the interpolations and additions made to the antient liturgies in after ages. For, though those antient liturgies, which go under the name of St. Chrysostom and St. Basil, might originally have something of their composition in them, yet so many additions and alterations have been made in them by the Greek Church in following ages, that it is not easy to discern what are the genuine compositions of the first authors. But, though none of the antient liturgies are come down to us perfect and entire, yet are there several fragments and scattered remains of them in the genuine writings of the fathers; to which may be added such forms as we find in the antient book called, *The Apostolical Constitutions*. This, though perhaps not so old as the title imports, nor of so venerable authority as Mr. Whiston contends for, who will have it to be truly apostolical, is allowed however to be a good collection of the liturgies and rituals of the church, in the fourth and fifth centuries.

The Greeks have several liturgies for particular holy days, but the one generally used is that commonly known by the name of St. Chrysostom's; and although this book be of considerable antiquity, yet it was not written by that father, but by some other person since his time. St. Chrysostom lived in the latter end of the fourth, and beginning of the fifth century, for he was ordained bishop of Constantinople 1395, and deposed and banished for opposing Arianism 1405. In his time, some forms of prayer were used, but these were few, plain, and easy; and of these we have some specimens in the works of this celebrated father, quite different from those which bear his name in the Greek liturgy.

During their prayers in public, the Greeks for the most part stand uncovered, with their faces toward the east, but they may lean, or even sit down if it is more convenient for them. The laity sit while the priest reads his exhortation to them; for preaching is so far abolished among them, that Tournefort assures us, there is scarce a pulpit to be seen among them; and when it happens that a priest attempts to preach, he makes a very awkward figure. His discourse consists of a tedious train of empty words, without the least order or coherence, and which the preacher knows just as little of as the people.

As soon as the people get into their pews, they uncover their heads, and make the sign of the cross, by joining the three first fingers of their right hand; by which is implied, that there are

three persons in the sacred godhead, and then they draw them down from their foreheads, below their breasts, and then from the right shoulder; by all which is meant, that the three persons in the godhead reside in heaven; when brought to the breast, Christ's incarnation, crucifixion, burial, and descent into hell; when laid on the right shoulder, they denote that Christ is risen, and sits at the right hand of God. As the wicked are said to be placed at the left hand of Christ, and, as in all cases, the right hand is reckoned more noble than the left, so the Greeks, who are very superstitious, prefer this way of making the cross to that used by the Roman Catholics. But there are many other mysteries supposed to be held forth by these ceremonies; for in all churches where primitive simplicity is forsaken or neglected, allegories, drawn from visible representations, are placed in its room.

When the Greeks celebrate mass, the priest enters the church, attended by a deacon, and they both bow to the east, and make three profound bows before the images of our Saviour and the Blessed Virgin, which are accompanied with a short prayer, and after that, three more low bows to the east. The deacon then advances and dresses the priest in the outward robe or stole, after which he puts on his own. The whole of this ceremony is conducted with the repetition of several short prayers, both by the priest and the deacon, while the people are at their devotions in private. The priest then walks from one end of the altar to the other, touches all the sacred vessels, marks them with the sign of the cross, and repeats several prayers in concert with the deacon.

These ceremonies being performed, the priest, with the deacon, goes to the left side of the altar, where they wash their hands, as a token of their being cleansed from all filthiness of the flesh and spirit, and while they are washing, they repeat a prayer in their own language. The priest then begins to make the necessary preparations for celebrating mass, and the deacon brings the bread, wine, and chalice out of a closet, and places them on a table before the middle of the altar, then both of them make three profound bows before them. Having blessed the bread, he takes it in his left hand, and a knife in his right, and makes a cross on it, saying three times successively, "In remembrance of Jesus Christ our Lord, our God, and our Redeemer." In the conclusion of these words, he enters his knife into a mark on the right side of the bread, and cuts it cross-ways, repeating the following words, "He was led as a sheep to the slaughter," and when the knife is entered into the mark, he adds, "And as a lamb before his shearer was dumb." When he cuts the upper part of the mark, he says, "His judgement was made manifest in his humility." And on cutting the lower part, he continues, "And who shall declare his generation?" At every distinct act of the priest, the deacon says, "Let us pray to the Lord," and taking the lap of his stole in his right hand, he addresses himself thus to the priest, "Elevate my Lord." The priest then cuts the bread a second time, saying, "He was elevated for us." Then he puts the bread into the patin, and when the

the deacon says to him, "Offer the sacrifice, my Lord," he offers it cross-ways, in imitation of the sacrifice of our Blessed Lord upon the cross, and says, "I here offer up for the spiritual benefit and salvation of mankind, the Lamb of God which takes away the sins of the world." In like manner, when the deacon says, "Pierce it," he cuts the remainder of the bread with his knife, on the right side, applying the following text to the action, "One of the soldiers pierced his side with his spear, and there issued forth blood and water." Then the deacon pours the wine and water into the chalice, and mixes them, as a representation of Christ's suffering, both in his soul and in his body.

The custom of mixing wine and water together, is of great antiquity, was often practised in the primitive church, and took its rise from the following circumstance. The primitive Christians, besides their using wine at the communion, had their love feasts where they conversed together on divine things; and as these were held on the same days, and as they drank wine at both, it was found most prudent to mix it with water. Indeed this was the more necessary, because the Asiatic wines are very strong; and had they not contrived to weaken them, they might have gone home in a state of intoxication; nay, their churches and houses might have become scenes of riot and drunkenness, as was the practice of the Heathens. But these primitive Christians never drew from this ceremony any allegorical inferences, but only used it from motives of prudence and virtue, that the Heathens might see their lives were pure and blameless. But to return to the Greek worship, where we find the liturgy proceeding in the following manner.

The priest takes a second loaf, saying, "In honour of our Blessed Lady;" and then he elevates it, and puts it on the left side of that which was consecrated before. After this, he takes up as many loaves as are wanted, and consecrates them in the same manner as before. These are dedicated to the prophets, to John the baptist, and to the apostles, with other illustrious saints, particularly St. Chrysostom, whom they believe to be the author of their liturgy. These oblations amount to nine in all; and represent, as the Greek priests tell us, the nine hierarchies of angels.

After all this, the priest takes more bread, and consecrates several small pieces as before, for the archbishop, or bishop of the diocese to which he belongs, and for the priests, deacons, and all such as are of the sacerdotal order; and then, in commemoration of the founders of the church wherein the mass is celebrated, and for the remission of their sins. Here the names of the living likewise are mentioned, who desire to be remembered in their prayers; but more particularly those who have paid for saying this mass, and all such deceased persons as he is desired to commemorate and recommend to the Divine favour. The priest holds one piece of bread in his right hand, and another in his left, while the deacon takes the center, and desires his blessing, which he receives, and then incenses the silver star, with

which the priest covers the consecrated bread, pronouncing, at the same time, the following words, "The star rested over the place where the child was laid."

This action is accompanied with several prayers, and afterwards the deacon incenses the veils with which he covers the chalice and patin. Besides these veils, which are made use of as separate covers for the bread and wine, there is another in common use by the Greeks, called *Aer*, which the celebrant or priest spreads over them both. After this, the priest and the deacon join their hands, adore the sacred elements, and repeat a thanksgiving out of their liturgy. Then the priest reads a collect called the Prayer of Oblation; and having incensed the altar, he pronounces the absolution. Here the priest repeats a prayer, in which St. Chrysostom is named immediately after the Blessed Virgin. This being over, the deacon takes the center from the priest, and incenses the communion table in the form of a cross; and kneeling down, repeats the following prayer: "Thy body, O Lord, was laid in the silent grave; thy soul descended into hell as God; thou entered into paradise with the holy thief; but thou hast seated thyself with the Father, the Son and the Holy Ghost in thy celestial throne, where by thy immensity thou fillest all things." As the Roman Catholics pretend to discover mysteries in all their ceremonies, so do the Greeks in theirs. It was the same with the antient Heathens, particularly the Greeks, from whom the Greek Christians have borrowed the greatest part of their ceremonies: Some few they have borrowed from the Jews, but not so many of those as we meet with in the Mass Book of the church of Rome, which we have already described.

Many of the Greek monks differ in some things in their ceremonies from the secular clergy, of which we shall give the following instance. The monks of Mount Athos, honour the Blessed Virgin in a way peculiar to themselves. One of the brethren standing at the lower end of the table, cuts a small loaf into four parts, and deposits one of them in a plate, or a little box, which is placed on a stand for that purpose before the image of the Blessed Virgin. This piece of bread, which they call *Panagia*, is delivered immediately after consecration to the abbot, who elevates it, saying, "Magnified be thy Name," The monks say, "Of the sacred trinity." Then the abbot proceeds, "O! Ever Blessed God, aid and assist us!" The monks reply, "Through her intercession, have mercy upon us and save us, Good Lord." After this, the abbot takes up a small piece of the crumb, which he puts in his mouth, and the monks eat up the remainder.

Having said thus much by way of digression concerning the manners of the Greeks in their consecration of the elements, we shall now proceed to give an account of the concluding parts of this ceremony; and here it is necessary to observe, that in the liturgy ascribed to St. Chrysostom, the offices are longer, and the ceremonies more numerous than in the Missal of the church of Rome. For in the Roman church, mass is generally

generally concluded within an hour if sung, and in little more than half an hour if said; whereas in the Greek church it is seldom less than two hours, and on some particular festivals, particularly those of St. James, St. Basil, and St. Chrysostom, it takes up, at least, three hours.

The deacon having incensed the priest, and the high altar as we have already described, he places himself by his side before the high altar, where having made several bows, the priest kisses the gospels, and the deacon the communion table. The deacon afterwards makes his bow to the priest, and says to him, "It is time to sacrifice to the Lord, father give me your benediction." The priest gives it accordingly, and the deacon answers, "Pray for me." Then the priest repeats a short prayer, and the deacon says Amen, three different times. And both at one and the same time say, "O Lord! thou shalt open my lips." The deacon after this goes out of the tabernacle, and adores the elements three different times, and again receives the priest's blessing, all the people saying, Amen. Here it is they repeat a general prayer for the peace of the church where they reside; for the congregation there present; for the patriarch or archbishop, and the inferior clergy; for the civil powers under which they live; for prosperity to all those who travel by land or water; for captives; for the sick; and for the whole world in general.

As soon as these prayers are over, the first anthem begins, which is performed by the deacon, and choir, who sing in concert in some parts of it, and in others alternately. These anthems are taken from their own liturgy, and they consist chiefly of verses collected out of the psalms, and hymns written by St. Chrysostom.

This part of the ceremony is called the benediction of the entry, which being over, the deacon, having kissed the gospels, stands before the priest, with the book to the people, saying, with an audible voice, "Behold the book of true wisdom." The priest and the deacon make their respective reverences, the latter puts the gospel upon the communion table, and the choir sing the anthems appointed for the day.

As soon as the anthem is finished, the deacon as before, asks the priest's benediction, and receives it, and afterwards the priest repeats a short prayer. The deacon then goes towards the door, and says, "Let us be attentive," and the priest answers, "Peace be unto all." All these ceremonies are only preliminary to the reading of the gospel, and there are many others similar to what we have already mentioned. Several lighted lamps are carried before the deacon when he goes out of the sanctuary with the gospel, and then he mounts the desk to read the epistle, which being concluded, the priest says to the deacon, "Peace be unto you all," and the latter delivers the gospel to the former. Several prayers and short ejaculations succeed in the same manner as directed in the liturgy.

Here the catechumens make their appearance, who are not only particularly prayed for, but the deacon makes several vows in their behalf, and at every solemn engagement the choir sing *Kyrie Eleison*. The prayer for these catechumens, which the priest repeats aloud, closes the ser-

vice for them, after which the veil is displayed, upon which the relics of the saints are laid. The deacon next takes up the censer, and incenses the priest, saying to him, "Elevate my Lord." Then the priest takes off the veil, throws it over the deacon's left shoulder, and pronounces a prayer suitable to the occasion. Afterwards the deacon takes the patin and puts it upon his head, and the priest takes the chalice, and the deacon the censer, and in this manner they march in procession round the church, repeating a particular prayer, till they come to the door of the tabernacle, where both of them repeat aloud, "Blessed is he that comes in the name of the Lord." After this the priest lays the sacred symbols on the high altar, takes off the veil that covered the patin and the chalice, and the other veil that had been thrown over the deacon's shoulder, who incenses the sacred elements three times successively. Both the priest and the deacon kneel down again, and adore the sacred elements, and the priest repeats a prayer in secret. Several prayers and ejaculations follow, with other acts of devotion, and the priest and the deacon make three profound bows again towards the communion table.

Then the creed is rehearsed, after which the priest says, "Lift up your hearts," to which the people answer, "We lift them up unto the Lord." Here the priest repeats a prayer in secret, the deacon makes the sign of the cross on the patin, wipes it with the veil, kisses it, puts on another robe, and goes to the right side of the altar, with a large fan in his hand, which he waves for some time over the sacred elements. Here follows another secret prayer, which being over, the priest bows reverently three times, and with uplifted hands, blesses the sacred elements. After which, with an audible voice, he says, "Take eat, this is my body, &c." Taking the cup, he says, "This cup is my blood, drink ye all of it."

As soon as both these ceremonies are over, the deacon lays down the fan and goes up to the priest, each of them making three bows toward the sacred elements, and repeating a short prayer. Then the deacon bows down his head, points to the elements, and in a kind of whisper, desires the priest to pronounce a second blessing on them, which he does in the following words, "O Lord, by thy omnipotent power, let those elements be unto us as the body and blood of Christ." Here the deacon takes up the fan a second time, and the priest repeats a prayer, begging of God, that none but the faithful may partake of the body and blood of Christ; from whence it appears evident, that they differ much from the Roman Catholics, for the latter believe that the wafer is wholly changed into the body and blood of Christ, so that whoever partakes of it, must eat the body of Christ; whereas the Greeks believe that there is no change made in the elements, but to the faithful.

They commemorate the dead as well as the living, and the choir repeat the Lord's-Prayer three times, after which the priest says, "Peace be unto you." As soon as the deacon sees the priest stretch out his hands over the sacred elements, he pronounces with an audible voice, "Let us give due attention;" and the priest adds,

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adds, "Holy things are for those that are holy." The deacon girds himself with a robe in the form of a cross, and standing at the right hand of the priest, desires him to divide the bread. Accordingly, he divides it into four several parts, repeating the following words: "The Lamb of God, the son of the Father is separated and divided; and though separated, is not mangled nor torn in pieces; he is for ever eaten, but never consumed. He sanctifies all who partake of this holy bread, and drink of this holy wine." After this he takes one of the pieces of the consecrated bread into his hand, the deacon points to the chalice, and desires him to fill it, to which the priest replies, "This is the fulness of the Holy Ghost," and making at the same time the sign of the cross, takes out a small piece of bread, and puts it into the chalice, and the deacon pours warm water upon it. After this, the priest administers the bread to the deacon, who receiving it, kisses the celebrant's hands, saying, "Permit me to partake of the sacred body of Jesus Christ, our God and our Saviour." To which the priest answers, "I do freely permit thee to partake of the sacred spotless body of Jesus Christ our God and our Saviour, for the remission of thy sins, and for the happy attainment of everlasting life." After that, the deacon withdraws behind the communion table, and there repeats a prayer in private. Then the priest receives the sacrament himself, and bowing to the elements, repeats the following words. "I believe, O Lord, and acknowledge that thou art Jesus Christ, the son of the living God. O! Let me now partake of thy mysterious banquet, which I industriously conceal from thine enemies. I will not kiss thee, O Lord, as Judas did, but like the thief on the cross, will I own and acknowledge thee. Remember me, O Lord, in thy heavenly kingdom. Thou didst not reject the penitent adulteress, do not therefore reject thy servant, O Lord."

Having communicated, he wipes that part of the chalice, which his lips had touched, saying, "This chalice has touched my lips, it shall wash away mine iniquities." The deacon advances, and performs his act of adoration, saying, "I approach thee, immortal king." The priest, who has the chalice in his hand, delivers it to him, saying, "Receive the sacred precious body and blood of our Lord and Saviour Jesus Christ."

To conclude, the deacon lays the patin upon the chalice, wiping them both, covers the latter with a veil, opens the door of the holy tabernacle, and taking the cup in his right hand, elevates it, and at the same time, invites the people to draw near, and partake of it with awful reverence and godly fear. The priest blesses the people, and they answer in a suitable manner thereunto. Then he and the deacon return to the altar, which they incense three times, repeating several short prayers.

The priest again takes up the patin, and puts it upon the head of the deacon, who returns with it to the tabernacle, where he deposits it. Then the deacon and the choir pray alternately a considerable time, and the priest, fixing his eyes on the congregation, repeats a thanksgiving. An

anthem is then sung, and the priest, having repeated the song of Simeon, blesses the people, who all stand up ready to depart, saying, "Grant long life and prosperity, O Lord, to him who has thus blessed and sanctified us."

This ends the service of the mass, when none communicates besides the priest and the deacon, but it is much longer when the laity communicate. They receive the sacrament, standing at the door of the tabernacle, the men first and then the women. Such as partake, must stand in a very reverential posture, with their eyes fixed on the ground, their heads bowed down in a posture of adoration, and their arms must be laid across. Before they partake, they must go to the further end of the church, and beg pardon if they have offended any one; and if one should happen to complain of another having injured him, the offender must make restitution, and say, "Brethren forgive me, for I have sinned both in word and in deed." This being done, the priest gives the communicant the consecrated bread, calling him by his name, saying, "N. X. thou servant of the living God, receive the sacred body of Jesus Christ, to preserve thee into everlasting life." In the same manner, and with words to the same effect, he gives the cup. Upon the whole, we have here an inordinate load of ceremonies, which would even make religion nauseous, although its doctrines were pure; and the affinity between these and those of the Roman Catholics, may serve to shew, that both churches went hand in hand in promoting corruption, particularly in worship. But we must now go on to describe such other ceremonies as are not hitherto mentioned.

When the Greeks consecrate a church, they attend to almost as many ceremonies as the Roman Catholics, nay, in some particulars more, as will appear from what we are now going to relate. When the bishop, attended by his priests and clerks, with his other proper officers, arrives at the place where the new church is to be built, he finds the ground marked out, and the chief persons of the parish attending. He is received with as much formality as if he was a sovereign pontiff; for as we have already observed, even the greatest severity of the Turkish government, and the most abject state of poverty cannot damp the spirits of the Greeks. In this part of their conduct, they seem to retain some of the sentiments of their ancestors, before they were subdued by the Romans, and those motives which once led the ancient Greeks on to warlike achievements, are now become the leading principles of the grossest superstition. Revolutions in public affairs, the introduction of new laws, manners, customs, and daily practices, change the tempers and dispositions of men, and the descendents of heroes are now become poor, insignificant devotees. Pride, however, is not wholly eradicated, and a modern Greek can see as many virtues in a priest, as his ancestors did in a Milthiades or a Themistocles.

The first thing the bishop does when he comes to the place where the new church is to be built, is to incense the ground all over, during which ceremony the clergy sing anthems, in honour of the saint to whom it is to be dedicated. When he arrives at the place where the high altar is to be erected,

erected, he repeats a prayer, begging that God would be pleased to bless and prosper the intended edifice. This being done, the bishop takes up a stone, and makes the sign of the cross upon it, and then lays it in the ground, saying, "The Lord hath laid the foundation of this house, it shall never be shaken." But there is another ceremony following this, which is truly heathenish, and Sir Paul Ricaut assures us he has often seen it.

As soon as the bishop and the clergy are withdrawn, the workmen kill a cock, or a sheep, and bury the blood under the foundation stone; for they are of opinion, that there is a kind of magic or charm in this ceremony, which is of vast service to the building. They have another ceremony equally as absurd and heathenish, and that is, when they would wreck their vengeance on any one who has offended them, they take the exact dimensions of his body in height and circumference with a string, and this they carry to the workmen to be laid under the stone, believing the body of the person whom they hate, will gradually moulder away as this measure does. This custom, or something of a similar nature, is very antient; for it was common for those who pretended to the power of witchcraft, to make the figure of a person in wax, and stick it full of pins. This image was placed before the fire, and the person whom it represented decayed away in the same time the wax melted, and his pain was excessive, for he felt as if so many pins or needles had been stuck into his body. This notion was firmly believed by the superstitious, and whenever a man was afflicted with any disorder of an extraordinary nature that he could not account for, then it was believed that he was suffering under the power of witchcraft, for which many old women have lost their lives.

The Greeks wear a piece of paper, wood, brass, or silver, hanging from their necks in the form of a cross, with the name of Jesus Christ written upon it. These they imagine to be effectual charms, or preservatives against the power of several distempers. This practice, like the former, is not only antient, but is still observed in many of the idolatrous nations; the only difference consisting, is this, that the Heathens, instead of the cross, wear the image of one of their idols.

The Greek churches are, for the most part, built in the form of a cross, with a dome and a steeple, but the latter is of no manner of use to them, because the Turks will not suffer them to have bells. The reason the Turks assign for this, is, that they believe the noise of the bells disturb the repose of the dead. As for such of the Greek churches as belong to convents, they are built in the middle of the court, and the cells and apartments round them. The people, for the most part, sit on stools, with their backs against the wall, in such a manner, that they appear as if they were standing; but during prayers they kneel.

In the metropolitan churches, the patriarch's throne is erected on an eminence, and those of other dignitaries under it. The readers, chanters, and inferior clergy, sit over against them, and in the middle is the desk for reading the scriptures. The nave is separated from the sanctuary, by a partition wall, running from the bottom to the

top, which is painted and gilt; and the sanctuary has three doors. The middle one is called the holy door, and is never set open, but at the celebration of some solemn festival, or during mass, when the deacon goes out to read the gospel, or when the priest carries the sacred elements to be consecrated. The highest part of the church is the sanctuary, and it is always at the east end, and terminates in a semicircle.

When they consecrate an altar, the bishop, or priest appointed by him, incenses it all over, and then pronounces a blessing, while the deacon reads several prayers, and the people sing anthems and verses extracted out of the psalms. In one part of the ceremony, the priest begs of God, in express terms, "That he would be graciously pleased to change the unbloody victims, which should be from time to time offered up in sacrifice upon this altar, into the body and blood of his son Jesus Christ." At the conclusion of this prayer, he removes every thing that is upon the altar, whilst the deacon and the people sing some particular psalms, and all things necessary for the abloution are brought before him. The official steps forward, with a little pail, filled with water, which he pours upon the altar, and says, "Bless it, my Lord." Then the bishop gives the priests that are present at the ceremony, the sacred linen cloaths to rub the holy table, and the sponges to wip it dry, after he has poured more water upon it. After this, they dress it all anew, and repeat a prayer, which is followed by incensing the holy table all around, and a benediction, accompanied with the sign of the cross, which is made with a piece of woollen cloth that covers the altar.

Besides Lent, and several other fasts, the Greeks generally keep Wednesdays and Fridays, except some few, and amongst the rest, those in the eleventh week before Easter, which they call Artzeburst. The reason they assign for not fasting on the last mentioned days, is singular enough.

They say, that some Heretics in antient times, had a favourite dog, who used to go on errands for them, from time to time; but the creature being one day found dead, the Heretics accused the Orthodox with having killed him. These Heretics set apart two days in the week above-mentioned, to fast and mourn for the loss of their dog; and the Orthodox, lest they should conform to any of their practices, kept three days in feasting.

The Greeks are so superstitious and rigid in the observation of their fasts, that they will not suffer any case of necessity whatever to justify a dispensation, and even the patriarch himself, according as they believe, cannot give a person leave to eat meat, if the church has commanded the contrary. They think it their duty rather to let a sick man die, than to restore him to health if they could, by giving him nourishment; which, on such occasions, they look upon as abominable. It happens, however, that a father confessor shall sometimes, when he has a particular respect and regard for a person indisposed, order and advise him to eat meat, and promise him absolution, if he comes to confession. It is very probable, that some cunning priests among them, consider this practice as a proper medium between the severity of church discipline,

discipline, and the necessity of enjoying the necessities of life. This much is certain, that such of the Greeks as visit Italy, acknowledge, that their church has the same power as that of Rome, which grants dispensations at any time.

Dr. Spon, an eminent physician, who was several years in the Levant, informs us, that upon a moderate computation, there are only about one hundred and ninety days in the year on which meat is permitted to be eaten, and that whatever the priests may do in secret, yet neither old nor young, the sick or the healthy, are permitted to eat meat publicly. By which means, the Greeks, for the generality, have no other radical moisture in them, but a compound of noxious humours, which makes them hot and choleric, and addicted to the last degree, to the most execrable oaths and blasphemous imprecations. What an instance is this of the frailty of human nature, always obliged to submit and give way to the constitution of the body and the influences of the climate a man lives under.

In their feasts, the Greeks give themselves up to all sorts of rioting and drunkenness, in which they are encouraged by the example of their priests, who join with them. Sometimes these scenes of riot lead them to fight, a circumstance which the Turks are sure to lay hold of to punish them. Sir George Wheeler, who was an eye witness, gives the following description of the ceremonies used in the Greek church at Constantinople on Holy-Thursd. Twelve of their most venerable priests attend the patriarch to the church, or sanctuary, where he puts off his purple robe, and puts on one more costly. The priests, who in this ceremony represent the twelve apostles, have each a robe of a different colour: The eldest, who has the most venerable appearance, is made choice of to personate Peter, and takes the first place on the right hand. One of them, who is obliged to have a red beard, is made choice of to represent Judas; but why Judas should have a red beard, is not mentioned. All these priests being seated, the patriarch goes out, and having put off his robes, girds himself with a towel round his waist, and in that manner returns into the sanctuary, with a basin of water in his hand to wash the feet of the twelve apostles. He who personates St. Peter, refuses at first the honour offered to be conferred him; saying, "Master, thou shalt never wash my feet." But the patriarch answers, "Unless I wash thee, thou shalt have no part with me." Upon which the priest makes no further resistance, but permits him to wash his feet. When the patriarch comes to the representative of the unhappy Judas, he makes a kind of pause, as it were to give him time to recollect himself, but at last washes his feet also, and the ceremony closes with several anthems.

The Assumption of the Virgin Mary, is a grand festival among the Greeks, and like the Roman Catholics they have their legends for all the solemn days they observe. That concerning the Assumption is as follows. The Twelve Apostles met together, and had an entertainment, of which they all partook

heartily. As soon as their entertainment was over, and they were going to elevate a piece of consecrated bread, the room was filled with an unusual light, and the Blessed Virgin appeared to them, surrounded with rays of glory, and attended by a numerous host of angels. At her entrance, she paid her respects to the apostles, and said to them, in the most sweet and comforting manner, "God be with you, I'll never leave you, nor forsake you." The apostles though equally surprized and transported pursued their wonted ceremony of elevating the bread; but instead of saying, "O Lord Christ, aid and assist us," they said, "O Ever Blessed Virgin! mother of God! grant us thy aid," and then the Virgin vanished out of their sight. The apostles thereupon cried out, "The queen is ascended into heaven, and there sits at the right hand of her son." In commemoration of this extraordinary event, on the festival of the Assumption, after this entertainment is over, a loaf, three lighted tapers, some incense and fire are delivered into the priest's hands, who thereupon cuts off the crust of the loaf in the form of a triangle, sets three wax tapers upon the crust so separated, and then incenses and blesses the bread. Afterwards, he delivers the bread to the youngest person then present, and orders three wax tapers to be set in three different corners of the room, and then the bread is distributed in small pieces among the people.

The Greeks, as well as the Roman Catholics, canonize their saints, and they have particular offices for that purpose; but before they can be admitted to that honour, ample testimonies must be given, by persons of undoubted reputation, that they were, while in life, what they have been represented. The patriarch takes the examinations in open convocation, with all the care and circumspection imaginable; and yet, notwithstanding all this care, it is in a manner impossible to enumerate the prejudices, intrigues and cabals that take place. After the strictest enquiry has been made, the candidate, if approved of, is admitted into the Kalendar, and a day is appointed for his festival. He is annually commemorated; there are masses said in honour of him, and the history of his life and miracles is publicly read in the churches. However, as the Greeks in general are as vicious as they are poor, so there are but few who can pretend to aspire at the honour of canonization.

In baptism, the Greeks observe a vast number of ceremonies, some of which are of very great antiquity, though not so old as the apostolic age. If an infant shews no signs of illness, and there is no apparent reason to believe that his life is in danger, then he is not brought to the church till the eighth day after his birth; but if it appears that his life is in danger, the priest is sent for, and he is baptized immediately, lest he should die in darkness, as they express it: when it is otherwise, the parents bring the child, attended by the sponsors to the door of the church, where they are met by the priest, who takes him in his arms and blesses him; at the same time, he makes the sign of the cross upon his forehead, his mouth and his breast. This part of the ceremony

remony is called, the putting the seal upon the child, and immediately after, the priest repeats a short prayer. He then takes him in his arms, and holding him up before the image of the virgin, makes the sign of the cross several times upon him. He then breathes three times upon the infant, which is considered as a deliverance from the power of hell and the temptations of the devil. Afterwards he plunges him three times all over in the baptismal font, and at each immersion, names one of the persons in the sacred and ever blessed trinity. The relations and sponsors, who bring the child to be baptized, take care to have the water gently warmed, and they strew it with handful of the most odoriferous flowers. While the water is warming, the priest breathes upon it, repeating several prayers, in order to sanctify it, as a thing set apart for a sacred use.

He then dips his finger in the oil, and with it makes the cross on the forehead of the child, and this they consider as a symbol of reconciliation with God. He likewise anoints his ears, lips, breast, and loins, during which part of the ceremony he repeats a prayer, desiring of God that the child may be kept from all sorts of temptations, and be a faithful servant of Jesus Christ. The sponsors enter into the most solemn engagements to see the child brought up in the principles of the Christian religion, but they pay as little regard to these engagements, as the godfathers and godmothers who live in other parts of the world.

All those who have stood godfathers and godmothers, are prohibited from marrying with each other, nor can the children of these religious sponsors intermarry with each other, till at least one generation is past, otherwise the marriage itself would be considered as incestuous, and the children declared illegitimate. Seven days after baptism, the child is brought to the church, in order to be washed, and the priest not only washes the infant's shirt, but cleans his body all over with a new sponge, or a linen cloth, prepared for that purpose, and then finishes the ceremony with the following words: "Thou art now baptized, surrounded with a celestial light, fortified with the sacrament of confirmation, and sanctified and washed in the name of the Father, and of the Son, and of the Holy Ghost."

With respect to confession, it must be made to a priest canonically ordained, and one who has the bishop's licence for acting in the capacity of a ghostly or spiritual father. He who intends to confess his sins, applies to the priest, who withdraws along with him to a remote corner of the church. The penitent there sits down with his head uncovered, and the priest assures him that the angel of the Lord is there present to take down his confession. "Take heed therefore" (says he) "that neither through shame, or from any other motive whatever, thou art any ways tempted to conceal thy sin; I am a man and a sinner as well as thyself." Whilst the penitent is at confession, the priest continues to exhort him not to conceal any thing from him, as that would be the highest hypocrisy in the sight of God, and endanger the happiness of his soul. Penance is then enjoined him, which, for the most

part consists in fasting for a few days, giving some alms to the poor, or going on pilgrimages to the shrines, or rather tombs of some saints; but this latter part of the penance is generally dispensed with.

After confession, the priest pronounces the following absolution: "By virtue of the power and authority, which the apostles received from our blessed Lord himself, and which they have transmitted down to the bishops, and by the commission which I have now received from my bishop, I absolve thee in the name of the Father, of the Son, and of the Holy Ghost; and I do hereby declare and pronounce that thy portion is amongst the number of the just." After this he reads a prayer, and the penitent gives him a small gratuity in money.

When they excommunicate a person out of their communion, the Greeks carry their bigotry and superstition to a very great height. They call down all the curses of heaven upon him, and even prohibit his interment after death. The awful apprehension of the effects of such dreadful curses, contributes much towards keeping the modern Greeks in a state of obedience, and imprints upon their minds, a lively sense of their duty. To this we may add, what they assert concerning those excommunicated persons, namely, that their bodies never dissolve or moulder away till the excommunication is taken off. They believe that the devil enters into their lifeless corpse, and makes them subservient to his will and pleasure. They add further, that at the end of a year, after they have been interred, their bodies sound hollow as a drum, and that if set upright on their feet, they will stand without any support. All such excommunicated persons (say they) turn black, their hair grows dark and their nails white. Their bodies, however, will dissolve, if the priest reads several prayers prescribed in the liturgy, but for doing this, he must be paid his fee according to the circumstances of the deceased.

It is common with the Greeks, after the priest has repeated such prayers as tend to absolve the excommunicated person, to open the grave, and to take up his body, to see whether the absolution has had the desired effect; and if they find it corrupted, they are satisfied, but if otherwise, then the priest must repeat the prayers once more. But it is not only with the dead, that the devil makes himself so free in Greece; it frequently happens that he visits the living, by taking possession both of their souls and bodies. In such cases they are obliged to have recourse to exorcism, which is done in the following manner.

The patient is chained down to a post fixed in the floor, after which, several priests dressed in their sacerdotal vestments, read to him for six hours together, select passages taken out of the four gospels, and these priests generally fast one day at least before they begin the ceremony.

If the devil does not depart the first day, they repeat the ceremony on the day following, while it frequently happens, that the person possessed, curses his maker, and speaks such blasphemy as is not proper to be mentioned. That there are some tricks played by the Greeks, as well as by the Roman Catholics, concerning persons said to be pos-

possessed with the devil cannot be denied; for it frequently happens, that when they have repeated their prayers two or three days, the supposed possessed person is thrown into the most violent convulsions and distortions of body, and afterwards becomes calm and serene. Thus we find, that in the art of deception, so far as it can be carried to blind the vulgar, the Romish and the Greek priests are the same. Of this we have a remarkable instance, as related by Mr. Keyser, in his travels. When that gentleman was at Turin, 1732, the whole city was in an uproar concerning a young woman possessed by the devil. The priests had undertaken to drive the devil away to his own habitation, but to enhance the value of the miracle, the farce was protracted, and exorcisms were used every day. All ranks of people flocked daily to see the miracle that was to be wrought, and amongst the rest, an English gentleman, who saw through the deceit. He told the prince of Piedmont, late king of Sardinia, that he would unravel to him the whole mystery, so as no injury should happen to him. The prince acquiesced and they both went together to the scene of action. The English gentleman asked the priests if the devil could speak all languages, to which they answered in the affirmative. Upon that he spoke to the devil in English, and the young woman reputed to be possessed, threw herself into the most violent distortions. The priests, finding the Englishman had put the trick upon them, said in excuse, that the devil never spoke in the language of Heretics, while they were exorcising him with the prayers of the church. Now this argument made use of by the priests was rather silly, because it is certainly true, that birds of a feather will flock together, and if Heretics are the children of the devil, as the Roman Catholics say, why should not their father understand their language.

Of the Marriages of the Greeks.

The Greeks, although united in most of those fundamental articles, upon which, according to them, salvation depends, yet in many ceremonies they differ, and in none so much as in that of marriage. It has been much disputed, whether marriage should be performed by the clergy or the civil magistrate. In other words it might be expressed, is marriage a civil or a religious institution? The answer is obvious; it is both civil and religious; it is civil, as one of the bonds of human society; it is religious, being an engagement between a man and a woman, to live in the fear of God, and to promote the temporal and eternal interest of each other. In the primitive times, when a Christian man and woman agreed to marry, the ceremony was performed privately in their own houses by the bishop of the church, before a sufficient number of witnesses; and this was done in order to prevent the faithful from going before heathen magistrates, who, on all such occasions, made them swear by the gods of the emperors. After the time of the emperor Constantine the Great, the Christian clergy claimed this privilege to themselves, and in time,

among many other corruptions, it was considered as a sacrament; and this leads us to consider the different forms observed by the Greeks in that ceremony.

In the office of matrimony there is a prayer for the bride, who is to be muffled up either in a veil, or a hood. And all those who desire to enter into that holy state of matrimony, which nothing but death can put an end to, are to observe the following ceremonies. The bridegroom stands on the right hand, and the bride on the left. Two rings, one gold, and the other silver, are deposited near one another on the right side of the communion table, the latter pointing to the right hand, and the former to the left. The priest who performs the ceremony, makes several crosses upon the bride and bridegroom, puts lighted wax-tapers in their hands, thurifies, or incenses them, in the form of a cross, and accompanies them to the temple. The choir and the deacon pray alternately that the bridegroom and the bride may prosper in all their undertakings, and be blessed with a numerous and hopeful issue. When these prayers are over, the priest gives the gold ring to the bridegroom, and the silver one to his spouse, saying three times successively, I join (or I tie) N. and N. these servants of the Almighty here present in the name of the Father, &c. Having pronounced this form of words, he makes the sign of the cross with the rings over their heads, before he puts them on the proper fingers of the right hand. Then the paranymp, or brideman, exchanges these two rings, and the priest reads a long prayer, in which the virtue and dignity of the nuptial rings are typically compared to Joseph's ring, and that of Judah, and of Thamar.

While the bride and bridegroom are crowned, the same priest accompanies the ceremony with several benedictions, and other emphatical prayers. After that, the bridegroom and his spouse enter the church with their wax-tapers lighted in their hands; the priest marches in procession before them with his incense pot, singing as he goes along the 128th psalm, which consists of a promise to the faithful Jews of a prosperous and fruitful marriage. At the close of every verse the congregation repeat the Doxology.

After all these prayers, the priest sets the crown on the bridegroom's head, saying, "This man, the servant of the Lord is crowned, in order to be married to this woman." After which he crowns the bride, and repeats the same form, which is followed by a triple benediction, proper lessons, and sundry prayers. The priest, in the next place, presents the bridegroom and bride with a goblet, or large glass, full of wine ready blest for that purpose; after which he takes off their crowns. One prayer more, accompanied with a proper benediction, and several compliments paid the new married couple, conclude the solemnity.

These ceremonies are rather general, and therefore we shall here mention some of a more particular nature; which seem to be peculiar to the inhabitants of the places mentioned.

Tournefourt gives us a description of a wedding that he saw himself at Mycone, the religious ceremonies of which seem to differ in several circumstances from those just before-mentioned.

tioned. To this we shall add that given us by Spon, and both together will give the reader a compleat idea of the civil customs of the Greeks with respect to their nuptial solemnities.

"We accompanied, says Tournefort, the bride and bridegroom to church with their sponsors, or godfathers and godmothers. They have sometimes three or four, especially when the bride is the eldest daughter." He observes, that the eldest daughter is the principal favourite. If a father is possessed of ten thousand crowns, he gives one moiety, or half part of it to his eldest daughter, and divides the remainder amongst the rest of his children, share and share alike. "I could not, says he, rightly inform myself of the true reason for their observance of that custom. After the priest had received the company at the church door, he required the mutual consent of both parties, and put garlands upon their heads, composed of vine leaves, embellished with ribbands and lace. After that, he took two rings, which lay upon the communion table, and put them on their fingers; that is to say, a gold one on the bridegroom's and a silver one upon the bride's. Saying, This man, &c. (according to the form beforementioned) He interchanged these rings above thirty times over during the solemnity. When he put the bride's upon the finger of the bridegroom, he said, This woman, &c. In short, he changed the rings over and over again, but at last the bridegroom kept the gold one, and the bride the other. The godfathers and godmothers, after the priest had done, made the same exchanges. The man and woman whose province it was to officiate that day, took off the bride and bridegroom's garlands, and held them two or three inches over their heads. They turned themselves hand in hand, thrice round successively, and, at the same time, the assistants, relations, friends, and acquaintance kicked and buffeted them without mercy, according to an unaccountable whimsical custom of their country, which I cannot account for. After this was over, the priest cut some bread into several little pieces, and put them into a porringer of wine: When he had so done, he first tasted it himself, and then administered a spoonful to the bridegroom, and another to the bride. The sponsors, or godfathers and godmothers, and others the assistants, had their portion likewise, and so the ceremony ended. There was no mass, because their nuptials were solemnized in the evening."

Spon tells us, That at Athens, their young virgins never stir out of their houses before the wedding-day, and their gallants make love by proxy, or a third person, who has free access to them, and is some relation or other, in whose fidelity and friendship they can best confide. They do not so much as see therefore the bride till the day appointed for the solemnization of their nuptials. On that day, they hand the bride about in public a long time; they do not, indeed, march far, but then they move in a very slow and solemn pace. The procession between the church and the bridegroom's house, takes up two hours at least, and is preceded by a select band of haut-boys, tabors and other instruments of music. During this ceremony, and the procession, the young virgins carry a large crown on their heads, composed of filigreen work, and

decked with costly pearls, which is so cumbrous and troublesome, that they are obliged to walk as upright as an arrow.

Ricaut says, "that the bride's relations conduct her into the bridal chamber, where she sits amongst her female friends and acquaintance with a veil all over her face, as before. The bridegroom enters, and with a trembling hand, lifts up her veil, and salutes her." The reader, perhaps may imagine, that this trembling is either a necessary part of the nuptial ceremony, or the effect of bashfulness in a lover that is as modest, as much dashed out of countenance, and as great a novice as poor Thomas Diaforus was; but he is very much mistaken in the matter. All our Grecian lover's fear is, lest instead of a beauty, he should embrace the figure of a succubus. But be that as it will, she is the wife, and he is the husband. The indulgence which the Greek church shews for divorces, must be altogether, or at least, in a great measure, imputed to such idle and extravagant customs as these are. There is no manner of difficulty, as we are informed, in procuring a legal separation; and the patriarch, for a trivial gratuity, will disannul a marriage, and grant his dispensation for a second. This indulgence of the Greek church to her own members, in some measure compensates, or is an equivalent to the polygamy allowed of amongst the Turks, which is prohibited by the Greek church, as being inconsistent with the laws of Christianity. It is surprising, that as the Greeks live amongst the Turks, whose religion so openly countenances and encourages a plurality of wives, they should guard themselves against so bewitching an infection.

When we compare these marriages with those of the Roman Catholics, we find there are more Heathenish customs in the former, than in the latter. The Greek Christians in the Levant, have imbibed many of the notions of their Pagan ancestors; for although there were once some pure churches amongst them, yet in vain do we look for them at present. Indeed the Greeks are so much oppressed by the Turks, and the clergy make such a handle of their superstition, that they may be considered as truly miserable. Their spirits are depressed, they forget the slavery they labour under, and having no books to peruse, nor abilities to read them; they console themselves with a continuance in their antient customs, nor do they know much of the difference between Heathenism and Christianity.

Of Extreme Unction among the Greeks.

According to Tournefort, the monks of Monte Santo, are as covetous and simonical as any of the Greek priests whatever, as well through that general and confirmed corruption, which has infected not only their sanctuary, but those who officiate at their altars, as through the abject poverty, and profound ignorance of the populace and their instructors: These monks are perfect vagabonds, and wander all over Greece and Muscovy too, to dispose of this oil to the best advantage. They go to private houses to hear confessions, and administer extreme unction; even

even to such persons as are in a perfect state of health. They anoint the back bone of the penitent on his declaration of each particular sin; provided always that they are handsomely gratified for their oil and their labour. The lowest price of the least unction is a crown: Those for fornication, or adultery, are held up at a higher rate. Such as make the most regular application of this unction, make use of consecrated oil, and at each operation, repeat these words of the Psalmist. "The net has been broken, and we have been delivered." And a little further he adds, that they administer their extreme unction more frequently to such as are in perfect health than to those who are in a weak and languishing condition. These last they anoint with common unconsecrated oil, on the foreheads, cheeks, chin, and hands, but on no other parts. After this, they besmear every room in the house with the same, and accompany the ceremony with sundry prayers. And finally, trace out large crosses upon all the walls and doors, singing the 90th psalm during the performance.

Now from the foregoing recital it is very evident, first, that all penitents, and such as are guilty of any mortal sin, are ordered to be anointed; and secondly, that unction is administered not only to such as are in a weak and languishing condition, but such likewise as are at the point of death. It is plain this last unction resembles the former in the matter only, not in the manner of its administration. The bishop, or archbishop, assisted by seven priests, administers this extreme unction, which begins with a prayer. The other unction, as well as this, is called by the Greeks, Apomuron. They derive the origin of this Apomuron from the parable of the good Samaritan; and to render the conformity still more conspicuous, they mingle wine with their Apomuron, because the Samaritan poured oil and wine into the wounds of the traveller that fell amongst the thieves.

Before we come to shew the difference which there is between the Greeks and the Latins, with respect to the manner of administering the extreme unction, we shall give a description of several ceremonies peculiarly belonging to the two unctions of the Greeks. The archbishop, or in his absence, the bishop consecrates, on Wednesday in Holy Week, the oil of unction for the whole year. On Maundy-Thursdaiy, the patriarch or bishop administers the unction publicly to all the faithful. The prelate is anointed first by the œconomist, after which he himself anoints the whole congregation. The origin of this custom is traced up to the time of St. John of Damascus, but the Greeks carry this ceremony still farther. They anoint their dead almost in the same manner as they do the living. Seven priests administer this unction, and each of them takes a piece of paper, dipped in the oil, and sets it on fire, in order to purify, by this kind of sacrifice, the soul of the deceased, and deliver it from the torments due to its demerits. This superstitious custom must be looked upon as a remainder of the lustrations practised by the Pagans. Some ascribe to the Greeks a strong persuasion, that the unction of the dead has saved many souls from eternal damnation, and according to their ac-

counts, the salvation of Trajan, and one Theophilus, an Iconoclast, was purely owing to these specific unguents.

The other circumstances relating to the unction and extreme unction of the Greeks, which are peculiar to themselves, are these, viz. That the priest, after he has dipt his cotton, which is fastened to the end of a stick, into the sacred oils, anoints the penitent, or the sick person, in the form of a cross upon the forehead, chin, cheeks, the upper side, and palms of the hands. After which he pronounces a short prayer. The seven assisting priests, if there be seven present at the ceremony, anoint all the sick persons one after another. The principal lays the gospel upon his head, whilst the others lay their hands upon him.

From these ceremonies we shall now proceed to the difference which have been observed between the unction of the Latins, and that of the Greeks. We shall not enter into the controversy between the Greeks and Latins, concerning the different terms used in calling the ceremony of extreme unction a sacrament or a mystery. Many Protestant writers have done this already, so that little can be added to what they have said; the following we presume will be sufficient. The real differences then are these that follow: One person alone, by the laws of the Latin church, may administer the sacrament of extreme unction; whereas the administration of it, in the opinion of the Greeks, is irregular, unless three at least assist at the celebration of it. By the Latin ritual, the bishop only has authority to consecrate the oil; but the Grecian priests as well as their prelates, are invested with that power. Besides the parts of the body of their sick which are differently anointed, it is customary with the Greeks to anoint their houses also, and sign them at the same time with several signs of the cross.

Of the Funeral Ceremonies of the Greeks.

From their extreme unction, we shall proceed since the transition is regular, to their funeral solemnities: for notwithstanding their sick devotees frequently recover after the administration of extreme unction; yet the intent and design of it are, no doubt, to recover the soul from all her infirmities, which are much more liable to afflict and torment her during the precarious consequences of a long series of sickness, than in the uninterrupted enjoyment of a perfect state of health, at which time but very few allow themselves the leisure to reflect on a future state. Extreme unction was instituted likewise, with intent to comfort and support Christians under their bodily afflictions, and to turn their hopes towards eternity.

Ricaut takes notice of several ceremonies of the Greeks, very remarkable in time of sickness. He says, for instance, "That the priest bends the head of the patient with the veil of the chalice, and gives him a draught of holy water, in which several odoriferous herbs have been before infused. The water must be consecrated by the touch of a crucifix, or an image of the Blessed Virgin.

Virgin. This they prescribe to their patients as a specific remedy for the health and welfare of their souls as well as their bodies. When the patient grows worse and worse, and is given over, they have recourse to their extreme unction, which is accompanied with several prayers suitable to the occasion, and some lessons out of the New Testament, where mention is made of the resurrection of the dead. The Greeks likewise observe the popish custom of making solemn vows both to the Almighty and the saints for the restoration of their health. Such vows are paid, as in the Latin church, by the oblation of a golden or silver eye, arm, or leg. This custom was observed by the most antient Pagans, and amongst others by the Philistines, who, after they had been healed of the distemper with which they were afflicted on account of the ark of the Lord, which they had seized and taken into their possession, sent it back with the representation in gold of the parts affected. The Christians very easily gave into this practice of the Heathens. The substitution of a material oblation, in the room of the sacrifice of the heart, is so commodious, that it is surprising to find it totally erased out of the ceremonies of some certain religions, which provide no other amusement for such of their devotees as are of a heavy cast, than a narrow scrutiny into the actions of others; leaving their minds indolent and unemployed, which in the temple, as well as elsewhere, must needs incline them to censure, and reflect on the conduct of their neighbours.

As soon as a dying man has given up the ghost, the whole family appear like so many actors at the representation of a deep tragedy; all are in tears and groans. The body of the deceased, whether male or female, is dressed in its best apparel, and afterwards extended upon a bier, with one wax-taper at the head, and another at the feet. The wife, if the husband be the object of their sorrow, the children, servants, relations, and acquaintance, enter the apartment where the deceased is thus laid out, with their cloaths rent, tearing their hair, beating their breasts, and even, as Ricaut adds, disfiguring their faces with their nails. The mode of our mourning is not quite so extravagant and romantic; and we are apt to believe, that none of the natives, of any parts of Europe, whether wives, children, or husbands, shew at present any flashes, or the least disfigurement in their faces, as outward marks, or testimonies of their inward sorrow. We are taught by the principles of the Christian religion, to repose all our trust and confidence in God alone, and there is no injunction which is more readily complied with, in the literal and strictest sense, than that which obliges us to comfort ourselves under the loss of a father, a husband, or a wife. When the body of the deceased is completely dressed as beforementioned, and decently extended on the bier, for the regular performance of his last obsequies, and the hour is come for his interment, the crucifix is carried in procession at the head of the funeral train; and the priests and deacons, who accompany them, reciting the prayers appointed by the church, burn incense, and implore the Divine Majesty to receive the soul of the deceased into his heavenly mansions.

The wife, for Ricaut is here speaking of the burial of a husband, follows his dear remains, drowned in a flood of tears, and so disconsolate, that if we may form a judgement from her tears, and the excess of her cries and lamentations, one would imagine she would set her soul at liberty to fly after and overtake her husband's. Ricaut adds, that there are some women, however, to be met with, that have no taste for these extravagant testimonies of their grief and anguish, and yet their mourning is not less solemn than that of their neighbours. They have women who are mourners by profession, who weep in the widow's stead for a certain sum, who, by frequent practice of their art, can represent to the life all the violent emotions and gesticulations that naturally flow from the most pungent and unfeigned sorrow.

As soon as the funeral service is over, they kiss the crucifix, and afterwards salute the mouth and forehead of the deceased. After that, each of them eats a small bit of bread, and drinks a glass of wine in the church, wishing the soul of the deceased a good repose, and the afflicted family all the consolation they can wish for. We had forgot to inform the reader, that, according to the accounts of some travellers, a widow that has lost her husband, a child who has lost his father or mother, in short, all persons who are in deep mourning, dress no victuals at their own houses. The friends and relations of the deceased send them in provisions for the first eight days; at the end whereof they pay the disconsolate family a charitable visit, in order to condole with, and comfort them under their unhappy loss, and to wait on them to church, where there are prayers read for the repose of the soul of the deceased. The men again eat and drink in the church, whilst the women renew their cries and lamentations. But such as can afford to hire professing mourners, never give themselves this second fatigue, but substitute proper persons in their stead, to weep over their husband's tombs, three days after their interment, at which time there are prayers read for the repose of his soul. After the ninth day, there are masses and prayers read again upon the same occasion, which are repeated at the expiration of forty days; as also, at the close of six months, and on the last day of the year. After the ceremony is concluded, they make their friends a present of some corn, boiled rice, wine, and some sweet-meats. This custom, which is generally called by the Greeks, *Ta Sperna*, is looked upon by them as very antient. They renew it with more solemnity and devotion than ever, on the Friday immediately preceding their Lent, that before Christmas, on Good-Friday, and the Friday before Whitsuntide; which days the Greek church have devoted to the service of the dead, not only of those who have departed this life according to the common course of nature, but such likewise as have unfortunately met with a sudden and untimely death.

The funeral procession begins with two young country lads, holding wooden crosses in their hands, followed by a priest in a white cope, escorted by several other priests dressed in party coloured stoles, but slovens from head to foot.

After them comes the corpse exposed to public view, drest after the manner of the Greeks, in all her bridal apparel. The husband follows the bier, supported by two persons of distinction, who use all the prevailing arguments they can think of to keep him from expiring under the weight of his affliction. And yet, after all, it is whispered, that his poor wife died of meer grief. Of all comedies, that of marriage surely is the most comical, provided a man does not personate the hero. When he does, indeed, he is obliged, as it were, to assume the character that is partly childish, mean, foolish, hypocritical, and sometimes roguish. Were we to form a judgement of things by their outward appearance, one would imagine, that the Grecian husbands have an inexhaustible fountain of tears, that they can bemoan the loss of their wives in such a clamorous and public manner. Is the blessing of a good wife common among the Greeks? Can no other country boast it? Are good wives a scarce commodity amongst the Greeks, above all other nations? God defend the dead! says Rabelais, I must think of finding out another help-mate. One of the daughters of the deceased, continues Tournefort, who was of years of maturity, and agreeable enough, her sisters and some other relations, marched in their proper order, with their hats dishevelled, leaning on the arms of some of their intimate acquaintance. When their voices failed them, or when they were at a loss to express themselves any longer, they tore the hair off their heads in the most violent and frantic manner imaginable, first on one side, and then on the other; but nature cannot long be concealed under this thin disguise, and it is very easy to distinguish, on these occasions, the sincere mourner from the hypocritical impostor. If there are any fine cloaths in the whole town, they are brought out on this public occasion. The friends and relations are ambitious of making the best appearance they possibly can; whereas amongst us, we, one and all, are drest in black. This gaiety of theirs is no bar or impediment, however, to the expression of their concern, by the deepest sighs, and most heidous groanings. If a person happens to die in any part of the town whatever, their very enemies, as well as friends and relations, nay, the whole neighbourhood great and small, without distinction, think themselves obliged to weep and wail, since they would make an ill figure, if they did not seem at least to drop a tear on such a melancholy occasion. From whence we may reasonably conclude, that such an extravagant, such a noisy expression of their sorrow must be wholly owing to the mode of the country; an ambition to imitate those who are actually in distress, and the nature of the climate in which they live.

There is no mass said for the dead on the days of their interment, but forty in every parish the day following, at seven pence per mass. As soon as they are got into the church, the priests read aloud the office for the dead, whilst a young clerk repeats some particular psalms of David at the foot of the bier. When the office is over, there are twelve loaves, and as many bottles of wine distributed amongst the poor at the church door. Every priest has ten gazettes, or Venetian pence, and the bishop who accompanies the

corpse, three half crowns. The grand vicar, treasurer, and keeper of the archives, who are next to the prelate in point of dignity, have three crowns, or a double fee. After this distribution, one of the priests lays a large piece of a broken pot upon the breast of the deceased, on which a cross, and the usual characters, I. N. B. I. are engraved with the point of a penknife, or some other tool, or instrument, proper for that occasion. After that they withdraw and take their leave of the deceased. The relations, but more particularly the husband, kisses her pale lips; and this is looked upon as so incumbent a duty, that the neglect of it cannot be dispensed with, though the person should die of the most infectious distemper. Her friends embrace her, and her neighbours salute her; but no holy water is sprinkled upon her. After the interment is over, they conduct the husband back to his house. When the funeral assembly departs, the hired mourners repeat their lamentations; and in the evening, the relations send the poor afflicted husband an agreeable collation, and go and carouse with him by way of consolation.

Such are the sentiments of those Christians called Greeks, who reside in Greece and in the Lesser Asia; for there are others who are also called Greeks, but are looked upon by the above as schismatics; but of these we shall give an account afterwards. In the mean time, several reflections may be drawn from what has been here advanced, for history without improvement is like a body without life. And first,

The antient Greeks were celebrated for their wisdom, learning and valour; and their writings, next to those of the Old Testament, are so far as we know the most antient in the world. Divided at first into several small republicks, they were jealous of each other, and although Philip of Macedon made them tributary, yet even then they assisted him to overthrow the Persian empire, and their learning spread over the greatest part of the Lesser Asia.

Secondly, how different are those descended from them! without courage, without learning, and sunk into the most abject state of meanness, they are considered by the Turks as poor, pusillanimous wretches, and live in a state almost of Egyptian bondage. It is true, they have the name of Christians, but they have not failed to debase the glory of the gospel, by mixing with it many rites and ceremonies, used by their Pagan ancestors.

Thirdly, It is remarkable how prone the heart of man is to superstition, and indeed to every thing which God has not commanded to be observed, but rather forbidden. At the time of Constantine the Great, there were many flourishing churches in Greece, and for many years after, few ceremonies were introduced, except such as were in their own nature simple and indifferent. But after the sixth century, they acted the same part as the Israelites did in the wilderness, when they made the golden calf and wanted to return to Egypt. The Greeks had either a written or a traditional account of the religion of their ancestors, and as they were beginning gradually to lose all knowledge of the truths of Christianity, they daily embraced more and more of

of the Pagan ceremonies. In this they were encouraged by the example of the Romans, who had learned so many Heathenish customs, that the chief part of their religion consisted in making the sign of the cross.

Lastly, The Greeks seem as little ambitious of acquiring knowledge, as they are of regaining their liberty, which may serve to shew, that, to make men slaves, they should be kept in ignorance; for slavery, either of body or mind, va-

nishes away before learning. A few years ago, when the Russians were at war with the Turks, it was expected that had they succeeded, the Greeks would have been taken under their protection; but the plan miscarried, and they are still in the same forlorn condition as before. In that condition they are likely to continue, till some remarkable revolution takes place in Europe, of which we cannot at present form any notion.

An Account of the Religion of those GREEKS, who differ in many things from the others already mentioned.

THE difference to be found among all those throughout the world, who bear the name of Christians, is one of the strongest proofs that there was such a person as Jesus Christ in the world, that he suffered, rose again, and ascended into heaven. Most of these different denominations agree in the points essential to salvation, although they hate and excommunicate each other for the observation of particular rites and ceremonies. Now, is it possible, that all these people, so different in their modes of worship and discipline, should, while they hate each other, agree in the belief of the gospel history, concerning Jesus Christ? There is not a deist in Europe, who doubts there was such a person as the impostor Mahomet, who was born six hundred years after the death of Christ; and yet to a sceptic in history, the accounts we have of such a person's living in the world as Mahomet, are liable to more objections than the history of Jesus Christ. Mahomet was born in an age when ignorance overspread the earth, so that for some time after his death, there were no accounts of him but by tradition. On the other hand, although the world was lost in Pagan idolatry when Christ was born, yet there were many learned men in Judea, in Greece, and in Rome. All the Jewish writers, since that time, take notice of him, although they deny that he was the Messiah. Several Heathen writers mention him as a very extraordinary person; and Celsus, the severest writer against the Christians, never denied that there was such a person as Jesus Christ, nor did he reject his miracles, only that he said they were wrought by the power of magic. We thought it the more necessary to take notice of these things in this place, because some of our readers ought to be cautioned against every thing that may lead their minds off from believing the fundamental truths of the gospel.

the apostles; and they believe that the gospel was first preached among them by St. Andrew, the brother of Peter. When we consider that there were many churches established in Greece and many parts around it, soon after the apostolic age, it is not at all improbable, but some of the Poles and the Russians were converted to Christianity; but whatever were the number of these converts, this much is certain, all knowledge of Christianity was lost in Russia, when the Greeks sent missionaries there in the tenth century, of which the following is a genuine account.

Igor, duke of Russia, and a Pagan, dying in 955, left a son named Stoflaus, a minor, and his mother Ola was appointed regent. This lady, having heard of the splendour of the Greek emperor's court, at Constantinople, went thither, and was baptized by the patriarch, who gave her the name of Helen. Upon her return home to her own country, she persuaded some of her great lords to send for some priests from Greece, which they did, and were baptized, but Stoflaus, the young duke, growing up to years of maturity, banished the priests out of the country, and continued himself a heathen to the last. He was succeeded by his son Walodimir, a prince of knowledge and courage. Having cultivated an acquaintance with the Greek emperor, who sent ambassadors to him, he followed the example of his grandmother, and was baptized by the name of Basil. Soon after this, resolving to establish Christianity in his dominions, he married the princess Anne, daughter of the emperor Basil, and the patriarch of Constantinople, consecrated several archbishops and bishops, and fixed their principal residence in the most capital cities of Russia; so that taking all these circumstances together, Christianity was not established in Russia before the latter end of the tenth century.

This is the reason why the Russians profess a great esteem for the Greeks; for it will appear, that in some points of faith, as well as of discipline, there are several differences between them. They have the bible printed in their own language, which is called the Slavonian, and they acknowledged it to be the true word of God, especially the four gospels which they never touch,

Of the Greek Church in Russia.

The Russians are very ambitious to have their conversion to Christianity as high as the age of

touch without certain marks of respect and veneration. But although they declare the Holy scriptures to be the rule of their faith, yet they pay almost as much regard to the decrees of the first seven general councils, and the Greek fathers, particularly Basil, Nazianzen, Chrysostom, and Ephrem the Syrian. They receive the Apostles Creed, the Nicene and that of Athanasius, so that when any point of religion is to be proved by them, they first have recourse to the sacred scriptures, next to the councils, and then to the fathers abovementioned, and the last appeal is to the patriarch of Russia.

Their priests, whom they call *Papas*, read the whole of the New Testament in their churches to the people, but no part of the Old, except the Psalms; for they consider some part of the Old Testament as above the common comprehension of the vulgar. This is certainly true, and so are many things in the New Testament, and were men able to comprehend every thing in the sacred scriptures, then revelation would be no more than a system of natural religion. They never deliver an explication of what has been read, which is perhaps one of the reasons why they continue in such a state of ignorance. They say, that preachers only perplex their hearers, by giving them too subtle an explication of what is plain in itself, and consequently leading them into unnecessary controversies of no importance to salvation.

They believe the church to be an assembly of the faithful, whom God has promised to assist with his grace, to attain to eternal salvation, and have vanity enough to assert, that out of their church there is no salvation. Till of late years, they would not suffer a Jew to reside among them, and such was their hatred of the Turks, that when an ambassador came from Constantinople, he was not permitted to kiss the Czar's hand. All other Christians besides themselves, they consider as Heretics, only that they look upon the Greeks in the Levant with a more favourable eye than they do upon any others.

The Russians are of the same opinion with Protestants concerning the head of the church, namely, there is no person entitled to that honour, but Jesus Christ only, and for that reason they look upon the pope as an usurper. It is true, they pay something annually to the patriarch of Constantinople, but that is rather out of respect than from an acknowledgement of jurisdiction. Neither do they allow that there has been any power in the Greek church to work miracles since the death of the apostles, they being unnecessary after the full establishment of Christianity. They have a great veneration for the person of their sovereign, and count it an honour to do the meanest offices for him, nor are they less submissive and obedient to all those who are in authority under him.

Another thing much regarded by the Russians, is the duty they owe to their clergy, of whom they have several degrees and orders. The first in the rank is the patriarch, who is archbishop of Moscow, and formerly was obliged to reside in that city, but ever since the court has been kept at Petersburg, he has been permitted to reside there part of the year, to assist the sovereign with his councils. He is next to the sovereign, the

chief person in the empire, and determines in all ecclesiastical affairs. He wears a kind of long black robe, and has always a cross carried before him. Next to the patriarch are the archbishops under him, and these are four in number, namely, those of Kiovia, Rostoff, Casan, and Sankinski and this last must reside constantly at Moscow, to assist the patriarch. The next in rank are the seven bishops, viz. of Kiovia, Moscow, Plescow, Wolodimir, Casan Astracan, and Torosho in Siberia. Under these are the priests whom they call popes or papas, and these are divided into protopapas, arch-papas, and common papas, of whom there are vast numbers in Russia, there being no other qualifications necessary, besides being able to read, write, and sing. The chief badge of the priesthood is a cap, or calot, which is put upon their heads at the time of their being consecrated, and they are obliged to wear it as long as they continue in the priesthood. Another badge of their priesthood is the stick they carry in their hands, being for the most part cloathed in a loose robe of coarse cloth, which comes down to their feet, and as they pass along the streets, the people ask them for their blessing. And yet we find from the best information, that their inferior priests are much addicted to drunkenness in public houses, where they frequently create quarrels, and also receive a severe drubbing.

Almost all Russia swarms with monks, of which they have their orders, namely, the Benedictines, the order of St. Basil, and that of St. Nicholas, and these, like the Roman Catholics, make three vows, viz. of poverty, chastity and obedience, but in most other things they are very different from those of Rome. They lead a very austere life, and are cloathed in black loose cloaks with a girdle round their middle, and a badge to distinguish their order on their breast. They have their abbots and priors, who are generally very ignorant, there being few among them who are able to read.

They have also nuns, who live much after the same manner as the monks, and are cloathed in long black robes, except such as are persons of quality, who are distinguished by short white vests. There are also hermits in Russia, who have no other way of procuring a subsistence than that of begging from travellers, who sometimes give them a little, for which in return they receive their blessings. The bishops and priests live upon their tythes and what else the people are pleased to bestow upon them, for they have no houses or lands as in the Roman Catholic countries. Simony, or the purchasing of church livings, is as common in Russia as in Italy, and they often exchange one benefice for another, which is one of the worst things that ever could take place in a national church.

All their churches are built round and vaulted, to have some resemblance to the heavens, and they have five steeples, one in the centre higher than the others, and the other four around it. They use neither pews, chairs nor benches in their churches, because they perform their devotions either kneeling or prostrate on the ground. They look upon their churches as so sacred that no new married couple can be admitted into them until they have first bathed themselves.

They

Engraved for D. HURD'S Religious Rites & Ceremonies of All Nations.



Ceremonies in CHRISTNING observed by the RUSSIANS of the GREEK CHURCH.

They admit of no organs in their churches, nor of any images of wood or stone, but only such as are painted. Next to their churches, they shew much regard to their church-yards where they bury their dead. They will not suffer any impurities to be thrown into them, nor will they permit a dog to pass over them. They are great admirers of bells, looking upon them as essential to divine worship. They have nearly the same notions of the Trinity with the Greeks in the Levant; that is, they believe in the Creeds, only with some small variations from the ancient fathers.

They believe that God the Father is the Creator of all things, the first person in the ever blessed Trinity, and the Father of our Lord Jesus Christ. That Jesus Christ is the second person in the trinity; and that he is essentially both God and man. That the Holy Ghost is the third person in the trinity, but they affirm that the Holy Ghost proceeds only from the Father, and not from the Father and the Son. This notion was embraced by some of the ancients, but certainly it is very unbecoming for them to dispute concerning what they are utterly unable to comprehend.

They adore the images of the apostles, the prophets, saints and martyrs, and they pretend to have some of their relics. Amongst all their other saints, they pay the greatest regard to St. Nicholas of Baris, whom they acknowledge to be the patron of all the Russian empire. They shew a great veneration for the name of God, and never stir out of their houses till they have said a prayer before the image of one of their saints, of which they keep always one beside them. If a poor person enters the house of one of their persons of quality, he first looks for the image of the saint, and adores it before he pays his respects to the master of the house.

The Russians pay much regard to pilgrimages, it being considered as meritorious in any person to visit the shrines of their favorite saints. These notions are so deeply rooted in their minds, that the Empress, in compliance with the vulgar opinion, frequently accompanies her subjects in those journies. As the Russians are much addicted to drunkenness, so it frequently happens on those pilgrimages, that they quarrel and fight so furiously, that they wound and sometimes kill each other.

When the Russians are at their devotions, they often knock their foreheads against the ground, and cross themselves in the following manner: They first make the sign of the cross with their fingers on the forehead, which intimates, say they, the ascension of Christ; next on the heart, to point out that the heart is the receptacle of the word of God. Next they make a cross, first on the right, and then on the left shoulder, intimating thereby, that at the day of judgement, the righteous will be placed on the right hand of Christ, and the wicked on his left. Some few years ago, the patriarch ordered that the laity should cross themselves with only two fingers, whereas before they used to do it with three, in honour of the persons in the Holy Trinity.

But this met with so much opposition from the people, that they declared they would sooner

loose their heads than be deprived of the privilege of crossing themselves with three fingers, as had been practised by their ancestors. Their three great feasts of Whitunday, Christmas and Easter are kept with great strictness and solemnity, no one person being permitted to work; they have also many other festivals, on each of which they have prayers peculiar to them. We have already observed, that they never preach in their churches, because they look upon every composition of their own in explaining the scriptures to be a profanation; but instead of preaching, they read some of the homilies of the Greek fathers, which they have translated into the Russian language for that purpose.

After reading the gospel, they begin to say mass in the following manner: The priest, attended by his sacristan, approaches the altar, and bows to it; which done, he puts some red wine into the chalice, for the Russians use no other, and mixes it with water. Having broken a piece of leavened bread, he puts it into the wine, and then consecrates them both, by reading several prayers, which takes up about half an hour. After this, he takes with a spoon, all at once, the bread and wine out of the chalice, and so takes the communion by himself without any person joining him; unless they should happen to bring to him, at that time, a sick child, unto whom he gives a morsel of bread, steeped in the wine.

Great part of their devotions consist in attending at these masses, and they have vast numbers of wax-candles burning, while the people are busy in kissing their images. They are not very strict in the observation of Sunday, except in going to mass, for after that is over, many spend the remainder of the day in rioting and drunkenness. They look upon baptism as a ceremony absolutely necessary to salvation, which is the reason the poorer sort have their children baptized as soon as they are born, but the rich, who are not so superstitious, wait till they think proper. They always baptize their children in the church, unless there be very weighty reasons to the contrary. They consecrate the water first, and chuse no more than two godfathers for the first child, who are to stand for all the rest afterwards, unless prevented by sickness, absence, or death; and although a child be in ever such danger of dying, yet he cannot be baptized by any but the priest, who performs the ceremony in the name of the Father, of the Son, and of the Holy Ghost. But previous to the baptism, the priest exorcises the child by crossing it, and commanding the devil to come out of it; for they are firmly persuaded, that the unclean spirit resides in it before the ceremony, which must be performed at the door of the church without. They believe, that if an unbaptized child was to be carried into the church, it would be real profanation, and there would be a necessity for them to consecrate it anew. After baptism, the priest hangs a cross of gold, silver, or tin, about the child's neck, which he is to wear till his dying day, and such as are found without it at their death, are denied Christian burial. The reason why they are so particular on that head, is, they would have the Christians distinguished from the Heathen Tartars, of whom there are many thou-

fands in the empire. Every person has a particular saint appointed him as a patron, and to him prayers are addressed every day.

The Russian laity receive the sacrament of the Lord's-supper with great marks of devotion; and they have two sorts of bread which they use in the communion, which must be unleavened, and baked by the widow of a priest who is past child bearing. One sort of bread is for those who are sick, and the other for such as communicate at church. The first they consecrate on Holy-Thursdlay only, and it is kept all the rest of the year till they want it. The other is consecrated at mass, and as we mentioned before, they mix with it a certain quantity of warm water; because, say they, the blood and the water flowed from our Saviour's side. In this liquor they steep the pieces of bread and consecrate them together, giving both the bread and wine to the communicants. The priest when he gives the elements, says, "This is the true body" and blood of Christ, spilled for thee and many "more, for the remission of thy sins; as often "as thou receivest it, do it always in commemoration of Christ. God grant that thou "mayest receive it for thy salvation."

They communicate on Saturdays, after having prepared themselves by fasting, and made a confession of their sins to the priest. Some of the devotees, after they have received the sacrament, keep their beds all the rest of the day, lest they should commit any sins; vainly imagining, that there is some hopes of escaping temptations in secret; whereas, were they to think as every Christian ought to do, they would be convinced, that it is the Almighty power of God alone that can preserve them from temptation wherever they are.

Like the Greeks in the Levant, they give the communion to babes, but only one half of the quantity which they give to those who are grown up; but if a young one is past seven years of age, he may have the whole quantity if he pleases. They also give it to dying persons after the extreme unction, which they use in the same sense as is practised by the Roman Catholics. After the sick person has received the communion, they give him neither food nor medicines, unless there be apparent signs of his recovery. No person can be admitted to the communion in the church, until they have made a complete confession of their sins, and gone through a course of fasting for the space of eight days; during which they are enjoined by the priest to live on nothing but coarse bread and small beer.

The other rules to be observed by the Russians in their fasts are the following: To abstain from flesh, and all things having any relation to it, such as eggs, butter, cheese and milk; from all sorts of strong liquors, to which the Russians, in common with the inhabitants of all cold northern countries, are very much addicted. At the same time, they are to abstain from the marriage bed; and, in a word, from all sorts of carnal pleasure whatever.

As the Roman Catholics are not bound to observe such strict rules, so the Russians often ridicule them on that point, telling them what is really true, namely, that their fast days are the most voluptuous feast days. Thus with respect

to fasting, the Russians, as well as the Greeks in the Levant, keep real instead of nominal fasts; whereas, if a person wants to indulge his appetite in the choicest articles of gluttony and voluptuousness, he ought, on a fast day, to dine with a Roman Catholic.

Besides their ordinary fasts, they have four solemn ones, namely, forty days before Easter; these agree with what we call Lent. The second fast begins eight days after Whit-Sunday, and ends with the feast of St. Peter and St. Paul. The third is kept in honour of the blessed Virgin, and begins on the first of August, and continues till the feast of the Assumption. The fourth begins on the twelfth of November, and continues till Christmas. During all these fasts they are not to eat flesh, eggs, butter, milk, cheese, nor any thing that has the least relation to animal food. When we consider the number of these fasts, and the levity with which they are kept, we shall find, that the Roman Catholics are more political than the Greeks; but the Greeks, as well in the Levant as in Russia, are more sincere. The Roman Catholics have appointed their fasts in such a manner, that they do not give much trouble to the people; and even when they think them burthensome, nothing is more easy than to procure a dispensation. But the Greeks in the Levant and in Russia keep such long fasts, that one would imagine their whole bodies were emaciated; and such is their belief of the necessity of attending to every thing enjoined by the priests, that they seldom ask them to dispense with the severity, except on the most urgent occasions.

They have also, previous to Lent, a sort of carnival, which lasts eight days, and is called by them "The Butter Week," because after it is expired their fast begins. During the time they call Butter-Week, they commit the most outrageous excesses in drinking, which generally lead them into all sorts of crimes; so that it is dangerous for any sober person, particularly a stranger, to go along, or even cross the streets. On these occasions murders are so frequent, that there is seldom a morning in which they do not find several dead bodies in the streets, and such is the general madness, that the murderer is seldom discovered.

As for their marriages, they have many strange ceremonies, but divorces are so frequent among them, that the Greeks in Russia, are often ridiculed by the Greeks in the Levant. It must however be acknowledged, that this is not the practice with those who reside in Livonia, where Peterburgh is; for the vast numbers of strangers from almost every part of Europe, who visit and reside in that rising city, contribute more towards civilizing the manners of the people than any human laws whatever. It was these foreigners who first set the example to the Russian nobility, by shewing them in what an harmonious manner they lived with their wives, and how tenderly they brought up their children; and so earnest was Peter the Great, to root out of the minds of his people all sorts of vulgar prejudices, that he married a wife, who was of no higher rank than the widow of a Saxon corporal of dragoons, and lived with her to the last. The same great man sent circular letters to the bishops

shops and clergy, desiring they would discountenance divorces in all cases except adultery, where they are justified in taking place upon the principles of natural reason.

As the priests among the Greeks in the Levant, so those among the Russians are allowed to marry, nay it is absolutely necessary, the Russians say, that they should marry, and no persons whatever are admitted to holy orders, unless they are either married, or under a solemn vow to enter that state. Every priest must marry a virgin, and one whose character is irreproachable; and if she happens to die, he must never entertain the least thoughts of ever marrying again. The Russians, if we may rely on the veracity of most of our accounts, are strangers to the pleasure that attends on conjugal love and affection; but we need not travel so far to find such husbands as are cold and indifferent to their comforts: and it is pity that a match, where the parties have no manner of regard or value for one another, nay where they have often an aversion for each other, where they are at perpetual variance, and loose and profligate on both sides, should be a lease for years only, as it is amongst some people of good sense and discerning judgments. For after all, why should we damn our souls in damning others? The Christian religion, it is true, requires that we should be regenerated in the midst of crosses and tribulations, but then it allows us to fly from persecution. Notwithstanding the Russians have so little love and affection for their wives, yet they keep them under a world of restraint. It is true, however, that Peter the Great on his return from his travels, discouraged and put a stop, in a great measure, to these tyrannical proceedings. Before that time, the wives were, either through jealousy and an hereditary custom, or out of contempt and disrespect, charged never to appear when their husbands made any public entertainments. The same custom has been kept up and observed in the Netherlands, but without any compulsion on the part of the husbands, who in that particular seem to have retained some small remains of the jealous temper and constitution of the Spaniards. The Czar ordered that the women should be invited with their husbands to all weddings, and other public diversions. He decreed likewise, that no marriage should be solemnized till after several interviews between the parties, and till both of them had testified their mutual consent and approbation; whereas before his time the young men were not allowed to see their mistresses, much less to discourse with them about marriage, or make them any protestations of their love and constancy. Their fathers and mothers then made all their matches for them, and the young couple were not permitted to see each other till after their nuptials, or at most till the day before. At this interview, the intended bridegroom accompanied by several of his friends, paid his young mistress a formal visit at her father's house; where the young lady with several of her favourite companions, waited to receive them. After some few compliments past on both sides, the young lady presented her gallant with a glass of brandy, as a tacit intimation of her choice, and the respect she had for him above the rest. After this interview, they were expressly

enjoined, not to see each other any more till they were actually at church; but there were several exceptions to this grand rule: for it sometimes happened that a young fellow that expected to be wedded to a beautiful woman, was linked to one very deformed: Olearius very justly attributes their bad œconomy to such deceitful weddings. Peter the Great expressly ordered, that no marriage should be celebrated without the consent and approbation of both parties, or without their seeing, and visiting each other, at least for six weeks together, before the solemnization of their nuptials.

The author of the Religion of the Russians has inserted one custom observed on these occasions, which is very singular, that is, the father of the intended bride renounces his paternal authority over her, after he has given her two or three gentle strokes with a rod, which he delivers at the same time to his intended son-in-law.

But to proceed to those ceremonies which relate more nearly to the nuptials. Some short time before the day appointed for the wedding, their quality, or such as affect to follow their example, hire two *suachas*, (so the Russians call the two female managers or superintendants of their weddings) one to act the part of the intended bride, and the other on behalf of the bridegroom. The *suacha*, or agent for the former, must attend at the bridegroom's house, in order to make the necessary preparations for the bridal bed, and lay it upon forty sheaves of rye, or some other sort of grain; she must also take care that it is encompassed round with several hogheads of wheat, barley and oats, which are symbols of fruitfulness and plenty. The day before the nuptials are to be solemnized, is spent for the generality, in sending presents to the bride, which must be conveyed to her by the hands of the bridegroom's *suacha*. Amongst all these nuptial compliments nothing is more agreeable to the Russian ladies than a box of paint; for as we are informed, their most celebrated beauties never scruple to make use of it, being induced thereto either through an habitual practice, or the depravity of taste, which at this very day equally conceals under a thick lay of red, the beautiful or fallow complexions of our British ladies.

In the evening of their wedding-day the bridegroom, accompanied by a numerous train of his nearest relations and acquaintance, goes to wait on his mistress, the priest who is to solemnize their nuptials riding on horseback before them. After the previous congratulations, and other compliments customary on such joyful occasions in all countries, the company sit down to table. Notwithstanding there are three elegant dishes instantly served up, no one takes the freedom to taste of them. At the upper end of the table is a vacant seat intended for the bridegroom. Whilst he is earnest in discourse with the bride's relations, a young gentleman takes possession of his chair, and never resigns it without some valuable consideration. As soon as the bridegroom has thus redeemed his seat, the bride is introduced into the room, dressed as gay as possible, but covered with her veil. A curtain of crimson taffety, supported by two young gentlemen, parts the lovers and prevents them from stealing any amorous glances from each other's eyes. In the

the next place, the bride's *suacha*, or agent, wreaths her hair, and after she has turned up her tresses, puts a crown upon her head, which is either of gold or silver gilt, and lined with silk, and of greater or lesser value, in proportion to the quality or circumstances of the person for whom it is intended. The other *suacha* is employed in setting the bridegroom off to the best advantage. During this interval, some women that are present sing a thousand little merry catches to divert them. The bride-maids strew hops upon the heads of the company. Two lads after this bring in a large cheese, and several rolls or little loaves in a hand basket, with curious sable tassels to it. Two of the bride's attendants bring in another cheese, and the same quantity of bread upon her particular account. All which provisions, after the priest has blessed them, are carried to the church. At last, there is a large silver basin set upon the table full of small remnants of sattin and taffety, with several small pieces of silver, hops, barley, and oats, all mingled together: The *suacha*, after she has put the bride's veil over her face again, takes several handfulls of this medley out of the basin, and strews it over the heads of all the company. The next ceremony is the exchange of their respective rings, which is performed by the parents of the new married couple. The *suacha* conducts the bride to church, and the bridegroom follows with the priest, who, for the most part, indulges himself in drinking to that excess, that he is obliged to have two attendants to support him, not only whilst he rides on horseback to the church, but all the time he is there performing the matrimonial service.

One part of the pavement of the church, where the ceremony is performed is covered with crimson taffety, and another piece of the same silk is spread over it, where the bride and bridegroom are appointed to stand. The priest, before he enters upon the office, demands their oblations, which consist of fish, pastry, &c. Then he gives them his benediction, and holds over their heads the image of those saints which were made choice of to be their patrons: After which, taking the right hand of the bridegroom, and the left of the bride within his own hands, he asks them three times whether they sincerely consent to, and approve of their marriage, and whether they will love each other for the future as is their bounden duty so to do. When they have answered Yes, all the company in general take hands, and join in a solemn dance, whilst the priest sings the 128th Psalm (according to the Hebrew computation) in which almost all the blessings that attend the married state are enumerated. The priest as soon as the Psalm is finished, puts a garland of rue upon their heads; but if the man be a widower, or the woman a widow, then he lays it upon their shoulders. The ceremony begins with these words, "Increase and multiply," and concludes with that other solemn direction, which the Russians never understand in a rigorous sense, "Whom God hath joined let no man put asunder." As soon as this form of words is pronounced, all the company light their wax-tapers, and one of them presents the priest with a glass of wine, which he drinks and the new married couple pledge him. This is done thrice,

and then the bride and bridegroom dash their glasses down upon the floor, and tread the pieces under their feet, denouncing several maledictions on all those who shall hereafter endeavour to set them at variance. At the same time several women strew linseed and hempseed upon their heads. After this ceremony is over, the usual congratulations are repeated, with such other demonstrations of gaiety and rejoicing, as always accompany the nuptial rites. We must not here omit one circumstance, which is merry and innocent enough; the women before-mentioned, take fast hold of the bride's gown, in order to oblige her, as it were, to forsake her husband, but the bride sticks so close to him, that all their endeavours prove ineffectual.

Their nuptial ceremonies thus far concluded, the bride goes home in a Russian car or sledge, attended by six flambeaux, and the bridegroom on horseback. The company come after them. As soon as they are all within doors, the bridegroom sits down at the table with his friends; but the women conduct the bride to her bed-chamber, and put her to bed. Afterwards, some young gentlemen wait on the bridegroom with their wax-tapers in their hands, and conduct him to his lady's apartment. As soon as they are within the chamber, they leave their lights upon the hogsheds that surround the nuptial bed, and afterwards withdraw: But the bride wrapped up in her night gown, jumps out of bed, approaches her husband with abundance of respect, and makes him a very submissive and respectful courtesy. This is the first moment that the husband has an opportunity of seeing his wife unveiled, and they sit down to table, and sup together. Amongst other dishes, there is a roast fowl set before them, which the husband tears to pieces, throwing that part which he holds in his hands, whether it be the leg or the wing, over his shoulder, and eating the remainder. Here the ceremony ends. The spectators withdraw, and the new-married couple go to bed. An old domestic servant stands centinel at the chamber-door. Some of the company, who are more superstitious than the rest, spend this interval of time in using incantments for the good success of this secret love-adventure. Some travellers tell us, that this old servant, as soon as it is proper, attends nearer the bedside to be informed of what happens. Upon the husband's declaration of his success and satisfaction, the kettle drums and trumpets proclaim the joyful news, and the bathing vessels are instantly prepared for the refreshment of the happy pair. The following days are spent in all the demonstrations of joy and rejoicing imaginable. The men indulge themselves in drinking to excess. And whilst the husband carouses with his friends, and drowns his senses in intoxicating liquors, the bride, if we may rely on the veracity of some travellers, improves these few remaining hours of liberty to the best advantage, and revels in her lover's arms.

From all that has been here said concerning their marriages, we find, that they retain many of those customs which were in use among the antient Scythians, from whom they are descended. There is, however, great reason to hope, that knowledge, in the course of time, will lead them
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off from such foolish and ridiculous practices. We shall in the course of this work have occasion to mention something concerning the marriage ceremonies in a country inhabited by Protestants, where some things are almost as ridiculous as those here described; for ancient customs may be modified, but they are not easily eradicated.

The Funeral Solemnities of the Russians.

The last thing we shall take notice of is, the manner in which they bury their dead, and the respect which the living shew to the deceased, all which arise from a natural sentiment in the minds of men; for it has been often observed, that those who shew no respect to the bodies of their deceased relations, will never have much compassion for the living. Every sort of indignity shewn to the deceased, indicates a hardened heart; for as we were formed in the image of God, so our bodies should be decently interred.

Their funeral solemnities are as remarkable in all respects as their nuptial ceremonies. As soon as a sick person is expired, they send for the relations and friends of the deceased who place themselves about the corpse, and weep over it if they can. There are women likewise who attend as mourners, and ask the deceased what was the cause of his death? Were his circumstances narrow and perplexed? Did he want either the necessaries or conveniences of life, &c. The party deceased being incapable of making them any answer, they first make the priest a present of some strong beer, brandy, and metheglin, that he may pray for the repose of the soul of the deceased. In the next place, the corpse is well washed, dressed in clean linnen, or wrapped in a shroud, and shod with Russia leather, and put into a coffin, the arms being laid over the stomach in the form of a cross. The Russians make their coffins of the trunks of hollow trees, and cover them with cloth, or at least with the great coat of the deceased. The corpse is not carried, however, to church, till it has been kept eight or ten days at home, if the season or circumstances of the deceased will admit of such a delay. Who would imagine such a vain and ridiculous custom as this should make any distinction between a courtier and a citizen, a rich, and an indigent person? But it is doubtless a received opinion, that the longer they stay in this world the better reception they shall meet with in the next. But be that as it will, the priest incenses the corpse, and sprinkles it with holy water till the very day of its interment.

The funeral procession is ranged or disposed in the following manner. A priest marches in the front, who carries the image of the particular saint who was made choice of for the patron of the deceased at the time he was baptized. Four young virgins, who are the nearest relations to the deceased, and the chief mourners follow him; or for want of such female friends, the same number of women are hired to attend, and perform that melancholy office. After them comes the corpse, carried on the shoulders of six bearers. If the party deceased be a monk or a nun, the brothers or sisters of the convent to which they

belonged, perform this friendly office for them. Several friends march on each side of the corpse, incensing it, and singing as they go along, to drive away the evil spirits, and prevent them from hovering round about it. The relations and friends bring up the rear, each having a wax-taper in his hand. As soon as they are got to the grave, the coffin is uncovered, and the image of the deceased's favourite saint laid over him, whilst the priest repeats some prayers suitable to the solemn occasion, or reads some particular passages out of their liturgy. After that, the relations and friends bid their last sad adieu, either by saluting the deceased himself, or the coffin in which he is interred. The priest, in the next place, comes close to his side, and puts his passport or certificate into his hand, which is signed by the archbishop, and likewise by his father confessor, who sell it at a dearer or cheaper rate, according to the circumstances or quality of those who purchase it. This billet is a testimonial of the virtue and good actions of the deceased, or at least, of his sincere repentance for all his sins. When a person, at the point of expiration, is so happy as to have the benediction of his priest, and after his decease, his passport in his hand, his immediate reception into heaven is in their opinion infallibly secured. The priest always recommends the deceased to the favour and protection of St. Nicholas. To conclude, the coffin is nailed up, and let down into the grave; the face of the deceased is turned towards the east, and his friends and relations take their last farewell in unfeigned tears, or at least, in seeming sorrow and concern, expressed by mourners who are hired for that purpose.

They frequently distribute money and provisions among the poor, who hover round the grave. But it is a very common custom amongst them, to drown their sorrow and affliction in metheglin, and in brandy. It is well known, that the Russians and several other nations, particularly those of the north, have retained the custom of funeral entertainments; and it happens too often, that even some of the politest nations in all Europe will get drunk on those public occasions, in commemoration of their deceased friends.

During their mourning, which continues forty days, they make three funeral entertainments, that is to say, on the third, the ninth, and the twentieth day after their interment. A priest, who is contracted with for that purpose, must spend some time in prayer for the consolation and repose of the soul of the deceased every night and morning, for forty days together, in a tent, which is erected on that occasion over the grave of the deceased. They commemorate their dead likewise once a year, which ceremony consists principally in mourning over their tombs, and in taking care that they be duly perfumed with incense by some of their mercenary priests, who, besides the fee or gratuity which they receive for their incense, or more properly the small quantity of wax, with which they incense such tombs, make an advantage likewise of the various provisions which are frequently brought to such places, or of the alms which are left there, and intended by the donors for the relief and maintenance of the poor.

The alms given to the poor at these funerals, are considered as expiations made for their sins;

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but in vain do they think to appease the divine being, by offering sacrifices out of what was sought after by covetousness, and obtained by illicit practices. That wretched notion will perhaps forever prevail in the minds of men, of entering into engagements with the Deity, but God abhors that which has been obtained by unjust means.

With respect to the state of the dead, the Rus-

sians believe, that neither the righteous nor the wicked go into everlasting happiness or misery till the resurrection; but they believe that the one long for the resurrection day, and the other dread it's coming. In this sentiment they are countenanced by all the fathers who lived before the emperor Constantine the Great, and it is almost certain, that this was the opinion of the ancient Jews.

Of the GREEKS of ST. THOMAS, in the EAST-INDIES.

FROM the circumstance of there being Christians in this part of the world, it will appear, that the gospel in the most early ages was more universally taught than many persons are apt to imagine. Their sentiments are much the same as those of the Nestorians, and as that Heretic lived about the latter end of the third century, consequently we are naturally led to discover the time when the gospel was preached in this remote part of India. Not that this was the first time of its being preached here; for if any regard can be paid to tradition, St. Thomas the apostle not only preached to the Indians, but he also suffered martyrdom among them. But as Nestorius lived many years after, so it is probable that a correspondence was kept up between the Christians in the Lesser Asia, and those in the Indies, even long after the time of Constantine the Great. In consequence of that communication, there was nothing more easy than that of the Nestorians sending emissaries into the Indies, and as some of their notions were very agreeable to the desires of men in a state of corrupt nature, so their being readily embraced is easily accounted for. This much however may be added, that although they cannot with propriety be said to hold the true principles of the Christian faith, yet they are not so corrupted in many things, as some of those whom we have already mentioned. The popes of Rome have frequently sent their missionaries thither, but more particularly since the establishment of the Portuguese in that part of the world. But Alexis Menesius, of the order of St. Augustine, who was constituted archbishop of Goa, and took upon him the character of primate of the east, was the most zealous, and laboured more abundantly than all the rest, to bring about a reconciliation between the Christians of St. Thomas, and those of the church of Rome. As his history has been compiled from his own memoirs, and the accounts of those who travelled with him into those parts, as well as of several Jesuits who have travelled thither, we may form an adequate idea from thence of the constitution, and religious principles of those people, at the time of that remarkable mission in the year 1599. There

were several who had attempted before Alexis to reconcile the Christians of St. Thomas with the church of Rome.

Don John Albuquerque, of the order of St. Francis, was the first archbishop of Goa; and under his patronage and protection there was a college erected in the year 1546 at Cangranor, for the instruction of youth in the latin ceremonies. But the Jesuits, who were men of penetrating judgments, soon perceived that the young Chaldeans, thus grounded, were of no manner of service; and that there were no hopes of making proselytes of these people without a perfect knowledge of the Chaldean, or Syrian language. They erected, therefore, another college in 1587, about a league from Cangranor, for the improvement of youth in the Chaldean tongue, in order, that when they were grown up, and duly qualified, they might be admitted as true Chaldeans into the ministry. But this project met with little or no success; for it was not a sufficient qualification to be master of their language; a harmony and agreement in point of principle with their prelates being absolutely requisite to entitle them to the privilege of preaching in their churches: whereas, their sentiments and manner of arguing, as they had been brought up under the Jesuits, were quite different from those which were generally received throughout the country. For which reason, it was impossible for the Jesuits absolutely to abolish all their ancient customs, and dissuade them from paying their submission to the patriarch of Babylon, who was independent of the pope as well as the bishops who were under his jurisdiction.

The best course, therefore, that in their opinion could be taken, was to secure one of their bishops, whose name was Mar Joseph, and who was sent thither by the patriarch of Babylon, in order that, the people having no pastor, their scheme might the more easily meet with the desired effect. This bishop, Mar Joseph, indeed, ordered and directed, that mass should be celebrated according to the form, and in the habiliments of the latins; nay, that they should make use of the same wine, and the same wafers. But notwithstanding all this, he still persisted in his Nestorian principles, and instructed the Portuguese who

who attended him, to call the Blessed Virgin, Holy Mary Mother of Christ, and not Mother of God: which obliged the archbishop and the vice-roy to have him seized, in order to send him away to Rome. But at his arrival in Portugal, he so artfully managed his affairs, that he procured proper credentials for his return to his archbishoprick of Serra. In the interim, however, they had substituted another bishop, called Mar Abraham, in his place, who, in order to establish himself in his bishoprick, went afterwards to Rome to pay his homage to the pope, where, after making a public recantation of his errors, he was re-ordained, and obliged to take all his degrees from the very tonsure to the priesthood; afterwards he was consecrated bishop, and his holiness granted him bulls for his government of the church of Serra, and adding thereto his letters of recommendation to the vice-roy, which, however, proved of very little service to him; for the archbishop of Goa, upon his arrival, examined his bulls, and perceiving that the pope had been imposed upon by Mar Abraham, confined him, under that pretence, in a convent, till an answer could be had from Rome. He found means to make his escape, and concealed himself within the churches of his own diocese, where he met with a favourable reception from the Nestorians, who despaired of ever having another bishop amongst them appointed by their patriarch.

Mar Abraham, however, who was always distrustful of the Portuguese, withdrew into the country; and to demonstrate, that he was perfectly reconciled to the pope, re-ordained all those whom he had before ordained, in order to act in conformity to the Romish ceremony; and used his utmost endeavours to convince both Rome, the vice-roy, and the archbishop, that he was inviolably attached to the Latin church. Notwithstanding all these formal proceedings, he zealously preached up, and inculcated the doctrines of Nestorius, in his church of Serra, and would by no means suffer his followers so much as to talk of the pope, as supreme head of the church, acknowledging no other patriarch than that of Babylon. On the other hand, Mar Joseph, the preceding bishop of Serra, was charged with preaching up, and inculcating the heresies of Nestorius, and being examined thereupon, he, with an undaunted resolution, replied, that he had a revelation from the Almighty, that the religion which he had imbibed from his forefathers, was the only true religion. Upon this declaration he was immediately taken into custody, and sent to Rome, where he ended his days.

From this history it is very manifest that the Nestorians were persecuted with abundance of rigour by the Portuguese, on account of their profession; that the missionaries, who had but a superficial knowledge of the eastern theology, were very vexatious, insisting on the observance of several ceremonies, which were of little or no importance; and that thereby they had obliged the Nestorian bishops to dissemble for some time and introduce innovations, or new ceremonies into their churches by dint of force and compulsion. And it was by these very means that Mar Abraham, out of regard to a brief, or letter which he had received from the pope, and out of fear of offending the vice-roy, who granted him a pas-

port, in order to be present at a council, was obliged to renounce a second time all his errors, and make a public profession of the apostolic and Roman Catholic faith. No sooner, however, was he returned to his own church but he preached up, and inculcated the Nestorian tenets with as much zeal and vigour as he did before; and, at the same time, he wrote a letter to the patriarch of Babylon; to assure him, that his assistance at the Synod of Goa was not the result of his own choice, but the absolute compulsion of the Portuguese.

The sequel of that history gives still further proofs of the outrages which the Nestorians suffered from the measures taken to reconcile them to the church of Rome, and to oblige them to subscribe to pope Pius the fourth's confession of faith, under the before-mentioned Alexis de Meneses, archbishop of Goa, who went to India with a brief or letter from pope Clement the eighth, to complain of and inform against Mar Abraham. The ardent zeal which the Nestorian Christians in this country professed in the defence of their religious principles, is conspicuous throughout this whole narration; wherein we find, that they insisted on their receiving the articles of their faith from St. Thomas himself; and they carried their prejudice to so high a pitch, that they clapt their hands before their eyes at the mass of the Latins, when the priest elevated the host for the people's adoration of it.

They testified a peculiar regard and an inviolable attachment to their patriarch of Babylon; and if any one asked them, whether the pope was not head of the church? They replied, that he was head of the church of Rome, which is but one particular church, or the church of St. Peter, but not of St. Thomas; obstinately persisting in the opinion, that they were two distinct churches, and altogether independent one on the other. Moreover, they strenuously opposed the sacrament of confirmation, which archbishop Meneses attempted to administer to them; boldly charging him with envy and ambition, and with a clandestine design to subvert the religion of St. Thomas, and make them proselytes to the church of Rome, that on the accomplishment of such scheme, he might make himself master of all the Indian churches. This they said, was the true and only reason why this archbishop reviled and traduced the patriarchs of Babylon; while they on the contrary resolutely declared that they would persevere in their obedience and submission to their patriarch, and never renounce their own for the Romish religion.

Notwithstanding all this strenuous opposition of the Nestorians, archbishop Meneses continued incessantly to demonstrate to them, that their patriarch was an Heretic, and one that was excommunicated, and consequently, that they could not pray to God in particular for him. And he was so zealous in his undertaking, that he backed his arguments with very considerable presents to soothe them, which had their intended effect. Nay, sometimes he would have recourse to compulsion, and had frequently endangered his life to promote his cause; for under pretence of having an absolute commission from the pope, he exerted his authority in all places wherever he went, without any regard to the respective prelates

lates or ordinaries, even before they shewed any inclination to acknowledge his mission. By these resolute measures, this envoy of his holiness established the Romish religion in these countries, and spared no pains or cost to accomplish his designs. He ordained several persons in direct opposition to the diocesan bishops, but first made them abjure the errors of the Nestorians. Such as were thus admitted into holy orders, besides their compliance with his confession of faith, were obliged to swear allegiance to the pope, and to acknowledge no other prelates but such as were commissioned by him. It is proper now to proceed to the erroneous tenets which Meneses laid to the charge of the Christians of St. Thomas.

1. They obstinately maintained all the doctrines of Nestorius, and moreover excluded all images out of the churches, except the cross only; for which indeed they testified a most profound veneration. There were several images, however, of particular saints to be seen in those churches which were near the Portuguese.

2. They affirmed, that the souls of the saints never see the Almighty till after the day of judgment.

3. They acknowledge the three sacraments only, that is to say, baptism, ordination, and the eucharist. Their administration of baptism was so irregular, that the ceremony thereof was solemnized after different forms in the very same church: By which means it frequently happened that their baptisms proved invalid; insomuch that Meneses privately re-baptized the major part of them. There were likewise several, especially such as were in necessitous circumstances, and resided in the woods, who had never been baptized at all, on account of the expences that attended the administration of that sacrament; and yet, notwithstanding this shameful neglect, they went to church and there received the communion. Moreover, they frequently deferred the administration of baptism for several months, and sometimes for several years together.

4. In the administration of baptism they made use of no holy oils; except that whereas in their rituals there is mention made of unction after baptism, they anointed their children with an unguent, composed of oil and Indian nuts, or a kind of saffron, without the least benediction whatsoever: And this was looked upon by them as a sacred unction.

5. They never practised the ordinance either of confirmation, or extreme unction: Nay, they were perfect strangers to their very names.

6. They abhorred and detested auricular confession, except some few, who were neighbours to the Portuguese. And as to the blessed sacrament of the Lord's supper they received it on Maunday-Thursdays, and several other solemn festivals, without any other preparation but not breaking their fast.

7. Their books abounded with very considerable errors (especially with respect to the blessed sacrament) and in their mass there were numberless additions inserted by the Nestorians.

8. They consecrated the sacrament of the eucharist with little cakes, made with oil and salt, and baked in brazen vessels by the deacons and other inferior clergy in a separate apartment built in the form of a turret. Whilst the cakes were

baking, they repeated several psalms and spiritual hymns; and when they were ready for consecration, they dropt them in a small basket of green leaves through a little hole that was made at the bottom of the turret. Moreover, in their consecration, they used wine made with water, in which some few dried raisins only had been first infused.

9. They said mass but very seldom, and he who assisted made use of a kind of stole, over his usual dress, although he was no deacon. He held the censer, or frankincense vessel in his hand, and repeated almost as many prayers as the celebrant, adding thereto several strange and prophane ceremonies, which testified, in a peculiar manner, their error, with regard to the nature of the sacrament.

10. They had such a peculiar veneration for holy orders, that there was scarce a family but what had one or more in it devoted to the altar; and the true reason of it was, that they were not thereby rendered incapable of any other preferment, and wherever they went, they were respected and had the pre-eminence.

Moreover, they had no regard to the age of such as were admitted into holy orders; for some they ordained priests at seventeen, and others at eighteen or twenty; who after their admission not only married widows sometimes, but upon the decease of one wife took another, and sometimes a third, and it was no uncommon thing to meet with a father, a son, and a grandson all priests together of one and the same church. The wives of the clergy had a superior respect shewed them over other women, not only in the church, but in all places of public resort, and they made themselves conspicuous by wearing a cross on their neck, or by some other particular mark of distinction. The usual habit of their ecclesiastics was a pair of white drawers, and over them a long shirt, to which they sometimes added, for the greater decency, a white or black cassock. The crowns of their heads were shaved like those of the monks and regular canons.

11. They met together and performed divine service every day with an audible voice in the Chaldean language, but did not think themselves obliged to do it on any other occasion; so they had no breviaries for private devotion.

12. They were guilty of simoniacal practices in the administration of baptism and the Lord's supper; for they assessed, or imposed a tax on all such as were baptized, or received the communion at their hands. For the solemnization of their nuptial ceremonies, they applied themselves to the first priest they could meet with, especially those who resided in the country. Nay, sometimes they never concerned themselves about any priest at all, but married according to the idolatrous customs of their neighbours or fellow-citizens.

13. They testified a peculiar regard and veneration for their patriarch of Babylon, who was a Schismatic, and the head or principal of the Nestorian sect. On the contrary, they could not endure that the pope should be once mentioned in their churches, which were very often without either curate or vicar, and superintended only by the eldest member of the congregation.

14. Though they went constantly to church on Sundays

Sundays to mass, they did not look upon it as a duty incumbent on them in point of conscience; so that they were at perfect liberty to attend, or be absent; and in some places there was mass said but once a year, and in others again, not one for six, seven, or ten years together.

15. The priests followed mechanical employments, and thereby neglected the regulation, and due care of their flock. Their bishops were Babylonians, sent by their patriarch, who lived upon extortion and simoniacal practices, making a public sale of all sacred ordinances, such as the ordination of their clergy, and the administration of the other sacraments.

16. They made no scruple of eating flesh-meats on Saturdays; and they were guilty of an extravagant error, during their Lent and their Advent; inasmuch, that if they had broke their fast one day, they neglected that duty all the week round, not thinking themselves under any obligation to observe the injunction when once they were conscious of their violation of it.

They were very strict in the observance of their Lent. But besides that, they kept several other fasts, much after the same manner as the Greeks, of whom we have already made sufficient mention; but such as were somewhat more superstitious than their neighbours, added bathing to their abstinence, which they looked upon as imperfect, if they neglected washing themselves all over in the morning. They bathed or washed themselves likewise if they happened but to touch any person of an inferior tribe. It is remarkable, that these Christians began their abstinence on the vigil or eve of the fast, and observed it no longer than till the evening of the ensuing day.

Such women as were brought to bed of a male-child, never entered their churches till forty days after their lying-in; and in case of female issue, they were obliged to absent themselves for four-score days together. At the expiration of the stated term, the mother attended divine service with her infant in her arms, and made a formal oblation of him to God and to the church. They shewed a peculiar regard for, and an awful dread of excommunication. They could not by the rules of their church discipline, give absolution to one that was guilty of wilful murder, or any other enormous crimes, as we are informed, even at the very point of death.

Thus have we given the reader a detail of the greatest part of the errors and abuses with which Meneses loaded the Christians of St. Thomas, and which the compiler of that history aggrandizes, to shew what indefatigable pains were requisite to make proselytes of those people. But had this archbishop, and the other eastern missionaries been perfect masters of the ancient theology, they had not multiplied these errors to the degree they have done. And, indeed, as they weighed and considered every point with conformity to the scholastic divinity of the Europeans, it is not any ways surprising to find that they should be ambitious of reforming the eastern nations on that basis or foundation. It must be acknowledged, that there were some abuses which it was highly requisite should be reformed: but such reformation ought not to have been grounded on evangelical customs.

The archbishop Meneses convened a council at Diamper in the kingdom of Cochin, on the 20th of June, 1599, at which the Nestorian deputies were present, in order to deliberate, jointly with the archbishop, on the state of all their ecclesiastical affairs. And hence to make it appear that the Nestorians were indulged in all the liberty that was requisite on such public and solemn occasions, and likewise to procure their assent to all the articles which were then and there to be agreed on; the archbishop attached eight of their most celebrated clergymen firmly to his interest, and communicated, without reserve, the secret of his scheme, and the ways and means which were requisite to be taken to render it successful, shewing them copies of all the decrees which were there to be made, and asking, in a very familiar manner, their opinion and advice upon each particular article, as if he were not then come to any absolute determination; so that when they should attend at the synod, they might there act in the same manner to the end, that the rest might be inclined, or obliged to follow their example.

It was therefore decreed in this synod, that the priests, deacons, subdeacons, and all the delegates of the respective cities which were then present should subscribe to the confession of faith, which the archbishop himself had made by his private authority. This was put in execution accordingly, and all of them, in the most solemn manner, swore allegiance to the pope, whom they acknowledged to be the head of the church; and further, that for the future they would hold no manner of correspondence with the patriarch of Babylon. Moreover, they anathematized Nestorius, and all his heresies, acknowledging Cyril patriarch of Alexandria to be a saint. Besides all these proceedings, there were several particular statutes made at this synod, for the reformation of those errors which archbishop Meneses had discovered in the administration of their sacraments and in their prayer-books. For which reason their liturgies, and other offices of devotion, were ordered to be corrected. As to the ordinance of matrimony, that was regulated in every point on the footing of the council of Trent. All matters likewise relating to the sacraments of penance, confirmation and extreme unction, were reformed according to the practice of the church of Rome. Their priests were enjoined to live in perpetual celibacy for the future; and particular statutes or orders were made for the observance of such as were already entered into the matrimonial state. In short, the archbishop introduced and established the religion of the Latins amongst the Chaldeans, not only in this synod, but in his visitations of several particular churches. We shall now proceed to enquire whether there were any just reasons for his introducing so many innovations amongst the Christians of St. Thomas; and thereby give the reader a thorough notion of their avowed religion.

1. As to those errors, therefore, imputed to them by archbishop Meneses, we have already reconciled the sentiments of Nestorius, with those of the church of Rome; and the archbishop should have taken the same method to have rendered his attempt successful and lasting; for he ought to have understood them aright before he

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had condemned them, on the account only of their denomination. Had he demonstrated to them, that all the quarrels and controversies in which they were engaged with the church of Rome, were only about a few ambiguous terms, they would doubtless have been much more tractable and inclinable to a reconciliation.

2. With regard to their images, the Chaldeans do not manifest that awful respect for them, which the Greeks in the Levant do: And the reason is, because this profound veneration for them had been established in the Greek church no longer than since the second council of Nice, which is more modern than the various sects of the Chaldeans, who content themselves, for the generality, with having a cross only in their hands. This cross, with which the priest gives his benediction to the people, is made of plain metal without the least figure or representation upon it. The archbishop might very well have indulged the Christians of St. Thomas in this their ancient simplicity; since whatever has been decreed in process of time with regard to images, is no more than matter of form, and only regards ecclesiastical discipline.

3. It must be acknowledged, that they do not administer the sacrament of baptism according to the rites of the Latin church: But the form of their baptism ought not, for that reason only, to be thought null and invalid: Much less ought such persons to be re-baptized, who had before been baptized according to the custom of the Chaldeans. That which usually leads the missionaries into an unhappy mistake, when they are discoursing about religious points with the easterns; is their prejudice in favour of their school-subtleties with relation to the matter and form of sacraments. When they find, for instance, that a child is not baptized at the same time that the words which denote the action are pronounced, they imagine such baptism to be void and of no effect: Not considering that the method of administering the sacraments amongst the easterns, entirely consists in the repetition of sundry prayers, and that they are not such profound metaphysicians as the Latins. They are perfect strangers to numberless difficult and abstruse points which our divines unravel with all the dexterity and address imaginable.

4. The unction which they make use of after baptism is looked upon by them as the sacrament of confirmation, notwithstanding it differs very much from that of the Latins. Archbishop Meneses had no such reason for introducing another unction, which, though practised in his own church, is in reality no more than a simple ceremony: He should have considered, that the Nestorians, according to the ancient custom of the eastern church, when they baptize their children, administer to them at the same time the sacraments of confirmation and the Lord's supper. He should have examined their rituals, therefore, in order to discover whether there were any erroneous practices in the administration of this sacrament. Whereas Meneses seemed intent on nothing else but the abolition of their ancient customs, and for no other reason, but their non-conformity to those of the Latins.

5. The archbishop is mistaken in his assertion, that the Christians of St. Thomas were perfect

strangers to the use of confirmation and extreme unction as well as to their very names. It is probable indeed they might be ignorant of the names of these sacraments, particularly the latter, which is practised only in the Latin church; for although the eastern church anoint their sick conformable to the works of St. James, they do not, however, call this ceremony extreme unction, for the reasons beforementioned in speaking of the Greeks; and the very same reasons may be applied to confirmation. The priests administer the sacrament amongst the Nestorians as well as amongst the Greeks, at the same time with that of baptism, looking on it as its final completion and inseparable perfection. As for auricular confession which they abominated and detested, that happened, it is doubtless, by an abuse or error which had been unhappily introduced into their church; because confession is well known to be practised all over the eastern nations, notwithstanding most of them are of opinion, that it is not a duty incumbent on them of divine right.

6. As to those errors which the archbishop pretends he discovered in their writings; inasmuch that he thought proper absolutely to abolish the office of the Advent, it was very easy for him to have put a favourable construction on those imaginary errors: Besides, the reformation which he has made in the liturgy is idle and insignificant; for nothing can be worse digested than the Nestorian mass, as he has reformed it. There we find the whole order of it altered for no other purpose, but to accommodate it to the received opinion of the Latin divines with respect to consecration, which, according to them, consists in these words, "This is my body, &c." Whereas the Nestorians, as well as the rest of the easterns, insist, that the consecration is not complete, till the priest has concluded that prayer which by them is called, the "Invocation of the Holy Ghost." And yet Meneses made the Nestorian priests adore the host as soon as ever those words were uttered, This is my Body, although they did not believe it yet consecrated.

7. Their custom of administering the sacrament with leavened bread, and mixing oil and salt with it, ought not to be imputed to them as any error, since it makes no manner of alteration in the nature of the bread. Moreover, the ceremony observed by them in order to render this bread in some measure more sacred before consecration, is not only very commendable, but very ancient. They distinguish by that means, as the Greeks do, the bread, which is intended soon to be converted into the body of Jesus Christ, and set apart for that sacred purpose, from all other bread whatever, which they look upon as prophane, or unconsecrated, till after the repetition of a stated number of prayers and psalms.

8. It is no great wonder that the Chaldeans should not say mass so often as the Latins, and that several priests should assist the bishop thereat, and receive the communion from his hands. For this was the ancient practice of the church; whereas the custom of saying so great a number of masses in the Latin church, is very modern, and as cardinal Bona has justly observed, was introduced principally by the Mendicant friars; but more fully confirmed and established since

since the introduction of the new canon law. It was likewise customary for those who formerly attended, and assisted at mass, to say a considerable part of it; and the reason was, because the liturgy was a public act wherein the congregation was engaged as well as the priest, as may easily be proved from the prayers contained in the Latin mass.

9. It is very true, that the Nestorians and the other easterns, are very remiss and regardless of the ancient discipline with respect to their admission of youth into holy orders; for they never consider the exact age required by the canons; but if that article ought to have been reformed, as well as that other, relating to the marriage of their priests, this reformation ought to have been grounded on their own laws and institutions rather than those of Rome.

10. Meneses reckons the custom of not repeating the breviary in private families, as one of their errors, without the least reason; because it is a modern custom; besides the breviary never was designed for that private purpose.

11. We question very much whether the tax, or assessment which is laid by the Nestorian priests on the administration of their sacraments, can properly be deemed simony; for that is substituted in the room only of a benefice; and what has already been said in favour of the Greeks in this respect, may very justly be applied to them.

12. Neither, in our Opinion, can the submission which the Nestorians pay to their patriarch be justly reckoned amongst the number of their errors; because the easterns look upon their own patriarch, and even that of Rome, as powers established by law: And whenever they are charged with an aversion for the pope, their answer is, that his holiness assumes an authority over the eastern churches which they do not acknowledge. Their having no curates nor vicars, but their most ancient priest to preside over their assemblies, can never surely be alledged against them as an error; for, on the contrary, it is a laudable and excellent piece of church-discipline, and it is very much to be wished, that the custom was introduced every where in order to rectify a world of abuses which have crept into the church relating to benefices.

13. Lastly, all the errors that Meneses charges the Nestorians with are, for the generality, not really errors, and exist only in the imagination of some missionaries, who regulate all religious affairs, according to those prejudices which they have imbibed by their education in their own schools. Shall we be so unreasonable, for instance, as to insist, that these people, and the other Christians of the east are guilty of an error in eating meat on Saturdays, which day is a festival amongst them, according to the ancient custom of the church? Shall we presume likewise to charge the Nestorians with being guilty of an error with respect to marriage, for making their applications to the first priest they can meet with to perform the ceremony? We ought to consider that the priest in the eastern church is never made use of as an evidence of the solemnization, but as the sole person who has a legal right to administer that, as well as the sacraments and other religious ceremonies of their church.

Having said thus much concerning their tenets, and stated the objections made against them by Roman Catholics, with such answers as naturally occurred to us in an impartial investigation, we shall now proceed to point out to the reader, what these people say concerning themselves. And here it is necessary to observe, that, as they were in former times subject in ecclesiastical affairs to the patriarchs of Babylon; so they are frequently called Chaldeans, a name rather local, than conveying any idea of a religious nature. In the mean time, it is not at all surprising, that we should find them traduced by the Roman Catholics, who have at all times carried their resentment against those of a different religion to an unwarrantable height. It is probable, that this story, however, which they relate concerning themselves, is no other than a perversion of the genuine account of St. Thomas the Apostle; for although we may sometimes discover the outlines of truth in oral tradition, yet there is so much fable intermixed, that we are often as it were bewildered, and frequently lost in the dark.

The Christians of St. Thomas declare themselves descendants of one Mar Thomas, or Thomas Cana, an Armenian merchant, who settled at Congranor. This Mar Thomas married two wives, and had issue by each venter. The children by the former were heirs to all his effects and lands, which were situate in the southern parts of the kingdom of Congranor; and those of the latter, who was a negro slave, converted to the Christian faith, inherited the settlement which their father died possessed of in the north. In process of time his descendants became very numerous, and constituted two considerable branches, which were never united or allied to each other. The issue of his first wife, from whom the nobility are descended, look down with disdain on the Christians of the other branch; and carry their aversion to so high a pitch, as to separate themselves from their communion, and condemn the ministry of their priests. Mar Thomas, whom these Christians look upon as their common parent, flourished, according to the general notion, in the tenth century: But M. la Croza rather thinks, that he lived in the sixth. In time however these Christians were indulged, and enjoyed a great many very valuable privileges under the sovereigns of the country, and grew at last so powerful, that they elected kings out of their own nation and religion. They continued in this state of independence till the death of one of their sovereigns, who leaving no issue behind him, adopted a young idolatrous prince that was his neighbour, and appointed him to be his immediate successor.

Notwithstanding the various revolutions which have happened in the East-Indies for these two centuries last past, the Christians of St. Thomas are even now in possession of more than four hundred small towns or boroughs, that are all under the jurisdiction of one bishop, who was sent to them by the patriarch of Babylon before the reconciliation of those Christians, which was more the result of compulsion, than of choice. The bishop whom the Portuguese have fixed here, is called the bishop of the mountains, because he

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has his residence in a very mountaneous part of the country. As the bishops of St. Thomas are all civil as well as spiritual judges and governors, so the Portuguese have invested theirs with the same power. The bishops of St. Thomas are extremely numerous, but their diocesses are not large, although they have many hearers.

Such is the state of religion at present in that country, where there are a vast number of inhabitants; and what is very remarkable is, that the

Jesuits undertook many dangerous voyages, and underwent a vast variety of hardships to convert them to the tenets of popery. The Jesuits did not, or rather would not consider that these people had never embraced so many ridiculous notions as they themselves had done; but when learning, politics and enthusiasm are all united in one person, then it is that we may naturally look for a very extraordinary character.

An Account of the Religious Tenets and Ceremonies of the C O P H T I, or C O P T I.

THESE people owe their origin and name to Copta, an antient city in Egypt, frequently mentioned by Plutarch and Strabo. The Christians of Egypt are at this day distinguished by this name, and speak a language peculiar to themselves, which they call the Coptic, but they never use it except in divine service; for in common conversation they use the Arabic language, that being for the most part understood throughout the country. This language, which Kircher the Jesuit insists to be a mother tongue, and independent on any other, has been very much altered by the Greeks; for although they make use of the Coptic letters, yet abundance of their words are pure Greek.

In their notions concerning the trinity, they differ from the Greeks in the Levant, and likewise from those in Russia; for they believe that the Holy Ghost proceeds both from the Father and the Son, so that in that sense they differ but little from those, whom in general we call the Orthodox. At different times they have been reconciled again and again to the church of Rome, but those reconciliations were only in appearance, for no sooner had the missionaries turned their backs than these people relapsed into their former opinions; and adhered to the practice of the ceremonies which had been used by their ancestors. Of this we have a noted instance in ecclesiastical history under the year 1562. From what motives is not now rightly known, but certain it is, that they sent very submissive letters to the pope, desiring to be reconciled to the church of Rome, acknowledging her to be the supreme mother of all churches in the world.

Flattered with the idea of making such a number of converts, the pope sent one Roderick a Jesuit to them, and he, having had some conferences with them, particularly with two of their priests, whom the patriarch Gabriel had nominated for that purpose, very easily prevailed upon them to own the pope's authority, which they did; but sometime afterwards, when this Jesuit pressed the same patriarch to send his letters of submission and obedience, he peremptorily replied, that ever since the council of Chalcedon, when several patriarchs were appointed, every one was

supreme head, and under Christ, the sovereign Lord of his own church.

He went so far as to add, that if the pope of Rome fell into any dangerous errors, he ought to be called to account for them, and tried by other patriarchs. And as for those letters which had been written to the pope, the contents were not to be taken in a rigorous sense, but only as the result of civility and complaisance; for granting that he made use of the terms, submission and obedience, he meant no more by them, than that respect which ought at all times to be paid to friends. He observed further, that if there was any thing inserted in those letters which he had wrote to the pope, that was inconsistent with the tenets of his church, the fault ought not to be imputed to him, but to the person intrusted with them, who had corrupted their genuine sense and meaning.

This Jesuit Roderick, upon his return to Rome, laid before the pope an account of the notions of these people, which upon the whole, supposing the representation to be just, does not shew them in such a disadvantageous light as the Roman Catholics would have us to believe; but then it must be considered, that the Romish priests will never forgive those who do not acknowledge the pope's supremacy, and right or wrong submit to all his dictates as coming from a person endowed with infallibility. And here it may not be improper to add, that when the Romish missionaries go into Heathen nations to make converts, they generally extol the virtues of those people, who, in their own estimation of things, are strangers to the gospel; but whenever they attempt to make converts either of the Greeks or of Protestants, and find all their designs rendered abortive, they represent those people under far more disagreeable colours than the Heathens.

The errors imputed to these people by the Jesuits are the following, but the reader must attend to it as written by persons prejudiced. They divorce themselves, without shewing cause, from their lawful wives, and marry new ones without being called to an account for it. They circumcise their children before baptism, which is a Jewish

Jewish ceremony. They acknowledge there are seven sacraments in the church, but instead of agreeing with the church of Rome, they make the following of divine institution only, viz. baptism, confession, the eucharist, orders, faith, fasting, and prayer, without mentioning any others. They profess (say the Jesuits) that the Holy Ghost proceeds only from the father, and not from the father and the son; and they admit but of three councils, namely, Ephesus, Constantinople, and Nice, and the decrees of all others they look upon as heretical, or at least so far deviating from the truth, that they are in their nature erroneous.

From what we have already taken notice of concerning the Greeks in other parts of the world, it will appear that the notions embraced by the Copti, and so offensive to the church of Rome, may with propriety be imputed to all the eastern churches who have in common with these rejected the decrees of several of the general councils. As for their reckoning among the number of their sacraments, faith, fasting, and prayer, it must be observed, that they do not use the term sacrament in the same rigorous sense as we do, for which reason we may naturally conclude that they reckon only the first four as sacraments. The last three seem to have been added by some of their mystical divines; a set of men who, by their allegorical interpretations of scripture, generally make enigmas of the word of God, darken the small remains of light in the human mind, and lay a stumbling block before those who are seriously enquiring after truth.

It is necessary here to observe, that the assertion of Brerewood in his enquiries, that the Copti believe that the Holy Ghost proceeds from the father and the son is an error, for that notion is peculiar to the western or Latin church. Like the Greeks in the Levant, and those in Russia they believe, that the souls of those who have departed this life neither go into heaven nor hell till the general resurrection. It is certain, however, that there is in their religious ceremonies, a strange mixture of Greek and Romish rites; thus, when the priest elevates the host at mass, the congregation smite their breasts, prostrate themselves before it, make the sign of the cross, and just move their caps a little above their heads. This custom is almost the same with that of the church of Rome, and probably embraced by these Copti, within these two hundred years.

When the priest receives the sacrament, he breaks the bread in the form of a cross, and dips it into the wine in the chalice. He then repeats several prayers, and eats three small pieces of it, at the same time drinking three spoonfuls of the wine, and then administers it in the same manner to the deacon his assistant. They never preserve any part of the bread and wine that has been consecrated after mass is over, nor do they consecrate any but leavened bread and wine mixed with water. All that is left after the communion is over is given to the poor, consistent with the discipline of the primitive church, and from that circumstance alone we find that they are far from being so much sunk into superstition as the Roman Catholics. They always receive the eucharist on Saturdays, but at

the same time they make it one of the articles of their religion, to meet for attendance on divine service on Sundays; which, in conformity with the practice of the primitive church, they sometimes call the first day of the week, but more frequently the Lord's day.

In baptism they use the following ceremonies: It is always performed in the evening, and previous thereto mass is celebrated a little after midnight accompanied with sundry prayers suitable to the occasion, and then several hymns are sung in their own language. The sponsors deliver the child to the deacon, who carries it to the altar, where it is anointed by the priest with oil, which according to them is to put on the new man of regeneration. This part of the ceremony being over, they sing again and anoint the child a second time, signing him thirty seven times with the cross, which is looked upon as an exorcism, to drive the devil out of the body and send him back to his own residence in hell.

The singing begins a third time, and the women, who now for the first time make their appearance, make a very loud noise as a demonstration of their joy. In the mean time there is water prepared and put into the baptismal font, towards which the priest approaches with all the marks of exterior gravity. He first blesses the wine, pouring water into it in the form of a cross; after this he takes the infant with one hand by the right arm and the left leg, and with the other by the left arm and right leg, making a sort of a cross with the limbs of the infant, who is dressed in a little white vestment. During the whole of the ceremony, the deacons who attend, both read and sing, and the women make loud acclamations, or rather hideous howlings.

The singing being over, the priest breathes three times upon the face of the infant, in order that he may receive as they imagine, the Holy Ghost. He then dips his finger into the chalice, containing the consecrated bread and wine, and puts a little of it into the infant's mouth. At the conclusion of these ceremonies, the wax tapers are lighted, and a solemn procession is made round the church, all the assistants singing as they move along. The deacon carries the child in his arms, and the priest walks before, the procession being closed by the men and women who are either relations or friends, and who continue to make a most hideous noise, which they call singing.

They have images in their churches, for which they shew the most profound reverence by bowing before them, and praying to them. They keep lighted lamps continually burning before them; a ceremony which they have learned from the Heathens, and part of the oil used in these lamps they carry home to anoint themselves with when they are sick, which seems to be all they think necessary as extreme unction. It is certain that they never consider extreme unction as a sacrament; for this reason, that they never send for the priest to anoint them, which may serve to shew, that in this article alone, they are not so corrupt as either the Roman Catholics or the Greeks in the Levant.

These Copti have a patriarch, who generally resides at Alexandria, or at Cairo, and under him are eleven bishops, who all exercise the

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episcopal authority in their own dioceses. Under these bishops are a great number of arch-priests, being next in dignity to the bishops, and again, under them are common priests, deacons, lecturers, and chanters.

As to their office, the priest, on Saturday after fun-set, goes to the church, accompanied by his assistants to sing the vespers, which takes up about an hour; and the deacons sleep in the church, having beds prepared for that purpose. Such as are not disposed to sleep, either smoke tobacco, drink coffee, or discourse on such subjects as are most agreeable to them. Two hours after midnight they begin to sing mattins, and afterwards mass, at which, in general, there are abundance of people present. When the people enter the church, they pull off their shoes, and kiss the ground near the door of the sanctuary. They then draw near to the arch-priest and kiss his hand, making him a profound bow in order to receive his blessing. In case the patriarch should be present, and not officiate, he seats himself upon a throne above the arch-priest, and holds a brazen cross in his hand. After each person present has performed his customary reverence to the sanctuary, he pays the same to the patriarch, and having kissed the ground at the foot of his throne, rises up and kisses the cross and the patriarch's hands. Upon the whole, there is but little difference between these ceremonies and those used by the Greeks in the Levant, for their priests never preach a sermon to the people, but content themselves with reading one of the homilies of Chrysostom, Basil, or some others of the Greek fathers.

The Copti have several churches in Egypt, and they are all built in the following manner: Each of them has two domes or cupolas, one for the holy of holies which they call Heikel, and is the same as the Hechal in the synagogue of the Jews; before the door of which a large veil is always spread. The other dome is over the sanctuary, or inward choir, which is always situated towards the east, in conformity with the primitive custom. Here it is they celebrate mass, and no person is permitted to enter into it, unless he first washes his feet, and at the same time, he must at least be in deacons orders. All their churches have three doors, one for the men, another for the women, and a third through which the faithful bring their oblations.

Having already taken notice of the manner in which the priests receive the eucharist, we shall now proceed to point out how mass is celebrated; for on all such occasions there are generally a great number of lay communicants, who consider it as their duty to attend on these things, which they conceive as essentially necessary to salvation.

The bread and wine being properly placed upon the table within the rails of the altar, the priest and his assistants make their appearance in their robes, and the wax tapers are lighted up. The priest then begins with repeating a short preparatory prayer, which is followed by a thanksgiving, after which, the bread, wine and water are mixed together in the chalice, and offered up to God as a sacrifice. As soon as this prayer and ceremony are ended, the priest covers the bread

with a veil, and the chalice with another, after which he spreads a large broad veil over both. He kisses the altar, and descends from the sanctuary, in order to pronounce the prayer of absolution in behalf of those who assist him; but if the patriarch is present, it is his business to pronounce the absolution. After this, the priest goes up to the altar, and incenses it, repeats another prayer, and intercedes with the Divine Being to assist him in offering up the sacrifice. After this, he walks round the altar, and perfumes it with incense, and kisses it. He likewise incenses every person in the congregation one by one, on which occasions, all those who are called the faithful stand up; and this is done, in order to distinguish them from Infidels or Heretics, who are not supposed to be acquainted with such ceremonies. If any person refuses to stand up when the priest comes with the censer, he is instantly excluded from the congregation, as one who had no right to be among them.

The priest then returns to the sanctuary, where he repeats several prayers for the people, and then the epistle is read both in the Coptic and Arabic languages, that all the people present may understand it. The lessons are next read in the same manner, and then several psalms or hymns are sung alternately, by the priest and the people. The singing being over, the priest and deacon walk round the altar to represent the promulgation of the gospel, which at this time is carried before them.

Before the gospel is read, the priest, standing before the sanctuary, opens the book which was before laid upon the altar, to denote that the words therein contained, and going to be read, proceeded from the mouth of our Lord and Saviour Jesus Christ. He makes all the church officers approach him to behold the gospel, who kiss the book as it lies open; but the laity are only permitted to kiss it when shut, and on such occasions it is carried to them covered with a veil. The next part of the ceremony consists in singing the Nicene Creed, perfuming the altar three times by the priest, while he looks towards the east, the washing of hands, the blessing of the people with the sign of the cross, and the prayer for the kiss of peace, after which all the congregation bow to each other, as a sign that they are living in a state of brotherly love and Christian friendship together.

With respect to the oblation itself, which corresponds with the canon of the mass among the Roman Catholics; the priest in the first place, breaks the host into three pieces, and joins them again so artfully, that they do not seem to have been divided. This ceremony is accompanied with several prayers and other acts of devotion, suitable to the occasion. They invoke the blessing of the Holy Ghost upon the sacred elements, and they commemorate all the saints, and the faithful departed this life.

When the priest elevates the bread, he says, "Holy things are for those who are holy." The deacon holds up the wax taper and the cross, and the people lay prostrate on the ground, crying out with an audible voice, "Lord have mercy upon us." If the elevation be on a Sunday, the people stand bare headed in an humble posture,

ture, but on all working days, they worship with their faces fixed down close to the ground, with their caps off.

Previous to this part of the ceremony, the deacon says, "Bow down your heads before the Lord," and the priest standing with his face towards the congregation, with the host upon the patin, elevates it, and says, "Behold the bread of the saints." Then the people bow their heads low, and say, "Blessed is he that comes in the name of the Lord." Profound reverence, and that of bowing the knee, is in all eastern countries considered as a just mark of respect due to an earthly sovereign, and therefore we need not be surprised, that the ceremony is carried further, even to prostration, when the Divine Majesty is the object they consider themselves as approaching.

The Copti monks are, in all respects, as ignorant, and equally as much despised as those in Russia, or among the Greeks in the Levant. They are obliged to live in a continual state of celibacy, to forsake their friends and relations, and look down with contempt upon all the good things of this world. They work hard in cultivating the ground for a subsistence, which shews that at least, they are not such idle drones as some of the same order in other countries. They dress in coarse woollen cloth, with a leathern girdle round their loins, and at nights lie upon a mat on the ground. Before they lie down in the evening, they prostrate themselves one hundred and fifty times, with their hands folded in the form of a cross.

As soon as they have finished these prostrations, which no doubt are extremely painful, they rise up, and make the sign of the cross seven times, and then retire to rest. In every convent there is a particular saint, and many ridiculous stories are told by the monks, concerning miracles wrought by him. They keep lamps constantly burning in their churches before the images of their saints. These lamps hang directly before the image, so as to be seen by the priest, and on each side of them are ostrich eggs, to remind him that he ought to be vigorous and circumspect in the exertion of his sacred function. This custom took its rise from the vulgar notion, that the ostrich has her eyes continually fixed upon her eggs, and by that means hatches them.

They begin their year on the eighth of September, and they observe the Epiphany in a manner different from the Russians, or any other whom we have hitherto mentioned. The midnight service being over, the patriarch, or whoever officiates, retires to the vestry, but returns in a short time dressed in all his pontifical vestments, attended by a priest and a deacon. As soon as they come to the conservatory, the patriarch begins the benediction of the water, by reading several lessons, some in the Coptic and others in the Arabic language, out of the Old Testament. He then mixes the water, and stirs it several times cross ways with his pastoral staff. The priests who are present, repeat the same ceremony after him, and during this benediction there is a large iron scone, with three branches about six feet high, and in each of them a wax candle burning.

When the benediction is over, the people

plunge themselves into the water, without any regard to common decency or modesty in their behaviour. After the men have washed themselves, they withdraw to the choir, and then the women move forwards with the same irregularity, to bear a part in this immodest religious ceremony, which is not unlike some of the festivals of the antient Pagans.

They have a festival, which is perhaps the most ridiculous of any of those observed throughout the world, by persons calling themselves Christians. It is called the festival of the Apparition of Saints, and seems to be the effect of the grossest ignorance. They are of opinion that this apparition happens in the church of Gemiana, near to which is a chapel, where the construction is such, that the reflection of light upon different objects lays a foundation for their superstition. Here is great reason to believe, that the priests do all in their power to cultivate this notion; which is not at all to be wondered at, when we consider that men, who spend most of their time in idleness under the sanction of a sacred character, are generally engaged in hatching new schemes, and such as will support their own grandeur.

Sometimes they imagine they see the appearance of a man on horseback, and this phantom is worshipped as St. George, because that nominal, or rather imaginary saint, is always represented under such a figure. This apparition makes its appearance three days together, and the devotions of the people consist in loud acclamations of joy, and hymns sung in commemoration of the saints, which are followed by all sorts of diversions and festivity. The only inference we can draw from such a ridiculous ceremony is, that it must have taken its rise in the dark ages of Christianity, when designing priests invented whatever they pleased, and when the people were ready to swallow the grossest absurdities.

Another festival common among them, is called the Exaltation of the Cross, which is likewise observed by the Roman Catholics, but with very different ceremonies, of which the following is a genuine account.

It is well known, that the fertility of Egypt depends upon the annual inundation of the river Nile, which commences about the beginning of June, and ends in the beginning of September. In times of Paganism, a virgin was thrown into the river; but that barbarous custom is now abolished, to make way for superstitious ceremonies of a more innocent nature. The Mahometan ceremonies, on this occasion, will be taken notice of in their proper place, but at present we must attend to those of the Copti.

These people, on the twelfth day of June, assemble together in their church at Cairo, and having consecrated a cross, they carry it in solemn procession to the banks of the river, where the patriarch, bishop, or priest incenses it three times and then throws it into the Nile, as an acknowledgment that all the benefits of creation and providence flow from the bountiful hand of the Divine Being. This is such a Heathenish custom, that we are surprised how it could ever enter into the minds of people, professing themselves to be Christians to embrace it; but then

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we must remember what was seen in a vision by St. John (Rev. xii) that when the woman sought refuge in the wilderness, the dragon spewed out a great flood, and the earth drank up the flood. Now the meaning of this is, that when the inhabitants of the world had forsaken the pure truths of the gospel, the grand adversary of mankind taking advantage of their ignorance and superstition, and improving upon their natural depravity, sent false teachers among them, and the multitude greedily swallowed the infectious doctrines.

The Jesuits in their account of this ceremony are much to be blamed, for although enemies to the Copti, yet they throw the whole odium of the idolatrous part of the practice upon the Mahometans. Here is an error indeed, but such as might be expected to come from the pens of men, prejudiced in favour of a particular system. It is well known, that the Mahometans abhor all sorts of image worship, and although they may have some ridiculous ceremonies amongst them, yet they have never been proved to be idolators. Every Mahometan is obliged to acknowledge that both the Jewish and Christian dispensations were of divine original, and that neither the one or the other could have been rendered ineffectual, unless the professors of them had dishonoured God by their disobedience, trampled upon sacred institutions, and set at nought the moral precepts in the law of Moses, and even rejected the gospel of Christ.

With respect to the nuptial ceremonies of the Copti, they are in many respects similar to those of the Greeks in the Levant, nor indeed much different from those of the ancient Jews, of which we have already given a copious account. All the eastern Christians have something so similar among them in religious rites and ceremonies, that we are under the necessity of believing, that whatever sentiments of purity they once embraced, yet, consistent with the corruption of human nature, and the degeneracy of the times, they returned back to heathenish customs, and are at present little better than Pagans.

When the midnight service of mass is over, the bridegroom and bride are conducted from their own apartment to the church, accompanied by a long train of attendants with wax tapers and other lights. During the procession, several hymns are sung in the Coptic language, and the attendants join in concert with the music. The bridegroom is conducted into the choir of the church, and the bride into the place appointed for the reception of the women. Then the priest and the people begin several hymns which they sing within the choir, and this part of the ceremony takes up a considerable time. The priest then goes up to the bridegroom and reads several prayers, making the sign of the cross at the beginning and ending of each, after which the bridegroom is

ordered to sit down with his face towards the altar, and the priest, holding a silver cross over his head, repeats two or three more prayers.

Whilst this ceremony is performing in the choir, the sacristan, who in general is a deacon, places a form or bench at the outer door for the bride to sit on with one of her relations. In that attitude she remains till the priest with his attendants conducts the bridegroom from the choir, and makes him sit down beside his spouse. After this he spreads a napkin over both of them, and then anoints their foreheads and wrists with oil, joining their hands together, as a signal of their never being separated till the hour of death. Several prayers follow, and the whole ceremony is concluded by the new married couple receiving the sacrament of the eucharist, which is administered to them at the altar.

In their funeral solemnities they are not much different from some of the other Greek Christians, whom we have already mentioned, only that, as the Greeks in the Levant hire female mourners to make a hideous noise at the grave of the deceased, here they hire both male and female. The interment is generally on the third day after the decease of the person to be buried, and it seldom happens, let their circumstances be ever so poor, that they have less than three or four hundred mourners, for it is nothing at all to them whom they hire, so as they can only make a noise, which has the same effect upon the populace as if they were parties concerned.

When the body is laid in the grave, the face is turned eastward, and then all the hired mourners kneel down and make the most hideous lamentations. Several priests dressed in black attend on these solemnities, and as they are generally dressed like poor ragamuffins, so they make a most despicable appearance. They do not use any coffins, which undoubtedly was the original way of interment, but the deceased is laid in the ground, dressed in the cloaths he wore before he was taken ill. The priest throws the mould over the corpse in the form of a cross, and every one present follows his example. Upon the whole we may learn from what has been here related, that the Christian religion was early established among these people, but that while the western or Latin church was endeavouring to establish the papal supremacy, those in the east were equally assiduous to obscure the glory of the gospel. The Roman pontiffs conducted their schemes upon principles of the most refined policy, and made use of pagan ceremonies as far as they suited their purposes. The eastern Greeks, on the other hand, being depressed by tyrannical powers, sunk into the most abject state of slavery, and introduced into their worship such pagan rites and ceremonies as were most agreeable to their perverse notions.

The RELIGIOUS CEREMONIES *of the* MARONITES.

THE Maronites, although extremely numerous in the east, yet are but little known to the Europeans, for most of our modern travellers have confounded them with the Greeks, who reside in the Lesser Asia. But this is a very gross mistake, for they not only hold opinions contrary from those people, but there is likewise a great difference in their ceremonies. Some time ago, as will appear from the following narrative, they embraced some of the customs of the church of Rome, but although the latter pretends that both have been reconciled together, yet the Maronites still retain most of their ancient customs.

It is a very difficult matter justly to determine the origin of the Maronites. Such as go under that denomination, however, insist, that one Maro an abbot, who lived in the fifth century, and whose life was written by Theodoret, was their first founder. This notion, approved of by Brerewood, is strenuously supported by Sacchini the Jesuit, who, with the modern Maronites, insists that these people never separated themselves from the church, and are looked upon as Schismatics, only because the revival of their union with the Catholic church, has been mistaken for an actual return to the Catholic faith, and that the erroneous tenets which have been discovered amongst them, have been laid to their charge, as if they had actually been the authors; whereas that misfortune arose from the Heretics residing amongst them. But how probable soever this opinion may seem at first view, there is no manner of foundation to support it; and the testimonies of Eutychius, patriarch of Alexandria, William of Tyre, James of Vitry, and several others, are so many incontestable demonstrations, that this nation has actually espoused the tenets of the Monothelites. Such as look on Monothelism as a heresy, must likewise pronounce Maro to be a Heretic, although the Maronites mention him as a saint in their liturgy. This, therefore, must be allowed beyond all contradiction, that these people after they had disented from the church for five hundred years, made a public recantation of their real or imaginary heresy before Aymeric, patriarch of Antioch, who was contemporary with William of Tyre. Before that time they owned but one will and one operation in Jesus Christ, notwithstanding they acknowledged both his natures.

The Maronites have a patriarch, who resides in the convent of Canubin upon mount Libanus, and assumes the title of patriarch of Antioch. He never concerns himself with the administration of any civil affairs; but there are two lords, who are distinguished by the name of deacons, or administrators, and govern all the country

which is under the jurisdiction of the Turks, to whom they pay very considerable tributes. This patriarch is elected by the clergy and people according to the antient constitutions of the church. Twelve of their chief priests, who represent, without doubt, the twelve apostles, meet together in the convent of Canubin for this election. This method of proceeding is by scrutiny, and when they are all agreed, the clergy and the people jointly confirm their choice. If this scrutiny should happen to fail of success, they proceed to election by way of arbitration, that is to say, three out of the twelve are chosen to make the election, which is afterwards confirmed by the people. Ever since they have been partially reconciled to the Romish church, the patriarch elect has been obliged to procure the pope's bulls of confirmation. He and his suffragan bishops are obliged to live in an uninterrupted state of celibacy; and it is remarkable, there are two sorts of prelates amongst them: One sort are actually bishops, having an actual title, and people under their jurisdiction; the others are, properly speaking, no more than abbots of convents, and have no cure of souls. These latter wear no episcopal habit, nor have any particular mark or badge of their preferment, but a dress like the other monks, except when they sing mass, and then indeed they wear a mitre and crozier by way of distinction. The patriarch, not being able to visit all mount Libanus himself, has always two or three bishops ready to assist him. Besides the bishops who reside at mount Libanus, there are others at Damas, at Aleppo, and in the island of Cyprus.

As to the other ecclesiastics, they have free liberty to marry before their ordination; nay, the patriarch not long since obliged them either to enter into the married state, or to turn monks, before he would admit them into holy orders; for the people, who are naturally jealous, cannot endure to see young priests unmarried. However, since there is a college at Rome, where some of their ecclesiastics have their education, they are allowed to live single without molestation on that account. Before they studied at Rome, they were very little wiser than the common people, and never aimed at any higher qualifications than barely reading and writing. They are thought learned, who, besides the Arabic, which is the mother tongue, have some knowledge of the Chaldaic, because their liturgies, and other office books are written in that language.

The monastic life is no less in vogue amongst the Maronites than amongst the other eastern nations. Their monks are of the order of St. Anthony, and in all probability they are the remains of those ancient hermits, who resided in

the deserts of Syria and Palestine; for they live retired in the most secret places amongst the mountains, and the most distant from all commerce and conversation. Their habits are poor and coarse; they eat no flesh meats, though never so much indisposed, and seldom if ever drink any wine. They have no notion of making solemn vows and engagements; but when they are admitted into the convent, one of the society, with a book in his hand, reads over some few of their rules, and exhorts them to be mindful of their duty; as for instance, to be chaste, and that is deemed sufficient without making vows as they do in the Romish church, strictly to observe and practise that virtue. They have money and effects of their own, which they have a power to devise and dispose of at their decease. And when their inclination leads them to quit one convent, and live in another, they may do it without asking leave of their superior: They can perform no ecclesiastical office, such as preaching, or confessing; so that their devotions are all private, without any public worship for the help of their neighbours. They are all handy-craftsmen, and practise agriculture, according to their first institution. They are hospitable to the last degree, particularly those in the convent of Canubin, who keep open house all the year round. We shall take no notice here of their tenets, because there is no other difference between them and the other people of the east, but in their schism, which they have at present renounced, being partially reconciled to the church of Rome. They even consecrate the eucharist with unleavened bread: It is very probable they never observed that custom till their reconciliation with Rome, notwithstanding the modern Maronites insist, that they never made use of leavened bread for that sacrament.

Their mass is very different from that of the Latin, but since their Missal has been reformed at Rome, they are strictly enjoined to make use of that, and no other. Every part of their divine service is celebrated with abundance of incense; especially their mass, wherein they made use of no maniple, nor stole as the Latins do, nor even of chasubles, except since they have had some sent them from Rome. But instead of a maniple, they wore two small pieces of silk, or stained linen upon each arm, either sewed to their albè, or laid loose upon it. The priests never celebrate the mass separately as the Latins do; but all together surrounding the altar, where they assist the celebrant who administers the eucharist to them all. The laity receive the communion in both kinds; but the pope's missionaries are daily introducing the custom of administering it in one only; they are not of opinion that the consecration consists in these words, "This is my body, &c." "This is my blood, &c." but in a much longer form of words, wherein is concluded that prayer which is generally called the Invocation of the Holy Ghost. At present, however, they follow that particular, and several others, the opinions of the Latin divines, which they have learnt at Rome. As to their other offices, they perform them in the church, to which they resort at midnight to sing matins, or rather the night office. They

say lauds, which may properly be called their prime, at break of day. Tierce is rehearsed before mass, and sexte immediately after it. Nones are sung after dinner, and vespers at sun-set; and lastly, complines, after supper, before they go to bed. There is an introduction besides two or three, and sometimes a greater number of prayers, with the like number of hymns in every office. They have moreover particular offices for the Week-days, for Lent, Moveable-feasts, and other Holy-days. The priests and other inferior clergy thought themselves excused from the performance of divine service, when they could not assist at the choir, till the Latins lately obliged them to say them in private notwithstanding.

The Maronites always begin their offices with several prayers, which are addressed to Jesus Christ, as their Mediator and Redeemer. They never pray to the Blessed Virgin, and the Saints, separately from Jesus Christ. They testify, however, a peculiar veneration for the former, and in their commemoration of her, are lavish in her praises: which, according to Father Simon, from whom we have extracted these remarks, are introduced only to honour her extraordinary merit. The Maronites, when they pray, never implore either her or any of the saints meditation; for they acknowledge Jesus Christ as the only Mediator. Yet they humbly beg that by their prayers, &c. they would aid and assist them to obtain the divine mercy.

Their fasts are very different from ours. They keep only Lent, during which they never eat till two or three hours before sun-set. They never fast in the Ember-weeks, nor on the vigils of any of the saints days, nor before any other festivals whatsoever; but instead thereof, they have other stated times for fasting, which they observe with the utmost strictness and austerity; for they abstain from flesh, eggs, and milk twice a week, that is to say, on Wednesdays and Fridays, and upon those days, nothing ever enters their lips till noon; after which they may indulge themselves as much and as often as they think convenient. They fast after the same manner twenty days before the Nativity of our Blessed Saviour. Their monks extend the observance of it much longer. Before the festival of St. Peter and St. Paul, they all fast fifteen days, and as many before the Assumption of the Blessed Virgin.

Their bishops never wait as is the practice of the Latin church, till the Ember-weeks, for the ordination of the clergy; but give holy orders on any festival whatsoever. Before the late reformation was introduced into their church, they conferred in one day, on the same person, the several orders of reader, exorcist, acolyte, sub-deacon, deacon, priest, arch-priest, and bishop; and all within the compass of two or three hours. It is observable, that the ceremonies of making an arch-priest, are as solemn as for conferring other orders, and it seems, they look upon it as a distinct order from the rest.

They preserve no water in their fonts that has been consecrated on Easter-eve for the administration of the sacrament of baptism, as is done in the Latin church: But whenever, and as often as any one is to be baptized, they bless the water with a great number of prayers; then they plunge

plunge the person to be baptized, three times into the water, which is made warm before-hand, or pour some of it upon him three times. They pronounce, however, the form of words requisite but once naming the person. They never use any salt, and not only anoint the head but the breast likewise, with the palms of their hands. They, moreover, anoint their bodies from head to foot, both before and behind. Besides this unction, which is performed before baptism, they have another subsequent to it, which is, properly speaking, the confirmation amongst the eastern nations; but that custom has been abolished ever since the reconciliation with the Roman church, and their administration of that sacrament according to the Latin form. At their baptism, the godfather never holds the infant at the font; but the priest takes it out of the font, and wraps it up in a linen cloth.

Formerly, they concerned themselves very little about confession before their receiving the holy communion, but the Romish missionaries have lately obliged them to it. The priests likewise in general had an equal authority in all matters relating to penance before their reformation. There were no particular cases reserved to their patriarchs or bishops. Dandini complains that the duty of confession is most shamefully neglected by the Maronites. It must be acknowledged, that not only they, but the eastern nations in general, are much more remiss in this particular, than the Latins. As to the posture, some confess themselves standing, others sitting, but most of them upon their knees. Their ghostly fathers impose upon them public penances, for public offences, and private, for secret sins. Their penances consist principally in fasting, alms-deeds, pilgrimages, and prostrations. Their father confessors are, for the generality, directed by the penitentials, or penance books, published for their assistance on these occasions. Amongst those who neglect confession, some under pretence of confessing their sins to God alone, will whisper their transgressions through the crannies which they meet with in the church walls. Before their conversion to popery, in some measure, they shewed little veneration for the blessed sacrament of the eucharist, which was locked up in a little box, without any lights, and hid in some hole or corner of their churches. Neither did they publish the banns of matrimony in their churches, before the nuptials were actually solemnized: They applied themselves to the first priest they could find upon these occasions, not thinking it necessary to have recourse to the particular curates of their respective parishes. Moreover, before that time, young people were married under twelve and fourteen years of age. And as to the legal impediments of matrimony, their custom was vastly different from that now practised in the Roman church; for in their table of degrees of consanguinity, they not only traced their lineage from the head, but they included the two branches which shoot from it, imagining that two persons, though in the same degree, as for instance, two brothers made two degrees; so that though they married but in the sixth degree, according to their calculation, they married in effect in the third; and on the other hand, they looked upon that to be an impediment which was none, for they

would not allow two brothers to marry two sisters, nor a father and son to marry a widow and her daughter.

They make use of a particular unction for their sick, which they call the lamp; because they actually make use of the oil which is contained in such vessel, after the following manner. They make a little cake, something larger than a host, and put upon it seven pieces of cotton twisted with little pieces of straw, and put altogether into a basin with some oil in it: After that, having read a gospel, and an epistle of St. Paul, with some prayers, they set fire to all the cotton. In the next place, they anoint with this oil, the forehead, breast, and arms of all those who are present, and the sick person in particular, saying at each unction, "May the Almighty by his sacred unction pardon all thy sins, and strengthen thy limbs, as he did those of the poor man who was troubled with the palsy." Then they let the lamp burn till all the oil is exhausted; and as this oil is blessed by a priest only, abundance of people have imagined, that this ceremony is not the sacrament of extreme unction, since it is frequently administered to such as are but slightly indisposed. Such, however, as have an idea of the oriental theology, will be readily induced to believe, that those people had no other sacrament of extreme unction before the innovations made by the Latins; for the term of extreme unction is peculiar to the Romans; because they never anoint their sick but when they are in danger of death; which is a custom the Christians of the Levant are strangers to.

Before we conclude this dissertation on the Maronites, we shall give the reader an abstract of Father Besson the Jesuit's reflections upon them in his treatise, entitled *Syria Sacra*, wherein he takes notice chiefly of those Maronites, who reside in that part of mount Libanus, called *Quef-roan*. This Jesuit is of opinion, that the Maronites are derived from St. Maro a Syrian abbot, and not of Maro the arch-heretic; and amongst several other proofs which he produces, he insists, that it is customary for the Maronites, after their clergy and the people have elected a patriarch, to have recourse to the pope for his confirmation. But he ought to have considered that they had no recourse to Rome on that account, till since their strict alliance with the Latins. He adds, moreover, that John of Damas could not possibly be a stranger to the heresy of the Maronites, in case they had been heretics in fact, because he was their neighbour; and yet he has not so much as once mentioned them in his long catalogue of heresies; but that was not necessary, as they are comprehended in the heresy of the Monothelites.

The author beforementioned briefly relates what Dandini the Jesuit, and some other of his fraternity have done amongst the Maronites, and we have related it more at large, and added thereto some necessary reflections. All that can be said is, that this missionary is, in our opinion, more weak than the others, where he treats of the religious principles of the Maronites. For which reason we believe one ought not to give any credit to a miracle produced by him as an incontestable proof of the orthodoxy of the Maronites. He insists, that about three miles from Canubin,

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not far from a town called Eden, there is a Metropolitan church, that goes by the name of St. Sergius, upon the top whereof there is a chapel dedicated to St. Abdon, and St. Sennan, and a fountain of water which runs under the altar, during the celebration of mass, on the festival observed in commemoration of these two saints. He adds, moreover, that notwithstanding this remarkable day is one of their moveable feasts, being always annexed to the first Sunday in the month of May, there is no variation in the current of this fountain, which is constantly regulated by the first Sunday in May, and has been so ever since the calender has been reformed by pope Gregory the XIIIth. We are very well satisfied, however, that this story was invented purely to serve a turn, and in all probability to give a sanction to the reformation of that calender, which these people have refused to admit of on several occasions. But what is still a more manifest testimony that this miracle is spurious, is, as our author assures us, that this fountain, which thus runs under the altar during mass, has a more rapid stream when the priest elevates the host; not considering, that the Maronites never elevate the host as the Latins do. Father Besson, however, relates this miracle, as sufficient to justify that extraordinary veneration which the Maronites have for the Roman church, in opposition to the other eastern nations, and at the same time to establish the reformation of the calender. In that account, likewise, we are informed, that the Maronites are very courteous, and make use of the most obliging terms to assure their friends of their readiness to do what is desired of them; that it is a common expression amongst them, God Almighty is a good and gracious Being, and will give success to their undertakings; that the name of the Lord or some of his divine attributes are introduced in every sentence almost of their common conversation.

If these people, however, are naturally so affable and complaisant, they are likewise, says the same author, very fickle and inconstant: When they have heard a very pathetic sermon, you shall find them all fully bent on conversion and an unfeigned confession of all their sins; but when they come to the trial they seem altogether stupid and insensible: Their women, indeed, are extremely modest, but the richer they are, the less they go to church; insomuch that in order to express a lady's quality, it is customary to say of her, that she never goes to mass but at Easter, and that not every year. When a young virgin is married, she will stay at home for two years together, without once attending mass; and will yet go to the public baths, or any solemn marriage entertainments. They are banished, as it were, from their churches, as the Turkish women are from their Mosques. There is a convent of nuns, however, of the order of St. Anthony, the members whereof are highly esteemed for their sanctity. This edifice is, indeed, no more than a church, wherein these nuns are stowed up close, like pigeons in their holes, in little corners, artfully contrived between the elevation of the arch-roof and the terras. These cells are so low that but few of the nuns can

stand upright, or turn themselves round in them. Their whole time is spent in singing divine service, in contemplation, prayer, and work. Their prayers begin about two in the morning, and as soon as it is break of day they go to work, and spend their time in cultivation of the gardens, and other grounds belonging to the convent.

To conclude, father Besson, in the second part of his dissertation, wherein he treats at large on the natural aversion which is conspicuous between the Syrians and the Franks, assures us, that in Syria there is but one mass for the generality celebrated in one day, even upon Sundays; that there are but few altars, and fewer celebrants. That the Syrians in general, the Maronites only excepted, consecrate with leavened bread; that such priests as do not officiate are nevertheless present at mass in their rank, but in their common habits except the deacons, or subdeacons. In short, that all of them receive the communion in both kinds; except the Maronites, who receive a particle dipped in the blood of our Lord, though they do not celebrate.

Although what has been already offered with respect to the Maronites may seem grounded on a very solid foundation, yet a learned Maronite who was professor of Arabic in the college of science at Rome, has used his utmost endeavours to demonstrate, that his countrymen were never guilty of the heresy imputed to their charge, and that Maron was no Heretic, but on the contrary a holy and orthodox Christian. Gabriel of Sion, and after him Abraham Ecchellenis likewise proposed to write in defence of the Maronites and their favourite founder, but their apologies never appeared in public. Faustus Nairon, however, the abovenamed Abraham's relation and successor, not long ago published an apology for them in a dissertation, printed at Rome, wherein, according to the received notion of the Maronites, he proves from the testimonies of Theodoret, St. John Chrysostom, and several other authors, that Maron, from whom the Maronites have their denomination, is the very individual person who lived in the year 400, and who is particularly mentioned in the Methology of the Greeks. He adds, that the disciples of this abbot Maron were dispersed all over Syria, where they erected several convents, and amongst others that famous one under his own name, situate near the river Orontes. The same author insists, moreover, that all those amongst the Syrians, who were not infected with any heresy whatever, sheltered themselves under the protection of these disciples of abbot Maron, whom the Heretics of those times called Maronites for that very reason. It would have been a great satisfaction had Nairon produced some testimonies in favour of this notion which were not so remote from those times; neither ought we entirely to rely on the authority of Thomas archbishop of Kfartab, who lived, as is asserted, about the eleventh century, notwithstanding that prelate was one of the Monothelites; for upon a strict and impartial examination, we shall find that these authors were very incorrect with respect to historical facts; that they mentioned as antient occurrences, the more modern transactions of their own times, and even borrowed them from such

such books of the Maronites as were published since their reconciliation with the church of Rome.

What Nairon in his apology for his countrymen has produced to invalidate the testimony of William of Tyre, who is an accurate author, and has mentioned the heresy of the Maronites as being an eye-witness of it, seems most likely to be true. For he assures us, that the before-mentioned William has taken the greatest part of his history from the annals of Said Ebn Bartrick, otherwise Eutychius of Alexandria; and that as Eutychius is very incorrect in abundance of facts which he relates, it is not any ways surprising that William of Tyre should be misled and be guilty of the same mistakes. Eutychius according to Nairon, assures us, that Maron the Monothelite flourished in the reign of the emperor Mauricius, notwithstanding there was no such thing, at that time, as Monothelism ever heard of. But if the authority of the Arabian historians is to be looked upon as invalid, on account of their inaccuracy in point of chronology, we must in short reject them all. In the point before us, we should not rely so much on the authority of William of Tyre, with respect to his quotations from the annals of Eutychius, as to his own particular testimony, treating of an occurrence in his own time, under Aymeric, patriarch of Antioch, who caused the Maronites of that country to renounce their pretended errors.

There is no manner of probability in what Nairon has quoted from an Arabian history, which had long before been produced by Quaresimus, viz. That Maron went from Antioch to Rome, with a legate or envoy of pope Honorius, who constituted Maron, on account of his orthodox principles, patriarch of Antioch. We shall omit several other records of the like nature, which are no where to be met with but in the Arabian histories, which were composed after the reconciliation of the Maronites with the Romish church. Such as are ever so little acquainted with ecclesiastical history may easily imagine, that these histories have no foundation in antiquity, and that the Maronites and other eastern nations, who are no critics in history, have related several things as transacted in antient times, which were never heard of till a century or two ago. It is likewise on the same foundation, that the authority of John Maron is rejected, whose annotations on St. James's liturgy, are not so antient as some have imagined, containing several facts of more modern date by several centuries. However, the Maronites, who insist they have all along preserved their faith entirely pure and uncorrupted, impute the errors which are to be met with in some of their own authors, to the Heretics their neighbours, who have sown those tares amongst them, and even prevailed on some of the Maronites to embrace their erroneous tenets; and thus, although the Maronites insist, that they have never deviated from the true faith, yet it must be acknowledged, that there have been some of their countrymen, who have maintained the very same principles as the Jacobites. Peter, patriarch of the Maronites, in a letter of his to cardinal Caraffa, assures him, that the errors which have crept into some of their writings, ought to be imputed to their neighbours.

We think it highly requisite to insert in this place, the chief articles of the belief of the antient Maronites, and some particular tenets ascribed to them before their reconciliation with the Latin church. Besides their doctrine relating to the procession of the Holy Ghost, which was the same with that generally received amongst the Greeks, and the heresy of the Monothelites which has been ascribed to them, some have also imputed to their charge, the following extraordinary notions, that all the three persons in the sacred trinity became incarnate; that there is no original sin nor purgatory; that the souls of men, at their departure from their respective bodies, neither take their flight to heaven nor descend to hell, but that they wait for the general day of judgement in some place where they are altogether insensible; that all souls were created from the beginning of the world; that it is no crime to renounce their faith outwardly in case they retain it in their hearts. They were of opinion, likewise, as we are informed, that a husband might put away his wife for the guilt of adultery, or any other heinous offence, and marry again; that such Heretics as renounce their errors ought to be rebaptized; that a child ought not to be baptized till the days of its mother's purification should be accomplished: The female sex ought to be excluded from the assemblies of the faithful, and be debarred from receiving the eucharist during their periodical purgations. Moreover, they administered the communion with unleavened bread, and always refused giving it to the sick when in danger of death. They never ate any animal whatever that had been strangled in its blood. And in fine, they ordained children subdeacons at five or six years of age. We shall purposely avoid the repetition of several customs, and several points of doctrine which have already been sufficiently discussed, and shall likewise omit some others, which are of little or no importance, and shall only mention some ceremonies which are peculiar to the modern Maronites, and some customs which, in our opinion, are worthy of the reader's attention.

These Maronites retain a kind of veneration for their cedars, and visit them with much devotion, especially on the festival of the transfiguration. On that day a solemn mass is celebrated at the foot of a tall cedar, on a rural altar, made of stones laid one upon another. They carry the testimonies of their reverence and respect to their priests so far, as never to meet them, without asking their blessing; nor undertake an affair till they have not only asked, but obtained that favour. This veneration likewise for their priests deters them, when at table, from eating or drinking any more after the priest has closed the meal by the sign of the cross, and the recital of some prayers. Dandini, the pope's nuncio informs us, that the Maronite priests say but one mass a day in one place, and that some of them perform it bare-foot; that on their fast-days they do not say mass till noon, and during Lent, till two or three hours before sun-set. Most of them, continues he, spread their fingers as wide after consecration as before, and make no scruple of touching any thing whatsoever.

The women are never placed at church amongst the men. The latter place themselves at the

upper end of the church, the former at the lower, as near as possible to the door; that they may withdraw as soon as divine service is over, and be seen by nobody: And father Besson informs us, that the men have not only distinct places from the women, but different curates. Dandini the missionary, however assures us, that the women visit the convents, walk round their gardens and eat and lodge there.

We have already observed, that the Maronites never publish the banns of marriage as the Europeans do. They have no recourse to their proper parish priest, when they want to be married, but without any distinction, make use of the first they can find. To conclude, they never register the names of the bridegroom or bride, nor of the witnesses, nor in short the time when, or the place where their nuptials are solemnized, which shameful neglect gives a sanction to divers ill practices amongst them.

Extreme unction is likewise omitted by them, and their sick persons who are past recovery are equally disregarded; for after they have supplied them with a cross and a little incense they let them expire without any further ceremony. They bemoan the loss of the dead, with outcries and hideous lamentations, accompanied with many contorsions; which is a demonstration, as we have before observed, that all people observe the customs peculiar to their respective countries. There are no provisions, for decency sake, dressed for some considerable time at the house of the deceased. The relations and friends bring victuals and drink with them, and there eat with, and endeavour to alleviate the sorrows of the mourners.

In their funerals they have many customs, entirely Heathenish, which is not much to be wondered at, when we consider how long it is since

the gospel was first preached among them; for every thing, let it be ever so valuable is soon corrupted, when men introduce into it something inconsistent with it. It was owing to this, that all the innovations we meet with in the different professions, forms, systems, rites and ceremonies of the Christian religion took place. The Roman Catholics have gratified ambition by policy; the Greeks, by a pusillanimous meanness, have nourished ignorance; the Russians, notwithstanding all the real, or pretended improvements they have made in the arts of war, and in commerce, yet pay very little regard to the interests of religion, which is the grand ornament of human life. The real truth is, the Russians are more eager to imitate the follies of their neighbours, than make any improvement upon their own manners; and the Greeks in the Levant, have neither learning, knowledge, virtue, fortitude, nor ambition. The picture here drawn is undoubtedly in false shades, but while the author writes he feels as a man, and pities as a Christian. He is affected to find that the most divine knowledge in the world, should be in a manner totally neglected, or at least but little regard paid to it. But if it is so in Russia, where power is not wanting, and in Greece, where the oppressed people pay little regard to their eternal interests; what shall we say of these nominal Christians, of whom we have now given an account. However, to conclude this melancholy detail, we shall mention the rites and ceremonies of another sect, which although called Christian, scarcely deserves that name, but indeed they have different appellations, which are not worth being attended to. A general account of these people will naturally lead us to the Tartars and Mahometans, according to the plan laid down in the beginning.

Of the NASSERIES, KELBITES, and CHRISTIANS of St. JOHN.

THE Nasserics are to be distinguished from the Nazariens, or, as the Mahometans call them, Naffairious, who constitute a sect amongst the disciples of Ali. The Mahometan Nazariens are of opinion, that the deity can unite itself corporally with the human nature. Upon this principle, borrowed from the Christian system, they believe that the deity is strictly united with several of their imaginary saints or Mahometan prophets, and particularly with Ali. The Nasserics of whom we are speaking, are in truth neither Mahometans nor Christians. What follows is the clearest account we can find of the Nasserics: Kelbia is the name of a country inhabited by these Nasserics, a name which in Italian is Christiannaccio, that is to say,

a bad Christian. The extent of the country where they reside is two days journey in length, and the same in breadth by the sea coast, from Tortoza to Laodicea. These Nasserics are very much addicted to pilfering and stealing; but in other respects they are very chaste. Their women appear abroad unveiled, which is a custom observed by none of the eastern nations but themselves. If a stranger happens to pass by, and desires to be directed in his way, a courteous young damsel will sometimes accompany him for three or four miles together; but this is attended with dangerous consequences, for should the traveller chance to cast an amorous glance upon his indulgent guide, so as to create in her the least suspicion, she will murder him if she can, or otherwise,

otherwise, by her cries, alarm the neighbourhood, who will assassinate him for her. The same happens when the women sit at table in a private family. They detest the Mahometans, and their Alcoran, notwithstanding they affect being called Turks, to secure them from their tyranny and oppression. The secrets of their religion are not much known; for their women and common people are absolutely enjoined not to learn it. None but the Santons, and those persons whose peculiar province it is to read prayers, to teach the creed, &c. are entitled to that privilege.

They have a gospel, which is read to them by one of their elders; and, as we are informed, they believe in the doctrine of the Holy Trinity; they observe Easter, and several other Christian festivals; the Nativity of our Blessed Saviour, the Circumcision, and the Epiphany. New Year's Day they call Istrenes, which doubtless is a corruption of the French term Etrenes, that is, a New Year's Gift, and they have a peculiar veneration likewise for St. Barbara. Their assemblies are very private; they pronounce several prayers over the wine, which is distributed amongst all that are present. They observe no fasts, and abstain from nothing but eating the females of all living creature whatsoever. It is very observable, that they swear by St. Matthew and St. Simon, though they are perfect strangers to the history of either of them, and they have likewise a church, much like one of ours.

This obscure people, though planted in the very centre of Syria, seem to have something of the Mahometan, the antient Persian and the Christian in them. They eat no swine's flesh with the first; they pay divine adoration, as some authors assure us, to the sun, according to the custom of the second; and in derision of the Turks abstinence, they drink wine with the third; and what is still more remarkable, they pray for the coming of Christ. Arabic is their mother-tongue. They constantly carry about them Talismanic billets for the preservation of their health; but this is a superstitious custom which prevails throughout the east.

There is little or no difference, in all probability, between the Nasserics and the Kelbins, or Kelbites, which appellation signifies dogs, and was given them out of contempt. But we find likewise that they were so called, from the worship which they paid to a black dog. The reader is desired, however, to remember, that the antients have made mention of the Calbii, as inhabitants of mount Libanus. We are indebted to Hide for this observation, and the Amedians, who are described by several other historians, as a kind of Barbarians, without the least civil, or ecclesiastical government, and who reside in the forests and caverns of mount Libanus, profess likewise an intermixture of Mahometanism and Christianity; and though they chuse rather to say they are Mahometans than Christians, are notwithstanding sworn enemies to the former: These Amedians, whom Hide calls Homeidians, may very probably be the same people as the Nasserics; and we very much question, whether the Druses, of whom we shall in the next place give some short account, differ much from either.

Some are of opinion, that these Druses, says father Besson very sagely, whom we have just quoted on the subject of the Nasserics, were originally natives of the city of Dreux, the ancient seat of the Druids; and there still remains amongst them, if we may rely on his veracity, abundance of that warlike temper of the English, which rendered our ancestors so formidable to the Infidels. These people, who are the remains of those Christians who went to the holy wars, entrenched themselves in mount Libanus, and Antilibanus, where for a long while they bravely maintained their rights and liberties, as well as their religion, till a false apostle preached a new law to them, and left behind him a dissertation upon wisdom, entitled Achmé. These are the words of father Besson, but this honest missionary, in all probability, never heard, that the Druses are taken notice of in Herodotus. The Mahometans frequently call the Druses of mount Libanus, Molhedites, an Arabian term, signifying profligate wretches, or according to Herbelot's construction of it, men who have renounced Mahometanism, and turned to some other sect. This appellation, however, of Molhedites, more particularly denoted a sect of Ismaelians, which rendered themselves formerly very famous in Asia, particularly in Persia, Assyria, and the parts adjacent, where their sovereigns for a long time were distinguished by the title of kings of the Assassins. This prince, our ancient historians call the old man of the mountain, for want of knowing, that the term Gebal, which signifies a mountain, is the name which the Arabians have given to a particular province in Persia. The Ismaelian Assassins were likewise called Bathenians. Herbelot informs us, that Bathen signifies the secret knowledge of mysteries, and their illumination. Now as the blind obedience of these Assassins, was grounded on a kind of illumination, or rather enthusiasm, the origin whereof was the reward of Paradise, and the promise of a state of everlasting bliss made to all such as entirely devoted themselves to death and slaughter, and were ready at all times to embrue their hands in blood where and whenever their prince shall please to command them. It is on this account, in our humble opinion, that they have been called Bathenians; as some now a-days call several sorts of enthusiasts and fanatics, men of illumination.

Purchas, and several other authors, give us a very infamous character of these Druses. They live, say they, in constant practice of the enormous sin of incest. At their most solemn festivals they lie together promiscuously, fathers with their daughters, and brothers with their sisters. They are of opinion, that the souls of the righteous enter into the bodies of new born infants, but that the soul of a wicked man resides in a dog. What we have further to add, with respect to the morals and religious tenets of these Druses will not be altogether so odious. Notwithstanding they call themselves Christians, none of them are baptized, on the contrary many are circumcised. However, they have some idea of Jesus Christ, and believe that there will be rewards and punishments in a future state. Father Besson, reduces their creed to the seven following articles

articles. First, To be a Christian with the Christians, a Jew with the Jews, and a Turk with the Turks. Secondly, Never to pray to God, because he knows our necessities before we ask him. Thirdly, To honour the four evangelists and read their gospels. But they have no ceremonies, nor any religious assemblies. The two churches or Mosques, which were subsisting in father Besson's time, were not made use of for the exercise of any religious duties. Fourthly, To honour our Lord Jesus Christ, and his Mother the Blessed Virgin, and to be mindful of the law of Mahomet. Fifthly, To confess themselves, the men to the men, and the women to the women. Sixthly, To receive the communion, which consists of a small piece of bread dipped in mulled wine. The seventh relates principally to their monks, who, as our missionary assures us, are very strict in their fasting, and live retired in deserts, which they notwithstanding sometimes abandon for the promulgation of their Achmé. These Druses abhor and detest usury to that degree, that they wash all the money, which they receive for fear it should have contracted a kind of pollution in passing through the hands of some merciless usurers.

We shall here introduce the Curdes, otherwise called Turcomans, after the Druses. These Curdes are for the generality a parcel of strollers and vagabonds: And perhaps it may be said, without any manner of injustice, that their religion is as uncertain as the place of their abode. Some have observed, that the footsteps of Manicheism are plainly to be discerned amongst the Curdes-Jasidies; for they acknowledge, as we are informed, two principles, and call the devil their doctor, or head; and pay no divine adoration to the Deity, though they acknowledge his existence. This is at least a reflection cast upon them by the Christians and Mahometans, who are equally their implacable enemies. Some likewise confound these Jasidies with the Kelbins, and assert, that they have a peculiar veneration for black, as being the colour of the devil. The Christians, as we are informed, frequently divert themselves with making a circle of earth round these Jasidies, who are afraid to leap the walls of their imaginary prisons, till the circle be broken, and all the time they are thus confined, the Christians, with a sneer, bid them damn the devil.

The Christians of St. John are, for the generality, confounded with the Sabeans. We shall not here expatiate on the religion of the latter. As for the former they derive their denomination from their baptism, and from the peculiar veneration which they have for St. John the baptist. De la Valla is of opinion, that these Christians might possibly be the remains of the ancient Jews, who received the baptism of St. John. Their religion seems to be a compound of the Jewish, Christian, and Mahometan. Tavernier, is more copious and particular in speaking of these Christians than any other traveller whatsoever, and says, that there are abundance of them at Balsara, or Bassora, and the parts adjacent. We shall therefore give the reader, in this place, an abridgment of his account of them, and of the most material facts mentioned by other travellers.

The Christians of St. John, at first inhabited the country about Jordan, but some time after the decease of Mahomet, the persecutions of the

Caliphs his successors obliged them to fly for refuge into Mesopotamia and Chaldea. There they were under the jurisdiction of the patriarch of Babylon, but at the close of the fifteenth, or the beginning of the sixteenth century they dissented from him. They reside in no city or town, but what is built upon the banks of some river, and their bishops say, that there are near twenty five thousand families at least of those Christians in those parts. Their belief is very fabulous, and full of the grossest errors, extracted from a book which they call the Divan. The Persians and Arabians call them Sabi, but in the sequel of this dissertation we shall shew that there is a wide difference between the Sabeans and the Christians of St. John. As for the latter, they distinguish themselves by the name of Mendai-Jahia, that is, the disciples of St. John, and assure us that they have received from him their faith, their religious treatises, and their customs. They celebrate a solemn festival once a year, which is continued five days successively; at which time they present themselves in a numerous body before their bishops to receive, or more properly speaking, to repeat this baptism of St. John. They never baptize in any place but in rivers, and at no time but on a Sunday; for on that day the validity of their baptism entirely depends, though an infant should be in danger of death. The infant before he is baptized, is brought to church, where the bishop reads some prayers over him, suitable to the occasion. From thence the infant is carried to a river, where both the men and the women who are present at the ceremony go up to their knees in water with the bishop. The form of their baptism runs thus. "In the name of the Lord, the first and most ancient of the world, the Almighty, who knew all our actions before the beginning of light, &c." After that, he throws water upon the infant three times successively, and after a third aspersion, as soon as the bishop, or some priest his assistant begins to read again, the godfather, that is, the person who has the child in his arms, plunges him into the water.

This is the ceremony of their baptism, which is performed, as is evident, in the name of God only; for they neither acknowledge Jesus Christ to be God, nor the Son of God, but look on him as a person far inferior to St. John the baptist. We are informed, however, that they call him, as the Mahometans do, the Spirit of God. They acknowledge, according to Tavernier, that Jesus Christ became man, to deliver us from the guilt of sin, but pretend he was conceived in the womb of the Blessed Virgin by the influence of the water of some particular fountain of which she drank, that afterwards the Jews would fain have crucified him, but that he vanished out of their sight, and left only an apparition which they crucified in his stead. In short, every thing they say, both with relation to Jesus Christ and his Mission, is all a medley of absurd and ridiculous fiction contained in their Divan, nor have they a better notion of the third person in the sacred trinity.

This Divan of theirs, is, as we are informed, the only book which is now extant amongst them; for their ancient sacred books, which were written in Syriac, are all lost. In this Divan, however, is comprised their doctrines, and the mysteries

ries of their religion. God is there described as a corporeal being, and as having one son, whose name was Gabriel. Their angels and their demons are all corporeal likewise, some male and some female. They marry, and propagate, and believe that God created the world by the ministry of Gabriel, and was assisted in that operation by fifty thousand demons. They believe the world floats upon the water like a foot-ball, and the celestial spheres are surrounded with water; the sun and the moon sail round about it in their respective vessels. The earth was so fruitful at the first moment of its creation, that what was sown in the morning was fit to be gathered in the evening. Gabriel taught Adam the art of husbandry, but his first transgression made him forget the instructions which were given him, and he could recover no more of it than we know at present. The other world is infinitely more beautiful and more perfect than this, but in all other respects, much like it. The inhabitants of it eat and drink, and there are cities, houses, and churches in which the spirits perform divine service, sing, and play upon musical instruments. The demons attend a sick man at the time of his death, and conduct his soul through a road, where there are innumerable wild beasts: If the deceased was a righteous person, his soul is admitted immediately into the presence of God, having trodden under foot those savage creatures who sought to impede his journey. On the other hand, the soul of a wicked man is almost torn in pieces by those savages before it is qualified for its admission into the divine presence. At the last day, two angels shall weigh impartially the actions of all mankind in a balance; but there shall be a general pardon for all those of their sect. They shall be one day saved after they have suffered the punishments due to their demerits. This is the whole substance of their doctrine.

Some historians tell us, that they have a peculiar veneration for the cross, and that they are frequently making the sign of it. The world, according to their notion, is a cross; because it is divided into four parts. They say there are several crosses in the sun and the moon; nay, that the mast of the vessel in which the former sails is likewise a cross.

St. John the baptist is, as we have already observed, their most illustrious saint; but however, not the only one, for they acknowledge likewise the sanctity of Zacharias, Elizabeth, the Blessed Virgin, and the twelve Apostles. We shall not here introduce a tedious detail of the incredible miracles, which either preceded, or accompanied the nativity of St. John, nor of those which are ascribed to the beforementioned Zacharias and Elizabeth, the parents of St. John, nor of the absurd romantic life of this forerunner of Jesus Christ. As to all these particulars, we shall refer the curious reader to Tavernier, for according to their traditions, the sepulchre of St. John is near Chuster in the province of Chusistan, where there are multitudes of these Christians of St. John.

The sacerdotal habit of their priests is a kind of red stole over a surplice, and they have the different degrees of priests and bishops amongst them, but they have no established rule, no ce-

remony, in short, no religious rites observed by any Christians, to create such difference between their superior and inferior clergy. Children succeed their parents in the ministerial office; and if a priest dies without issue, the next akin is promoted to his place. The bishop himself very frequently recommends his own son to the people, who first elect him, and then present him in form to his father to consecrate him. This ordination consists in some particular prayers; which are said for six or seven days over the postulant or novice, who is obliged to fast all the time. The son may succeed his father if he be but sixteen or seventeen years of age; and all these ecclesiastics are obliged to marry, but their brides must all be virgins. Neither can any one be promoted to ecclesiastical dignities, unless his mother was found a virgin, when first married. All these priests wear long hair and a small cross upon their clothes. Their sacrament of the eucharist, and their mass, if they may properly be called such, consist in the observance of the following custom. They take a small cake, kneaded with wine made of raisins infused in water, and with oil: The flower and the wine represent the body and blood of our Blessed Lord; the oil, which is the emblem of that charity and grace which accompanies the sacrament, is a representation of the people. For the consecration of the whole, they pronounce several long prayers over this cake, which tend to the praise and glory of God, without making any mention of the body of our Blessed Lord, there being no absolute necessity for it, as they say, since God Almighty knows their intention. After that, they carry the cake in procession, and when that ceremony is over, the celebrant distributes it amongst the people.

Besides this grand festival of which we have been speaking, and which lasts for five days successively, they have another that holds three days, appointed for the commemoration of the creation of the world, and the parent of mankind; and another of the same duration kept in August, called the festival of St. John. We shall take no notice of their fasts; nor of their oblation of a ram, which they sacrifice in a hut, composed of palm-branches, and purified beforehand with water, incense and sundry prayers; but one of the most important ceremonies of their religion, is the sacrifice of the hen. A priest, known to have kept his chastity, and for being the son of one who was an approved virgin at her nuptials, is the only person who is entitled to the celebration of this sacrifice. In order to the due performance of which the priest repairs to the bank of some river, dressed in all his sacerdotal ornaments, which are white linnen garments which he throws over him, another with which he girds his loins, and a third, which is his stole. Thus equipped, he takes the chicken, plunges it in the water for its better purification, and turning his face towards the east, he cuts its head off, holding the fowl by the neck till it has done bleeding. During the time of the blood's trickling down on the ground, the priest repeats several times the following prayer, with abundance of fervour and devotion, and lifting up his eyes to heaven: "In the name of the Lord, may this flesh be a blessing to all those who shall partake thereof."

No woman, nor layman must presume to kill any hens. The former are prohibited, because they look upon them as persons impure, and who for the same reason, according to Tavernier, are excluded from the church. They observe much the same ceremony in killing their sheep, and their fish: But they are not so punctual as to the hens.

These ministers, or priests of St. John, are, it seems, butchers by profession, for as they imagine no person pure and undefiled but themselves, they will never drink out of a cup, that any one, who is not of their own sect, has before made use of; and if a stranger has used it, it is immediately broke to pieces, for fear any of the faithful should be so unfortunate as to be defiled by drinking after them. They have also an inveterate aversion to any thing that is blue, because, say they, the Jews, who were conscious by their revelation, that the baptism of St. John would abolish their law, threw a large quantity of indigo into the river Jordan, in order to defile the waters: This prophanation of them had hindred St. John from baptizing Jesus Christ, had not God Almighty prevented the malicious intention of the Jews, and sent an angel to draw some water out of the river whilst it remained pure and undefiled. This is the received opinion of the vulgar, but their aversion, in reality, arises from the dog's dung which is thrown into the composition of this colour; a dog being looked upon by the Christians of St. John as a very unclean animal. The aversion which they have to the Mahometans, their ancient persecutors, gives them likewise an equal distaste to any thing that is green, which is the sacred colour of Mahomet.

We shall now proceed to the nuptial ceremonies. The priest and the relations of the intended bridegroom wait on the young lady proposed to his bride, in order to ask her, whether she is a virgin or not; her answer is foreseen; She says, yes; but she is not believed upon her bare affirmation. She is obliged to take her solemn oath; the priest's wife searches her, and gives in her deposition likewise upon oath. After which, the bridegroom and the bride are conducted to a river, and there baptized. As soon as they are come within a small space of the bridegroom's house, he takes his bride by the hand, and conducts her to the door, and after that returns with her to the same place where the ceremony began, which he repeats seven times successively, the priest following them all the time, and reading in his ritual several prayers. Then they go into the house, where they are seated by the priest under a canopy with their heads and shoulders close to each other, whilst he reads a long service over them which is followed with a lesson out of their Faal, or a book of divination, which he consults in order to find out the critical minute for a happy consummation of their nuptials. As soon as that is over, both parties wait upon the bishop, and the husband depose before him, that he is well satisfied, that he found his wife a virgin; and then the bishop marries them, puts several rings upon their fingers, and baptizes them again. If the bridegroom finds himself deceived, as to his wife's virginity, and is notwithstanding determined to wed her, he must make his applications to a priest, and not to the

bishop to compleat the ceremony. But the people are so fond of being married by the bishop, and it is such an infamy to have the ceremony performed by any one else of inferior dignity, that a marriage with one who is discovered to have lost her honour before-hand, but very seldom, if ever, holds good.

Taverner gives for a reason of this strict enquiry with respect to the virginity of their wives, the right of the bridegroom which he ought to maintain with the utmost rigour and severity: To which we may add, that the honour and interest of families in a great measure depend upon it, and they design, by this prudent precaution, as our traveller expresses it, to bridle their daughters. These Christians of St. John are allowed to marry several wives, but only of their own family, and their own tribe, and this custom is derived from the Jews, for their widows are not allowed to marry again, and their men are debarred the invaluable privilege of putting away their wives.

We shall close this dissertation with an account of a pretended sect, called the Abrahamites, who, if we credit an anonymous traveller's voyages printed in the year 1724, are also to be met with in Egypt; but we suspect the veracity of the author, since no traveller but himself, as we know of, ever made any mention of these deists of Egypt. Besides, the way of thinking of these Abrahamites is, in our opinion, so conformable to that of those freethinkers who dogmatize in England and Holland, without the least apprehension either of dragoons, galleys, or inquisitions, that it is very probable, he has formed his Abrahamites upon the same model. Moreover, the character of this bold adventurer, and of those who assisted him in the method of compiling his romantic treatise, is very different; but though the general idea which is entertained of them, will never prejudice any one in favour of that performance, we shall notwithstanding include the fundamental tenets of these imaginary sectaries.

The Abrahamites, who are very few, acknowledge no other law but that of nature, which God, they say, delivered to Abraham, from whom, as they pretend, they originally descended. They constantly read those sacred books, wherein the history of the creation is included, though widely different from that of Moses, which they look upon as a meer romance. As to Moses, the Abrahamites are of opinion, that he was the ablest and most learned physician, and best chymist till that time; that his miracles were wholly due to his extraordinary skill in physic and chemistry. They do not look upon him as a prophet, but as a wise legislator, and compare him to the law giver of the Chinese. Jesus Christ, whose law we have corrupted, never, say they, pretended to be God; his morals, however, must be allowed to be extremely just, pure and refined. The fathers of the church were men either too illiterate or too hypocritical. The Abrahamites reflect very severely upon the ceremonies, the divine worship, and the festivals of the Christians. They despise and turn to ridicule the mysteries of Christianity: and to conclude, they affect to worship one supreme Being, and him only; and to love their neighbours as themselves;

selves; yet think their destiny uncertain, and look upon the immortality of the soul only as a modern system, yet comfortable and grounded upon reason.

From all that has been said concerning these Greeks, whom those who dwell in the Levant call Schismatics, we may draw the following useful reflections. First, that as the corruptions among them are in some measure universal, so this, as an effect, must have originally flowed from a cause of the same extensive nature. For had not the whole Christian world been at one time totally corrupted in sentiments concerning the truth, those fatal effects would not now have been discovered or felt.

Secondly, the least deviation from the truth in religion, or in morals, is generally attended with the most fatal consequences. Complaisance to the Heathens, and the vain ambition of making numerous converts, induced the Christians, after the time of Constantine the Great, to adopt many idolatrous ceremonies. The progress was gradual, and the poison spread itself furiously, till the gospel of Christ became little better than a system of Heathenism. In all these corrupted churches, where poverty, in all temporal things is conspicuous, and where ignorance is rather sought after than avoided; we find the wretched people fond of image worship, and a thousand other fopperies.

Thirdly, as the corruption was gradual, and is now become as it were inveterate, a reformation must likewise be gradual. How far distant that period of time may be, no man can say. It

is much to be wished for by all those who seek to promote the happiness of their fellow creatures, in time and in eternity; and consistent with the divine perfections we may hope for it. God may in justice punish men, by withdrawing his favours when they forsake his laws and despise his ordinances; but no sooner do they return to their duty, like the prodigal in the gospel, than they are received by him with open arms of affection.

Lastly, let us as Protestants, who are favoured with the holy scriptures and the gospel in its purity, endeavour to set a proper value upon such undeserved and inestimable privileges. Let our consciences never upbraid us with the horrid sin of ingratitude to our most generous benefactor, but let us shew ourselves worthy of his mercies, by living as obedient children. And to conclude, let us consider that we cannot give a stronger proof of our gratitude for the favours and blessings he has bestowed, than in praying that he would be graciously pleased to open the eyes of those who sit in darkness, and in the region and shadow of death. It is the character of the devil, to wish every creature as miserable as himself; but a Christian of a noble, generous disposition, knowing the happiness of his own condition, wishes all mankind to be equally so. Our Saviour has commanded us to pray that his kingdom may come, the meaning of which words are, that we should earnestly desire to see the gospel promulgated over the whole of the habitable world, as an emblem of the kingdom of glory that must succeed it.

An ACCOUNT of the RELIGION of the MAHOMETANS.

WE are now, in the course of this work, obliged to enter upon a melancholy subject indeed, we feel for the Heathen nations who know nothing of God or Christ Jesus; but when we meet with a body of people who actually believe in Divine Revelation, but pay more regard to an imposition than to the truth, we are apt to make use of the expressions recorded by Knowles, "O! why will ye believe in lies." The most judicious of our Christian commentators, whether antient or modern, are of opinion that the locusts mentioned in Revelation ix. 3, allude in all respects to the Mahometans. Nay, it would seem that there could be no manner of doubt concerning the truth of this opinion, especially when we consider the similarity of circumstances. Locusts, as we are assured by the learned Dr. Shaw, come from the north to the south of Asia, in such amazing numbers, that they even darken the air, and it is well known, that first the Arabians and then the

Turcumans, both of whom established Mahometanism, marched in such armies together, that they carried destruction before them. Like the army of Xerxes they darkened the sun, which circumstance induced the Athenian to say, "We shall fight in the shade."

Again, to go on with the parallel, locusts are produced by a corruption in the air, and all our ecclesiastical historians acknowledge, that during the sixth century, the Christian church was so much corrupted, particularly in the east, that little beside the name was left. Poetry itself has been brought in to support the assertion; for on this melancholy subject, Mr. Hughes wrote the siege of Damascus, one of the finest compositions this country ever produced.

As the swarms of locusts destroy every herb of the field, and leave neither food for man nor beast, so in the same manner the Mahometans destroyed most of the remains of antiquity, and converted the Christian churches into Mosques. Nay, they even

even destroyed the food necessary for the support of the intellectual faculties, namely, books, and the seats of learning. The comparison indeed, might be carried much farther, but the following narrative renders it unnecessary. We shall therefore begin with the life of the arch impostor Mahomet, and then proceed to describe the ceremonies of his religion.

Mahomet was born at Mecca, a city of Arabia, and descended from the antient tribes of Korashites, who had long enjoyed the regal dignity, so that this impostor was far from being descended of such mean parents as has been generally represented. Indeed, it seldom happens, that men, who are no ways connected with illustrious families, are fired with that sort of ambition which creates a name. But when a man has been told that his ancestors were revered for actions, which have rendered their names famous, they are stimulated on to imitate them, or at least to attempt to do so.

The father of Mahomet was Abdollech of the royal family of Arabia, and his mother's name was Amena. He was born in the year of our Lord 571, Justin the second, then emperor of Constantinople, and Cheros the first king of Persia. It happened, however, from a variety of causes, that in his youth he was in very indigent circumstances, for his father dying before he was two years of age, he was left in a manner destitute of subsistence, and as for education in letters, it appears he had none. His mother died when he was about eight years of age, and then he was left to the care of his grandfather, who died within a year afterwards, and then Taleb his uncle took him under his protection, to bring him up as a merchant, a name much esteemed among us at present, but at that time signifying a robber.

In this manner Mahomet was brought up till he arrived at years of maturity, and then he was sent to conduct a caravan to Syria. It was in Bosra, a city of Syria, that Mahomet was first taken notice of by a Nestorian monk, whose name, according to the Christian historians, was Sergius, but according to the Arabians, Bahira. But let his name be what it will, it is here necessary to observe that this monk, who seems to have been an abandoned vagabond, saluted Mahomet in the crowd of merchants, and told him that he was to be the third light of the world. "The law of Moses, said he, is now totally abolished, the Christians have corrupted their holy religion, and therefore God has raised you up to reform the world and establish a pure religion." There cannot remain the least doubt but this declaration, fired with ambition the mind of our young adventurer, but for sometime he concealed his real sentiments, till he was about twenty-five years of age, when he married Cadigha, a rich widow, in Mecca, who made over her whole fortune to him, and for three years longer he continued to travel with his caravan to Damascus. It was then that he began to form some hopes of making himself sovereign over all the Arabian tribes, but he had many difficulties to struggle with, the greatest of all being that of religion, or rather superstition.

Having maturely weighed all these circumstances, he concluded that no project bid so fair

as that of establishing a new form of religion. Many circumstances concurred to facilitate his design; for the Arabians his countrymen had all that time little or no knowledge of religion, and as he had conversed with the Jews and corrupt Christians while he carried on merchandize with the Syrians and Egyptians, so he had learned as much as to enable him to form a new system composed of all the errors of the Jews and Christians, mixed with a considerable share of Heathenism. He had observed, that the Arabians his countrymen, who attended him, were acquainted with some of the notions espoused by the Syrian Christians, and likewise with those of the Jews, which naturally led their minds from idolatry, and rendered them susceptible of any impostures, however erroneous in their nature, or pernicious in their tendency.

He was now about thirty-eight years of age, but as his life had been extremely vicious, he, like an artful impostor, considered himself as under very delicate circumstances. He therefore formed the resolution of withdrawing from company, and spending part of his time in the desert, under pretence that he was employed in heavenly exercises. The place he went to was a cave near Mecca, called the cave of Hira, and there it was he first formed his alcoran, which he had drawn up in writing by some of his associates, particularly Sergius the monk, whom we have already mentioned.

In the evenings he returned home, and told his wife what revelations had been made to him, and his design in doing so was to induce her to bring the women over to his party. At first his wife did not believe those stories, which grieved Mahomet considerably; but as he acted consistent with the character of impostors in general, so he prevailed with a fugitive vagabond monk to tell her that he had had the same revelation intimated to him. This had such an effect on the woman, that she renounced her former religion and became a profelyte to that system of imposture first invented by her husband.

Having gained his end so far, he continued his austerities during two years longer, till he had arrived at the age of forty, and then he acquired such a reputation for sanctity, that he took upon himself the name of apostle of God, setting forth that he was come to reform the world, by establishing a divine revelation from God. For four years longer, he did not venture to make his opinions public, contenting himself with conversing with a few friends in private, and there he procured such an influence over them that they became his disciples, believing that all he taught them was truth. Zagad, one of his slaves, having embraced this new religion, Mahomet granted him his pardon, and ever since it has been a maxim among the Mahometans, that when a slave who is of another religion submits to be circumcised, and to embrace the Alcoran, he is then made free. This was carrying the principles of liberty to a greater extent than amongst the Jews of old, but there are such a variety of different circumstances in the moral government of this world, that unless we attend to them with care, we can never form a proper conception.

And here it is necessary to observe, that Mahomet

homet first laid the foundation of his religion at the same time that the bishop of Rome, by virtue of a grant from the tyrant Phocas, assumed the title of universal head of the church, and thereupon claimed to himself that supremacy which he and his predecessors have ever since been endeavouring to establish over the church of Christ. Nay, it may be farther added, that both endeavoured to establish sovereignty by imposture, and support themselves by coercive measures. Mahometanism was propagated by fire and sword; popish idolatry by the same means.

Mahomet, having procured a considerable number of disciples, began to publish his opinions openly to the people of Mecca, and the first doctrine that he taught among them was, that there was but one God, and that he only is to be worshipped; that all idols should be taken away, and their worship utterly abolished; and that those who say God has sons or daughters, or that there are any other gods associated with him, are impious and ought to be abhorred. By denying him sons or associates, he reflected on the doctrine of the trinity; for although the Mahometans allow Christ to have been a prophet, yet they deny that he was the son of God. By denying that God had daughters, he insinuated that the Arabians were idolators, because they believed that some eminent women, who had lived among them, ought to be worshipped. He allowed the scriptures both of the Old and New Testament, but at the same time, insisted that both Jews and Christians had forsaken God, so that they were rejected. Happy for the world had not this assertion, especially with respect to Christians, been too true.

He pretended to receive all his revelations from the angel Gabriel, and that he was sent from God on purpose to deliver them unto him. And whereas he was subject to the falling sickness, whenever the fit was upon him, he pretended it to be a trance, and that the angel Gabriel was come from God with some new revelations unto him, the splendour of whose appearance he not being able to bear, caused him to fall into those trances, in which the angel conversed with him, and delivered to him those messages from God, which he was sent to reveal unto him.

His pretended revelations he put into several chapters, the collection of which makes up his Alcoran, which is the bible of the Mahometans. The original of this book he taught them was laid up in the archives of heaven, and that the angel Gabriel brought him the copy of it, chapter by chapter, according as occasion required they should be published to the people. Part of these he published at Mecca, before his flight from thence, and the other part at Medina, which he did after this manner. When he had forged a new chapter, which he intended to publish, he first dictated it to his secretary, and then delivered the written paper to be read to his followers, till they had learned it by heart; which being done, he had the paper brought to him again, and he laid it up in a chest, which he called the chest of his apostleship. This he did, we suppose, in imitation of the ark or holy chest among the Jews, in which the authentic copy of their law was deposited. This chest he left in

the keeping of one of his wives, and out of it, after his death, was the Alcoran compiled; in the same manner as Homer's Rhapsodies were out of the loose poems of that poet. Abu Beker first made the collection, but Othman afterwards revising and new modelling it, formed it into that shape in which we now have it.

On his first appearing publicly as a prophet, the people laughed at him for the ridiculousness of his pretence; some called him a forcerer, and a magician, others a lyer, an impostor, and a teller of old fables; of which he often complains in his Alcoran; so that for the first year he prevailed nothing among them, nor got any thing else by his publishing those chapters of his Alcoran which he had then composed, or his preaching to them the doctrines of them, but scorn and contempt. But this did not discourage him from still proceeding in his design, which he managed with great art, for he was a man of a ready wit, and a very acceptable address; he bore all affronts, without seeming to resent any; and applied himself to all sorts of people, without contemning the meanest; was very courteous both in giving and receiving visits; the great men he soothed with flattering praises, and the poor he relieved with gifts and alms; and towards all men managed himself with that art of insinuation (in which he exceeded all men living) that at length he surmounted all the difficulties which so bold an imposture in the first venting of it must necessarily be liable unto, and several other new profelytes joined themselves unto him, among whom was Omar Ebno 'l Chattab, who was one of his successors, and then a considerable man in the city. His example was soon followed by several others, so that in the fifth year of his pretended mission he had increased his party to the number of nine and thirty, and himself made the fortieth.

On his having made this progress, several began to be alarmed at it. Those that were addicted to the idolatry of their forefathers stood up to oppose him as an enemy of their Gods, and a dangerous innovator in their religion. But others, who saw further into his designs, thought it time to put a stop thereto for the sake of the public safety of the government, which it manifestly tended to undermine for the establishing of tyranny over them; and therefore they combining together against him, intended to have cut him off with the sword. But Abu Taleb, his uncle, getting notice hereof defeated the design, and by his power, as being chief of the tribe, preserved him from such other like attempts as were afterwards formed against him. For although he himself persisted in the paganism of his ancestors, yet he had that affection for the impostor, as being his kinsman, and one that was bred up in his house, that he firmly stood by him against all his enemies, and would suffer no one to do him any hurt as long as he lived. And therefore being safe under so powerful a protection, he boldly went on to preach to the people in all public places of the city, where they used to assemble, and published unto them more chapters of his Alcoran in the order, as he pretended, they were brought him by the angel Gabriel. The chief subject of which was to press

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upon

upon them the observance of some moral duties, the belief of the unity of God, and the dignity of his own pretended apostleship, in which indeed, besides some Heathen and Jewish rites which he retained, consisted the whole of his new forged religion.

The main arguments he made use of to delude men into this imposture, were his promises and his threats, as being those which easiest work on the affections of the vulgar. His promises were chiefly of paradise, which he so cunningly framed to the gust of the Arabians, as to make it totally consist in those pleasures which they were most delighted with. For they being within the Torrid Zone, were, through the nature of the clime, as well as the excessive corruption of their manners, exceedingly given to the love of women; and the scorching heat and dryness of the country making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful unto them, they were from hence apt to place their highest enjoyment in things of this nature. And therefore to answer the height of their carnal desires, he made the joys of heaven, which he proposed for a reward to all those that should believe in him, to consist totally in these particulars. For he tells them in many places in his Alcoran, That they shall enter into pleasant gardens, where many rivers flow, and many curious fountains continually send forth most pleasing streams, nigh which they shall repose themselves on most delicate beds adorned with gold and precious stones under the shadow of the trees of paradise, which shall continually yield them all manner of delicious fruits, and that there they shall enjoy most beautiful women pure and clean, having black eyes and countenances always fresh and white as polished pearls, who shall not cast an eye on any other but themselves, with whom they shall enjoy the continual pleasures of love, and solace themselves in their company with amorous delights to all eternity, drinking with them most delicious liquors, and most savoury and pleasant wines, without being ever intoxicated or overcharged by them, which shall be administered to them by beautiful boys, who shall be continually running round their beds to serve them up unto them in cups of gold, and glasses fixed on diamonds. And as thus he framed his promises of reward in the life hereafter as might best suit with the sensual appetites and desires of those to whom he proposed them; so on the contrary, he described the punishment of hell, which he threatened to all that would not believe in him, to consist of such torments as would appear to them the most afflicting and grievous to be borne. As that they should drink nothing but boiling and stinking water, nor breathe any thing else but exceeding hot winds, things most terrible in Arabia; that they should dwell for ever in continual fire excessively burning, and be surrounded with a black hot and salt smok as with a coverlid; that they should eat nothing but briars and thorns, and the fruit of the tree Zacon, which should be in their bellies like burning pitch. In the proposing of these promises and threats to the people he was very frequent and sedulous, making them to ring in their ears on all occasions, whereby he failed not of his end in alluring some, and affrighting others in the snare he laid for them.

And that he might omit nothing whereby to work on their fear, which is usually the most prevalent passion of the ignorant, he terrified them with the threats of grievous punishment in this life, as well as in that which is to come, if they would not hearken unto him. And to this end he did set forth unto them on all occasions, what terrible destructions had fallen upon the heads of such as would not be instructed by the prophets, that were sent before him. How the old world was destroyed by water, for not being reformed at the preaching of Noah; and Sodom by fire from heaven, for not hearkening to Lot, when sent unto them. How the Egyptians were plagued for despising Moses; and how Ad and Thamod, two ancient Tribes of the Arabs, were totally extirpated for the same reason. His stories of the two last were fables of his own invention, which he related unto them after this manner. That Ad the grandson of Aram, the son of Shem, planted himself after the confusion of languages in the southern parts of Arabia, where his posterity falling into idolatry, the prophet Hud, whom the commentators on the Alcoran will have to be Heber, was sent unto them to reclaim them to the true worship, but they not hearkening unto him, God sent a violent hot wind, which in seven days time destroyed them all, excepting only the prophet, and some few who were reformed by him.

As to Thamod, his story was, that they were an ancient Tribe of the Arabs dwelling on the confines of Syria, and that on their revolt to idolatry, God sent to them the prophet Saleh; that on their demand of a miracle to testify his mission, he caused a rock to bring forth a camel in the sight of them all; that they notwithstanding in contempt wounded the camel, and that thereupon God sent terrible thunders, which in three days time destroyed them all, excepting Saleh, and some few who believed on him.

And the like fable he also told them of Chaib, another prophet of the ancient Arabs, sent to the tribe of Madian, and how that tribe was in like manner destroyed by thunder for not harkening unto him. For the sake of these stories, which he was very frequent in inculcating into the people, and very often repeats in his Alcoran, those who believed not on him, called him a teller of old fables; but notwithstanding they wrought upon the fears of others, and by this and other such artifices, he still went on to encrease his party, to which two of his uncles, Hamza and Al Abbas, at length joined themselves. But the rest of his uncles approved not of his designs, and although Abu Taleb still continued to befriend him, because of the affection which he bore him, the other nine had not this regard to him; but joined with his enemies, and opposed him all they could, as a man, that under the false mask which he had put on, carried on dangerous designs to the prejudice of his country.

But that which gruelled him most, was that his opposers demanded to see a miracle from him. For say they, Moses and Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore if thou be a prophet, and greater than any that were sent before thee, as thou boastest thyself to be, do thou work the like miracles to manifest it unto us. Do thou make the dead to rise,

rise, the dumb to speak, and the deaf to hear, or else do thou cause fountains to spring out of the earth, and make this place a garden adorned with vines and palm-trees, and watered with rivers running through it in divers channels, or else let us see come down from heaven some of those punishments which thou threatenest us with. Or do thou make thee an house of gold, adorned with jewels and costly furniture; or let us see the book thou wouldst have us believe to come from heaven, descend down to us from thence legible in our eyes, or the angel which thou tellest us doth bring it unto thee, and then we will believe in thy word. This objection he endeavoured to evade by several answers. One while he tells them, he is only a man sent to preach to them the rewards of paradise, and the punishments of hell. At another time, That their predecessors contemned the miracles of Saleh, and the other prophets, and that for this reason God would work no more among them. And a while after, that those whom God had ordained to believe, should believe without miracles, and those whom he had not ordained to believe should not be convinced, though all those miracles should be wrought in their sight, which they required; and that therefore they were totally needless.

But this not satisfying, as being a plain confession that he wanted that power of miracles which all other prophets had to prove their mission, several of those that were his followers departed from him, of which he much complains in his Alcoran. And therefore finding that this would not do on his coming to Medina, and having there taken the sword in hand, and gotten an army to back his cause, he began to sing another note. For his doctrine then was, that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word, and therefore he had now sent him in the last place without miracles, to force them by the power of the sword to do his will. And pursuant thereto, he forbade his disciples to enter into any further disputes about his religion, but instead thereof he commanded them to fight for it, and destroy all those who should contradict his law, promising great rewards in the life to come, to such as should take up the sword in this cause, and the crown of martyrdom to all those who should die fighting for it. And upon this head, some of the Mahometan doctors argue with subtilty: For, say they, The prophets of God are of divers sorts, according to the divers attributes of divine nature, which they are sent to shew forth. That Jesus Christ was sent to manifest the righteousness, the power, and knowledge of God; that he shewed forth the righteousness of God in being impeccable, his knowledge in that he knew the secrets of mens hearts, and foretold things to come; and his power in doing those miraculous works, which none else but God could. Further, Solomon was sent to manifest the wisdom, the glory, and the majesty of God; and Moses, his providence, and his clemency; none of which carrying with them a power to force men to believe, miracles were necessary in their missions to induce them thereto. But Mahomet was a prophet, sent principally to shew forth the fortitude of God, by the power of the sword, which being of it self alone sufficient to compel all men into the faith without any other power accompanying it,

for this reason (say they) Mahomet wrought no miracles, because he had no need of them, the power of the sword, with which he was sent, of it self alone sufficiently enabling him to accomplish his mission by forcing men to believe therein. And from hence it hath become the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all of them are obliged to fight for it. And for this reason it hath been a custom among them for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote thereby, that the doctrine which they teach them, was with the sword to be defended and propagated by them.

However, it is not to be denied, but that there are several miracles reckoned up, which Mahomet is said to have wrought; as that he did cleave the moon in two; that trees went forth to meet him; that water flowed from between his fingers; that the stones saluted him; that he fed a great company with a little food; that a beam groaned at him; that a camel complained to him; that a shoulder of mutton told him of its being poisoned; and several others. But those who relate them, are only such who are reckoned amongst them their fabulous and legendary writers. Their learned doctors renounce them all, as doth Mahomet himself, who, in several places in his Alcoran, owns that he wrought no miracles. But when they are pressed, how without miracles they can prove his mission; their common answer is, that in the stead of all miracles is the Alcoran. For that Mahomet, who was an illiterate person, that could neither write nor read, or that any man else by human wisdom alone should be able to compose a book so excellent in eloquence, and so excellent in doctrine, as they will have that to be, is what they will not admit to be possible, and therefore they alleged the excellency of the book for the truth of all contained therein, and will have that to be a proof equivalent to the miracles of all the prophets that went before him, to manifest that it came from God. And on this the impostor himself often insists in his Alcoran, challenging in several places of it all men and devils by their united skill to compose another book like that in eloquence and instruction, or else any one chapter that can be compared in excellency with the meanest chapter therein: Which they taking for granted, that both together cannot do, will have this to be a most clear manifestation beyond all contradiction, that this book could come from none other but God himself, and that Mahomet, from whom they received it, was his messenger to bring it to them.

As to the particulars in this argument alledged, it must be allowed, that the Alcoran, bating the folly, the confusedness and incoherence of the matter contained therein, is as to the stile and language, the standard of elegance in the Arab tongue; and as to Mahomet, that he was in truth, what they say, an illiterate Barbarian, that could neither write nor read. But this was not so much a defect in him, as in the tribe of which he was, with whom it was the custom as to all manner of literature to continue in the same ignorance with which they came out of their mothers bellies unto their lives end. And therefore at the time when Mahomet first set up for a prophet, there was not any one man of Mecca that could either write or read,

read, excepting only Warakah, a kinsman of Gadagah's, who having first turned Jew, and afterwards Christian, had learned to write Arabic in Hebrew letters. And for this reason, the men of Mecca were called the illiterate, in opposition to the people of Medina, who being the one half Christians, and the other half Jews, were able to write and read; and therefore were called the People of the Book. And from thence, several of Mahomet's followers, after he came to Medina, learned to read and write also, which some of them had begun to learn before, of Bashar the Cendian, who, having sojourned at Anbar, a city of Erac, near Euphrates, there learned the art, from whence coming to Mecca, and marrying the sister of Abusophian, he settled there, and from him the men of Mecca are first said to have received the art of letters.

Among the followers of Mahomet, Othman was the greatest proficient herein, which advanced him afterwards to be secretary to the impostor. But for want of paper at first, as in a place where there was never before any occasion for it, they were forced to make use of the blade-bones of shoulders of mutton to write on, which was a device antiently made use of by other tribes of the Arabs, who had letters, but wanted traffic to accommodate them with more convenient materials for this purpose, and therefore their books, in which their poems, and other matters they delighted in were written, were only so many of those blade-bones tied together upon a string. This Bashar afterwards became one of Mahomet's disciples, and followed him in his wars, till poisoned at Chaibar, as shall be hereafter related.

But these particulars being thus allowed, that the Alcoran of the Mahometans is of so elegant a stile, and the supposed author thereof such a rude and illiterate barbarian, it will be here asked, who were the assistants by whose help this book was compiled, and the imposture framed? And there will be the more reason to ask this, because the book itself contains so many particulars of the Jewish and Christian religion, as necessarily imply the authors of it to be well skilled in both, which Mahomet, who was bred an idolator, and lived so for the first forty years of his life, among a people totally illiterate, cannot be supposed to be. But this is a question not so easily to be answered, because the nature of the thing required it should be concealed. The Mahometan writers, who believe in the imposture, as they will allow nothing of this, so to be sure will say little of it; and the Christians, who abhorred his wickedness, are apt to say too much. For it was usual with them, as it is with all other contending parties, to snatch at every story which would disparage the religion they were against, and believe it, right or wrong, if it would serve their purpose this way. And from hence it hath proceeded, that we have so many fabulous and ridiculous accounts both of Mahomet and his imposture, go current among us, which serve only to the exposing of us to the laughter of the Mahometans, when related among them. And besides the scene of this impostor, being at least six hundred miles within the country of Arabia, amidst those barbarous nations, who all immediately embraced it, and would not afterward

permit any of another religion so much as to live among them; it could not at that distance be so well searched into by those, who were most concerned to discover the frauds of it, and therefore an exact account cannot be expected in this particular. However, that we may give all the satisfaction therein, that we are able, we shall here lay together whatsoever we can find in any credible author concerning it, and give the best judgment hereof that the matter will admit.

That Mahomet composed his Alcoran by the help of others, was a thing well known at Mecca, when he first broached his imposture there, and it was often flung in his teeth by his opposers, as he himself more than once complained. In the 25th chapter of the alcoran, his words are, "they say, That the Alcoran is nothing but a lie of thy own invention, and others have been assisting to thee herein." Where the commentators say the persons here meant, were the servants of a certain sword-smith at Mecca, who were Christians, with whom Mahomet was used often to converse for the better information of himself from them in the Old and New Testament. And from hence it is, that Bellonius tells us, That Mahomet found at Mecca two Christians, who had with them copies of the Old and New Testament, and that he was much helped by them in the composing of this Alcoran. But this is too open work for so secret a design. They that upbraid him with his being assisted by others, meant not those whom he publicly conversed with, but the private confederates, whom he secretly made use of at home, in the framing of the whole imposture, and the writing for him that book, which he pretended was brought to him from heaven by the angel Gabriel. And what he says in another place of his Alcoran, doth particularly point at one of those, who was then looked upon to have had a principal hand in this matter. For in the sixteenth chapter his words are, "I know they will say, that a man hath taught him the Alcoran; but whom they presume to have taught him, is a Persian by nation, and speaketh the Persian Language. But the Alcoran is in the Arabic tongue, full of instruction and eloquence." Now, who this Persian was, Friar Richard, in his confutation of the Mahometan law, helps us to understand. For in his thirteenth chapter of that tract, he tells us, That Mahomet being an illiterate person, he had, for his helper in the foregoing of his imposture, among others, one Abdia Ben Salon, a Persian Jew, whose name he afterwards changed to make it correspond with the Arabic dialect, into Abdollah Ebn Salem; and Cantacuzenus, and cardinal Cusa say the same thing. And most others that write of this imposture make mention of him, as the chief architect made use of by Mahomet in the framing of it. And that he was the Persian pointed at in this passage of the Alcoran, we have last mentioned, the same Friar Richard, in the sixth chapter of the same tract, expressly telleth us. And he is the same person whom Elmacinus calleth Salman the Persian, who by his skill in drawing an intrenchment at the battle of the Ditch, saved Mahomet and all his army, where otherwise he must necessarily have been overpowered by the number of his enemies, and totally ruined. For he was a very cunning

cunning, crafty fellow, and so thoroughly skilled in all the learning of the Jews, that he had commenced Rabbi among them. And therefore from him Mahomet seems to have received, whatsoever of the rites and customs of the Jews he hath ingrafted into his religion. For this making a very considerable part of it, and many of the particulars being drawn from the abstruser parts of the Talmudic learning, this necessarily shews so able an helper to have been in the whole contrivance. And what Johannes Andreas, an Alfac-ki, or a doctor of the Mahometan law, who turned Christian, writes of him, further clears this matter. For he tells us from authentic testimonies of the Arab writers, in which he was thoroughly versed, that this Abdollah Ebn Salem, whom he, or rather his interpreter, corruptly calls Abdala-Celen, was for ten years together the person by whose hand all the pretended revelations of the impostor were first written, and therefore no doubt he was also a principal contriver in the forging of them. There is extant in the end of the Latin Alcoran, published by Bibliander, a tract translated out of Arabic into Latin, by Hermannus Dalmata, which by way of dialogue between Mahomet and this Abdollah, lays before us a great many of the fooleries of the Mahometan religion, which tract helps us to correct the name, which is in Friar Richard's tract very corruptly written, as being only a translation at the third hand. For that tract of Friar Richard's, which we now have, is no other than a translation from the Greek copy of Demetrius Cydonius, who translated it into that language for the use of the emperor Cantacuzenus, from the original Latin which is now lost.

Besides this Jew, the impostor had also a Christian monk for his assistance: and the many particulars in his Alcoran, relating to the Christian religion, plainly prove him to have had such an helper. Theophanes, Zonarus, Cedrenus, Anastasius, and the author of the *Historia Miscella*, tell us of him, without giving him any other name than that of a Nestorian monk. But the author of the disputation against a Mahometan, which is epitomized in Vincentius Bellovacensis's *Speculum Historicum*, and from thence printed at the end of Bibliander's Latin Alcoran, calls him Sergius; and from thence is it, that he hath been ever since so often spoken of by that name amongst the Western writers. But in the East he is totally unknown by it, he being never, as much as we can find, made mention of by that name, by any of their writers. For all there, that speak of this monk, call him Bahira; and Friar Richard, who, in the year of our Lord 1210, went to Bagdad on purpose to search into the mystery of Mahometanism, by reading their books, and on his return wrote that judicious confutation of it, which we have aforementioned, tells us of this Bahira, as an assistant to Mahomet in the forging of his imposture, and so doth also Cantacuzenus, Bartholomæus Edeffenus, and the other Greek authors of the confutation of Mahomet, published by Le Moyne: But not one of them says any thing of Sergius; so that it is plain that Sergius and Bahira are only two different names of the same person. He was a monk of Syria, of the sect of the Nestorians. The Mahometans will have it, that he first took

notice of Mahomet, while a boy, after that prophetic manner as is before related; but according to that account he would have been too old to act his part in this imposture so many years after. The truth of the matter is, Mahomet did not fall acquainted with him till a long while after, when he was projecting his wicked design in his head; in order to the better forming of which, being very desirous to acquaint himself with the Jewish and Christian religions, he was very inquisitive in examining into them, as he met with those that could inform him. And in one of his journies into Syria, either at Bosra, as some say, or at Jerusalem as others, lighting on this Bahira, and receiving great satisfaction from him, in many of those points which he desired to be informed in, did thereon contract a particular friendship with him. And therefore not long after, this monk, for some great crime, being excommunicated and expelled his monastery, fled to Mecca to him; and being there entertained in his house, became his assistant in the framing of that imposture, which he afterwards vented, and continued with him ever after; till at length the impostor having no farther occasion for him, to secure the secret, put him to death. If Sergius was the name which he had in his monastery, Bahira was that which he afterwards assumed in Arabia, and by which he hath ever since been mentioned in those eastern parts, by all that there write or speak of him. The word in the Arabic language signifieth a camel, which after some extraordinary merit, according to the usage of the antient Arabs, had his ears slit and was turned forth from the rest of the herd at free pasture to work no more. And no doubt, this monk having told the tale of his expulsion from his monastery so much to his advantage, as to make it believed at Mecca to be drawn upon him by that, which was reckoned there as meritorious, had from thence this name given him, as suiting that notion which they had of his condition among them.

As to his other helpers, if he had any such, what is said of them is so uncertain, and that so little, as is not material here to relate. We may suppose from the very nature of the design, it being to impose a cheat upon mankind, that he made as few as possible privy to it; and the two abovementioned being sufficient for his purpose, it doth not appear likely that he admitted any more into the secret of it. Neither indeed is there any more room in it for another to act. For, his religion being made up of three parts, whereof one was borrowed from the Jews, another from the Christians, and the third from the Heathen Arabs, Abdollah furnished the first of them, Bahira the second, and Mahomet himself the last; so that there was no need of any other help to compleat the imposture.

We know there are many other particulars go current of this matter, both as to the coining of the forgery, and also the manner of the first propagating of it; as that the impostor taught a bull to bring him the Alcoran on his horns in a public assembly, as if it had this way been sent to him from God; that he bred up pigeons to come to his ears to make shew thereby, as if the Holy Ghost conversed with him, and many other such stories, which being without any founda-

dation or likelihood of truth, we pass them over as idle fables not to be credited, although we find some very great men have been too easy to swallow them, as particularly Scaliger, Grotius, and Sionita, have that of the pigeons. Such tricks as these would have been easily seen thorough by the Arabians, they being men naturally of as subtile and acute parts as any in the world. And therefore Mahomet never as much as offered at any thing of this nature among them; but disclaiming all miracles, thereby avoided the necessity of hazarding his design upon any such open cheats, where it would be so liable to be totally blasted by a discovery.

The whole of this imposture was a thing of extraordinary craft, carried on with all the cunning and caution imaginable. The framing of the Alcoran, wherein lay the main of the cheat, was all contrived at home in as secret a manner as possible, and nothing hazarded abroad, but the success of preaching it to the people. And in doing of this, no art or cunning was wanting to make it as effectual to the end designed as possible: And therefore whatever stories are told of this matter that are inconsistent with such a management, we may assure ourselves are nothing else but fables foolishly invented by some zealous Christians to blast the imposture, which needed no such means for its confutation.

In the twelfth year of his pretended mission, is placed the Mevra, that is, his famous night-journey from Mecca to Jerusalem, and from thence to heaven, of which he tells us in the 17th chapter of his Alcoran. For the people calling on him for miracles to prove his mission, and he being able to work none, to save the matter, he invents this story of his journey to heaven, which must be acknowledged to have miracle enough in it to all those who have faith to believe it. And it being believed by all that profess the Mahometan religion, as a main article of their faith, and as such set down in all the books of their authentic traditions, how absurd soever it be, since our design is to give as full an account as we can of this man's imposture, it obligeth us to relate it. His relation of it is as followeth.

At night, as he lay in his bed with his best beloved wife, Ayefha, he heard a knocking at his door, whereon arising he found there the angel Gabriel, with seventy pair of wings expanded from his sides, whiter than snow, and clearer than chrystal, and the beast Alborak standing by him, which they say is the beast on which the prophets used to ride, when they were carried from one place to another upon the execution of any divine command. Mahomet describes it to be a beast as white as milk, and of a mixed nature, between an ass and a mule, and also of a size between both, and of that extraordinary swiftness, that his passing from one place to another, was as quick as that of lightening; and from hence it is that he hath the name of Alborak, that word signifying lightening in the Arabic tongue. As soon as Mahomet appeared at the door, the angel Gabriel most kindly embracing him, did, with a very sweet and pleasing countenance salute him in the name of God, and told him, that he was sent to bring him unto

God into heaven, where he should see strange mysteries, which were not lawful to be seen by any other man, and then bid him get upon the Alborak. But the beast, it seems, having long lain idle, from the time of Christ till Mahomet, there having been no prophet in all that interval to employ him, was grown so rusty and skittish, that he would not stand still for Mahomet to get up upon him, till at length he was forced to bribe him to it by promising him a place in paradise; whereon having quietly taken him on his back, the angel Gabriel leading the way with the bridle of the beast in his hand, he carried him from Mecca to Jerusalem in the twinkling of an eye. On his coming hither all the prophets and saints departed, appeared at the gate of the temple to salute him, and from thence attending him into the chief oratory, desired him to pray for them, and then departed. Whereon Mahomet with the angel Gabriel, going out of the temple, found there a ladder of light ready fixed for them, which they immediately ascended, leaving the Alborak there tied at a rock till their return.

On their arrival at the first heaven, the angel Gabriel knocked at the gate, and having informed the porter who he was, and that he brought Mahomet the friend of God with him by the divine command, the gates were immediately opened, which he describes to be of a prodigious largeness. This first heaven, he tells us, was all of pure silver, and that he there saw the stars hanging from it by chains of gold, each being of the bigness of mount Noho, near Mecca in Arabia; and that in these stars angels kept watch and ward for the guard of heaven, to keep off the devils from approaching near it, lest they should over-hear, and know what was there done. On his first entering into this heaven, he said, he met an old decrepid man, and this was our first father Adam, who immediately embraced him, giving God thanks for so great a son, and then recommended himself to his prayers. As he entered further, he saw a multitude of angels of all manner of shapes; some in those of men, others in those of birds, and others in those of beasts of all manner of sorts. And among those who appeared in the several shapes of birds, he there saw a cock of colour as white as snow, and of so prodigious a bigness, that his feet standing upon the first heaven, his head reached up to the second, which was at the distance of five hundred years journey from it, according to the rate as we usually travel here on earth. But others among them, as they relate this matter from their prophet, hyperbolize much higher concerning it, telling us that the head of this cock reacheth up through all the seven heavens as far as the throne of God, which is above seven times higher; and in the description of him, say, that his wings are all over decked with carbuncles and pearls, and that he extends the one of them to the east, and the other to the west, at a distance proportionable to his height. Concerning all these, the impostor tell us, the angel Gabriel informed him, that they were angels which did from thence intercede with God for all living creatures on the earth. That those who interceded for men, had there the shape of men; that those who interceded for beasts, the shape

shape of beasts; and those who interceded for birds, the shape of birds; according to their several kinds. And that as to the great cock, he was the chief angel of the cocks; that every morning God singing an holy hymn, this cock constantly joineth with him in it by his crowing, which is so loud, that all hear it that are in heaven and earth, except men and fairies, and then all the other cocks that are in heaven and earth crow also. But when the day of judgment draws near, then God will command him to draw in his wings, and crow no more, which shall be a sign, that that day is at hand to all that are in heaven and earth, excepting still, men and fairies, who being before deaf to his crowing, shall not then be sensible of his silence from it. And this cock the Mahometans look on to be in that great favour with God, that whereas it is a common saying among them, that there are three voices which God always hears, they reckon the first the voice of him that is constant in reading the Alcoran; the second, the voice of him that early every morning prayeth for the pardon of his sins; and the third, the voice of this cock when he croweth, which they say is ever most acceptable unto him.

All this stuff of the cock, Abdollah helped Mahomet to out of the Talmudists. For it is all borrowed from them, with some little variation only to make it look not totally the same. For in the tract Bava Bathra of the Babylonish Talmud, we have a story of such a prodigious bird, called Ziz, which standing with his feet upon the earth, reacheth up unto the heavens with his head, and with the spreading of his wings darkeneth the whole orb of the sun, and causeth a total eclipse thereof. This bird, the Chaldee Paraphrast on the Psalms says, is a cock, which he describes of the same bigness, and tells us that he crows before the Lord. And the Chaldee Paraphrast on Job also tells us of him, and of his crowing every morning before the Lord, and that God giveth him wisdom for this purpose. What is farther said of this bird of the Talmudists, may be seen in Buxtorf's Synagoga Judaica, cap. 50. and in Purchas's Pilgrimage, lib. 2. c. 20.

From this first heaven, the impostor tells us, he ascended up into the second, which was at the distance of five hundred years journey above it, and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened unto him, as in the first heaven, at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. In this heaven, which was all made of pure gold, the impostor tells us, he saw twice as many angels as in the former, and among them one of a prodigious greatness. For his feet being placed on this second heaven, his head reached to the third.

From this second heaven he ascended up into the third, which was made of precious stones; where at the entrance he met Abraham, who also recommended himself to his prayers. And there he saw a vast many more angels than in the former heaven, and among them another great one of so prodigious a size, that the distance between his two eyes were as much as seventy thousand days journey, according to our rate of travelling

on earth. But here Mahomet was out in his mathematics, for the distance between a man's eyes being in proportion to his height but as one to seventy-two, according to this rate, the height of this angel must have been near fourteen thousand years journey, which is four times as much as the height of all his seven heavens together, and therefore it is impossible such an angel could ever stand within any one of them. But notwithstanding this, here he placeth him, and in his description of him, tells us, that he had before him a large table, on which he was continually writing and blotting out; and that having asked the angel Gabriel of him, he was informed by him that this was the angel of death, who continually writes into the table, which he had before him, the names of all that are to be born, and there computes the days of their life; and as he finds they have compleated the number assigned them, again blots them out, and that whoever hath his name thus blotted out by him, immediately dies.

From hence he ascended up into the fourth heaven, which was all of emerald; where at the entrance he met Joseph the son of Jacob, who recommended himself to his prayers. And in this heaven he after saw a vast larger number of angels than in the former, and among them another great angel, as high as from this fourth heaven to the fifth, who was continually weeping, and making great lamentation and mourning, and this, the angel Gabriel told him, was for the sins of men, and the destruction which they did thereby bring upon themselves.

From hence he ascended up into the fifth heaven, which was made of adamant, where he found Moses, who recommended himself to his prayers. And there also he saw a much greater number of angels than in the former heaven.

From hence he ascended up into the sixth heaven, which was all of carbuncle, where he found John the Baptist, who recommended himself to his prayers. And here he also saw the number of angels much increased beyond what he had seen in any of the former heavens.

From hence he ascended up into the seventh heaven, which was all made of divine light, and here he found Jesus Christ; where it is to be observed he alters his stile. For he saith not, that Jesus Christ recommended himself to his prayers, but that he recommended himself to Jesus Christ, desiring him to pray for him; whereby he acknowledgeth him certainly to be the greater. But it was his usage through the whole scene of his imposture, thus to flatter the Christians on all occasions. Here he saith he found a much greater number of angels than in all the other heavens besides, and among them one extraordinary angel, having seventy thousand heads, and in every head seventy thousand tongues, and every tongue uttering seventy thousand distinct voices at the same time, with which he continued day and night incessantly praising God.

The angel Gabriel having brought him thus far, told him, that it was not permitted to him to go any farther, and therefore directed him to ascend up the rest of the way to the throne of God by himself, which he saith he performed with great difficulty, passing through waters and snow, and many other such difficult passages, till he

he came where he heard a voice saying unto him, O Mahomet, salute thy creator; from whence ascending higher, he came into a place, where he saw a vast extension of light of that exceeding brightness, that his eyes could not bear it, and this was the habitation of the Almighty, where his throne was placed; on the right side of which he says, God's name and his own were written in these Arabic words, "La ellah ellallah Moham-med resul ollah," i. e. "There is no God but God, and Mahomet is his prophet." Which is the creed of the Mahometans, and which words also he says, he found written upon all the gates of the seven heavens, which he passed through. Having approached to the presence of God, as near as within two bow shots; he tells us, he saw him sitting on his throne, with a covering of seventy thousand veils before his face; that on his drawing thus near, in sign of his favour, he put forth his hand, and laid it upon him, which was of that exceeding coldness, that it pierced to the very marrow of his back, and he could not bear it. That after this, God entering into a very familiar converse with him, revealed unto him a great many hidden mysteries, made him understand the whole of his law, and gave him many things in charge concerning his instructing men in the knowledge of it; and in conclusion, bestowed on him several privileges above the rest of mankind. As that he should be the perfectest of all creatures; that at the day of judgement he should be honoured and advanced above all the rest of mankind; that he should be the redeemer of all that believe in him; that he should have the knowledge of all languages; and lastly, that the spoils of all whom he should conquer in war, should belong to him alone. And then returning, he found the angel Gabriel tarrying for him in the place where he left him, who, conducting him back again through all the seven heavens, the same way that he brought him, did set him again upon the Alborak, which he left tied at Jerusalem; and then taking the bridle in his hand, conducted him back to Mecca in the same manner as he brought him thence, and all this within the space of the tenth part of one night.

On his relating this extravagant fiction to the people, the next morning after he pretended the thing happened, it was received by them as it deserved, with a general hoot; some laughed at the ridiculousness of the story, and others taking indignation at it, cried out shame upon him for telling them such an abominable lie, and by way of reproach, bid him ascend up to heaven by day-light, there immediately before them all, that they might see it with their eyes, and then they would believe him. And even of his disciples a great many were so ashamed of him for this story, that they left him thereon; and more would have followed their example, but that Abu Beker came in to put a stop to the defection, by vouching the truth of all that Mahomet had related, and professed his firm belief to the whole of it, for which reason he had ever after the title of Assadik, that is, the just, because of the extraordinary merit of his faith in this particular. And whoever becomes a Mahometan, must have the same faith also; this story being as firmly believed by all of that religion, as

any thing in the gospel is by Christians. Only there has been this question moved among them, whether it were only a vision of the night, or a real journey? Those that would save the absurdity of it, would have it only be a vision, and that most of the particulars of it are to be resolved into figure and allegory, but the major vote hath carried it for a real journey; and to this sense it being now pinned down, there is no one among them that dares in the least to doubt thereof.

The imposture was never in greater danger of being totally blasted, than by this ridiculous fable, such a stumbling-block did it lay even before those of his own party, and therefore he needed to interpose the utmost of his art to support the credit of it; for which purpose he had not only got his friend Abu Beker to be a voucher to it, but also brings in God himself, in two places of his Alcoran bearing witness thereto, that is in the chapter of the children of Israel, and in the chapter of the star; in the last of which he makes God to swear by the star to the truth of it, that Mahomet related nothing in this story but what he had seen; that he was admitted to approach him in the highest heavens within the length of two bow-shoots; and had seen the great wonders of the Lord, and had many hidden mysteries there revealed unto him; and that therefore men ought not to dispute any more against him concerning it.

But how ridiculous soever the story may appear, Mahomet had his design therein beyond barely telling such a miraculous adventure of himself to the people. Hitherto he had only given them the Alcoran, which was his written law, and had owned himself no farther than barely the messenger of God to deliver it unto them, telling them that it was brought to him by the angel Gabriel; and that as he received it, so he published it unto them, without giving any comment, explication, or additional interpretation of his own concerning it; and therefore when gruelled with any objection from his adversaries against it, as he often was while at Mecca where he was continually teased and perplexed with some or other of them, his usual refuge was in this saying; That the Alcoran was God's book, and that he only could explain the meaning of it: And it was wisdom in him at first not to assume any farther. But now learning from his friend Abdollah, that the Jews, besides the written law dictated by God himself, had also another law called the Oral law, and given with it, as they pretend, to Moses himself, while in the mount, and from him delivered to the elders of the people, and from them down to after ages, by Oral tradition; and understanding also that this law was in as great authority with them as the other, and that it had its whole foundation in the sayings and dictates which were pretended to be from Moses, and preserved by the memories of those who conversed with him; he had a desire for the future to advance his authority to the same pitch, and make all his sayings and dictates go for articles among his Muslemans, as well as those, which were pretended to be from Moses did among the Jews. And for this end chiefly was it that he intended this

this story of his journey to heaven. For could he once make it be believed among his followers, that he had there such a converse with God, as Moses had with him in the mount, and was there fully instructed by him in the knowledge of all divine truths, as this story pretends he was, he thought he should therein have a sufficient foundation to build this pretence upon, and might by a just consequence from it, claim the whole which he aimed at; and he was not mistaken herein; for how ridiculous soever the thing at first appeared, yet in the result he carried his point, and obtained all that by the project which he proposed to himself from it. The whole of it at length going down with those who had swallowed the rest of his imposture, from that time all his sayings were looked on as sacred truths brought down from heaven, and every word which at any time dropped from so enlightened a person, as this story supposeth him to be, as well as every action which he did any way relating to his religion, were all carefully observed by them, which being after his death all collected together from the memories of those who conversed with him, make up those volumes of traditions from him, which they call the *Sonnah*, and which are with the Mahometans the same in respect of the *Alcoran*, that the Oral law among the Jews is in respect of the written.

And as among the Jews there are many books, in which this Oral law is recited, explained, and digested under several heads and chapters by many different authors among their Rabbies, who have employed their pains and studies in this manner; so also are there the like number of books among the Mahometans concerning their *Sonnah*, in which all the sayings and actions of Mahomet, relating to his religion, as also the constitutions of the seniors, that is, of the first Califs that succeeded him, especially the four first, concerning the same, are collected, explained, and digested under several heads, or common places by the compilers of them, which books make up the sum of their theology, as well speculative as practical; and in them indeed is contained the whole of their religion as now practised among them. And therefore so much of the imposture; which we now undertake to give an account of, being in these traditions, and they all founded upon this journey of Mahomet to heaven, where he pretended to have been instructed in them by God himself; this sufficiently justifies our being thus long in relating his fabulous story of it.

After his publishing this fiction, and the revolt of so many of his disciples, as happened thereon, his adversaries grew in strength so fast upon him, that he could no longer protect those who adhered to him, as he had hitherto done; but some of them, to the number of about an hundred persons, having made themselves more than ordinary obnoxious to the government by some practices against it were forced to fly from Mecca to Nagash, king of *Æthiopia*, where Mahomet's letters, which they carried with them, obtained their protection, though the men of Mecca sent two of their principal citizens after them in an embassy to that king, to demand them to be delivered unto them. And Mahomet, with the rest that carried behind, found it difficult for

them to subsist any longer there; for after the departure of so many of his faithful adherents into this exile, the farther diminution of his number made him still less able to withstand those insults, which his adversaries were continually on all occasions making upon him. But what he lost at Mecca he got at Medina, then called *Yathreb*, a city lying at the northern end of *Hagiuz*, two hundred and seventy miles distant from Mecca, which being inhabited, the one part by Jews, and the other part by heretical Christians, it seems these too different parties not well agreeing in the same city, the factions and feuds that arose between them, drove one of the parties to Mahomet; and on the thirteenth year of his pretended mission, there came to him from thence seventy-three men, and two women, who embraced his imposture, and swore fealty unto him, whereon he chose twelve out of them, whom he retained a-while with him at Mecca to instruct them in his new religion, and then sent them back again to *Yathreb*, to be as his twelve apostles, there to propagate it in that town, in which they laboured with that success, that in a short time they drew over a great party of the inhabitants to embrace the imposture, of which Mahomet receiving an account, resolved to retire thither, as finding Mecca now grown too hot for him. For the chief men of the city, finding that Mahomet's indefatigable industry and cunning still kept up his party, do what they could to suppress it, resolved without further delay to strike at the root, and prevent the further spreading of the mischief, by cutting off him that was the chief author of it; of which he having received full and early intelligence, and finding no other way to avoid the blow but to fly from it, ordered all his party, whom he could prevail with to accompany him in his banishment, secretly in the evening to withdraw out of the city, and retire to *Yathreb*: and when he had seen them all gone, he and Abu Beker followed after, leaving only Ali behind, who having set in order some affairs that detained him, came to them the third day after. As soon as his flight was publicly known, parties were sent out to pursue after him, and he with difficulty escaped them, by hiding himself for some time in a cave, till the heat of the pursuit was over.

Having then gained over a sufficient number of ignorant people to his errors, he began to appear in his real character, namely, that of a debauchee, and a tyrant. He knew that the religion of Jesus had been propagated without any assistance from the civil power, but he knew at the same time, that the purity of that religion was in some measure extinguished before his time. As he was to change the established religion of his country all at once, so he found that coercive power was necessary.

At that time there were in Arabia a vast number of those heretical Christians called Nestorians, and as they grew daily more and more corrupt in their religion, so it was not difficult to persuade them to profess what they did not believe, and practice what they did not approve. But, however great the errors of the Christians might have been when Mahometanism made its first appearance, yet there was a circum-

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stance still more powerful to facilitate its operation on ignorant persons, and its progress among Heathens. This was the wicked lives of the Christians, for as the apostles propagated the gospel by the purity of their manners, and holiness of their lives, so the want of those sublime virtues introduced the religion of Mahomet. There are times when men are ripe for destruction, and then God withdraws from them all his paternal care. He leaves them to be imposed on by the most designing persons, and this is one of the most celebrated acts of his justice in the moral government of this world.

From what has already been taken notice of concerning the arts made use of by Mahomet, we find that he must have been a very cunning impostor. It was not enough for him to relate his forged visions, he had recourse to other means, as a proof of his mission. He appealed to the dispersion of the Jews, as a proof that the religion of Moses was abolished, and the wickedness of the Christians was a sufficient proof that they were no longer the favourites of heaven. It is well known, that the primitive Christians believed that the general resurrection was not far distant, and yet neither our Saviour nor any of his apostles, had ever taught them any more concerning it, than that it was to happen in an unexpected moment, and this was done, that they might be continually on their guard. But as many of the Heretics had renounced the belief of the leading principles of Christianity, because Christ had not made his second appearance, so Mahomet availed himself of that circumstance; he told his disciples that he would return from heaven at the end of a certain number of years, which answers in all respects to our 1620 of the Christian *Æra*. At that time there was a general expectation of his coming, but still his followers have been deceived. He lived to see his religion established almost all over Arabia, and laid the foundation of a government where the supreme power was vested in the high priest. At last he died in the year 632, and was buried at Mecca.

In his character he was one of the most abandoned libertines that ever existed, and it was his love of the promiscuous use of women that induced him to allow a plurality of wives to his followers. All his passions were made subservient towards promoting the objects he had in view, for he forbade wine to be used, because it did not agree with his constitution.

We have already taken notice, that his paradise, promised to his followers, was a carnal one, and nothing could be more agreeable to the depraved notions of men who were gross idolators. Christians are too apt to form carnal notions of God, heaven and divine things, and if so, then we need not be surprised to find Pagans doing the same. Indeed, when all the circumstances are considered, respecting this most extraordinary impostor, we shall not be surprised that such a new religion sprang up. An universal corruption of sentiments, joined to a total depravity of manners, and nourished by ignorance, constituted the characters of those men, who, in that age in Asia, bore the Christian name. Like the children of Israel of old when they sought to return to

Egypt, they longed for those indulgences which Paganism presented to them, and thus a concurrence of events, joined to military power, did more towards promoting the religion of Mahomet, than any thing else of which we can form a proper notion.

The Alcoran of Mahomet.

We have already taken notice, that the Alcoran, considered as a composition, is extremely beautiful, and contains some fine moral sentences, many of which are extracted from the law of Moses, but the greater part from the writings of the Christian fathers. And here it is necessary that we should attend to one circumstance of great importance, namely, that in all ages and nations there always has been some one or other system, upon which the established religion of the country was founded. Before the use of letters was known in the world, the principles of those systems were conveyed down from one generation to another by oral tradition, and such is the practice at present in many of the heathen nations. But the use of letters gave a new and more lasting form to the stability of systems, and we will join with the learned Mr. Parkhurst, in asserting that the law of Moses is the most ancient composition in the world.

At the same time it is beyond dispute, that in China, and in many parts of the East-Indies, there are written systems of religion, which undoubtedly are of a much later date than the law of Moses, and the errors contained in them, many serve to shew, that they were not the result of divine inspiration. The gospel of Christ as contained in the New Testament, and which illustrates and proves the truth of the Old Testament Dispensation, is far superior to all others, and it may be justly called the image of God himself. It contains all that man should know, all that he should believe, and it lays down an unerring rule for his conduct. It does not extol the virtues of the pious beyond their proper bounds, nor does it conceal the faults of those who are held up as objects of imitation. This is the grand distinguishing characteristic of Divine Revelation, by these marks we know it came from God, and we are encouraged to trust in what appears to us as the naked truth, without any deceit or false colouring.

Mahomet, one of the most artful impostors that ever lived in the world, was sensible of this, and therefore he endeavoured to transplant into his system every thing of a moral tendency which he found in the sacred scriptures. But still it was his conduct in the compiling of his Alcoran to mix things together, so as to comprehend a jumble of sentiments as should include as proselytes to his doctrine, both Jews and Christian Heretics, well knowing that the Heathen Arabians would not be averse to any thing that gratified their ambition, and satisfied their lusts.

The manner in which this work was compiled has been already taken notice of, we must now present the reader with the matter; and here it is not necessary that we should transcribe the whole, but

but only the leading principles, so far as to contain all the doctrines in that famous system of imposture. The whole is divided into one hundred and fourteen chapters, some being long and tedious, others short and comprehensive, but to understand them properly, we shall abridge them in the manner they follow in the book, and insert every one of the sentiments upon which that false system is founded. Every chapter begins with an address to the Divine Being, constantly in the same words, but a single specimen of that will be sufficient, so that there will be no necessity for repeating any of the others.

“In the name of God, gracious and merciful; praised be God, gracious and merciful: King of the day of judgement. It is thee whom we adore; it is from thee we require help. Guide us in the right way, in the way of them that thou hast gratified; against whom thou hast not been displeased, and we shall not be misled.

There is no error in this book, it guideth into the right way, those that are righteous, who believe what they see not, who make their prayers with affection, and dispense in alms, a part of the goods that we have given them. Such as believe the things that are inspired into thee, in those that have been preached before thee, and at the end of the world are not ignorant, they are guided by their Lord, and shall be blessed. Misery is upon unbelievers. Whether thou reprove them, or do not reprove them, they will not be converted, God hath shut up their heart, their ears and eyes, and they shall suffer great torments. Many men say, we believe in God, and the day of judgement, and do not believe; they think to deceive God, and them that believe in God; certainly they deceive themselves, and know it not. God will augment the infirmity which they have in their heart, and they shall undergo the rigours of an infinite pain, by reason of their lying. When it was said to them pollute not the earth, they said, we are true observers of the law of God; notwithstanding, they were they that polluted the earth, but they knew it not.

Say not, that God hath a companion equal to him, because you know the contrary. If you doubt that I have sent my servant, come, and bring some chapters like to the Alcoran, and call to witness the idols that you adore; if you are good men, if you have not done it, or cannot perform it, fear the fire of hell prepared for infidels and idolators; and declare to true believers who do good works, that they shall enjoy the immense pleasures of Paradise, wherein flow many rivers; they shall there find all sorts of fair and savory fruits, which God hath prepared for them; they shall consider, if they be like to such as they had before in the world: They shall there have wives fair and delicate, and shall dwell in eternal felicity. God is not ashamed to compare a little thing to an extreme greatness.

Such as in their heart incline to depart from the truth, do often follow their inclination, desirous of sedition, and to understand the explication of the Alcoran; but none understand its explication but God, and such as are profound in learning; they say, we believe in God, all things proceed from his divine wisdom, nevertheless none remember but the wise. Lord, cause not our hearts to err, after thou hast guided us into the

right way, give us thy mercy, thou art most bountiful towards thy creatures. Lord, thou art he that shalt assemble the world at the day of judgement, at which day nothing shall be found doubtful, when thou wilt not go against thy promises, and when wealth and children shall not serve to the wicked, but to kindle the fire of hell. The infidel lineage of Pharaoh, and those that preceded him, blasphemed and abjured the law of God, but he surprised them in their sin; he is grievous in his chastisements. Say to the infidels, they shall be vanquished, and shall be gathered together into the fire of hell, that is prepared for them.

You have an example in the two troops that fought for the glory of God, they beheld with their eyes, infidels become true believers, like unto themselves; God strengtheneth with his aid, whom it pleaseth him; this shall be for example to such as shall clearly see. The love and desire of women, of children, of riches, abundance of gold, and of silver, of horses, cattle, and of tillage, are pleasing to men; such are the riches of the life of this world, but the most assured refuge is in God. Say unto them, I will declare unto you things much better for them, that shall have the fear of God before their eyes: They shall dwell eternally in Paradise, where flow many rivers, with women, beautiful and lean, and all manner of content. God beholdeth them that adore him, and that say, Lord, we believe in thy law, pardon our sins, and deliver us from the torments of fire. The patient, the persevering, true believers, the obedient, the good men, such as beg pardon of God in the morning, the angels, the learned that love justice, testify that there is but one only God. The law of salvation, is a law pleasing to his Divine Majesty; no man contradicteth this truth, among such as know the written law, but through envy. He that shall not obey the commandments of God, shall find his Divine Majesty very exact to call him to an account. If the impious dispute with thee, say to them, I am wholly resigned to the will of God, with all such as have followed me. Ask of such as know the written law, and them that know it not, if they resign themselves to God, if they do, they will follow the right way; if they go astray, thou hast none other obligation, but to preach to them; God beholdeth them that adore him. Declare grievous torments to those that conceal his commandments, that kill the prophets, and injure them that instruct the people in justice; the good works that they do, shall be unprofitable to them on earth, and they shall be in the other world deprived of protection. Seest thou not a party of them that know the written law, how they were called to a lecture of the book of God, to the end they might judge with equity the differences that are among them? but many are returned to their sin: they contemned the scripture, in that they said, the fire shall not touch us, but for a certain number of days; they are deceived in their blasphemies, what will become of them, when we shall assemble them at the day of judgement, when nothing shall be doubtful, and every one shall be recompensed as he shall have merited? No injustice shall be done unto them. Say, Lord, thou possessest the kingdoms of the world, thou

thou givest royalty to whom thou seest good ; from thy hand, O Lord, proceedeth all good ; thou art omnipotent ; thou causest day to enter the night, and night the day ; thou causest life to come out of death, and death out of life ; thou enrichest without measure whom thou seest good.

The Jews conspired against Jesus, and God caused their conspiracy to turn against them, he knoweth the designs of conspirators. Remember thou, how the Lord said, O Jesus I will cause thee to die, I will elevate thee to myself, and remove thee far from Infidels, and prefer those that have obeyed thee, to infidels, at the day of judgement. That day shall assemble you all before me ; I will judge the differences between you, and will punish the impious, in this world, and in the other ; none among them shall be of power to protect them, I will reward them that shall have believed in my law, and have done good works ; God loveth not the unjust. I relate to thee these mysteries, and teach thee the Alcoran ; Jesus is with God, as is Adam, God created him of the earth ; he said, be thou, and he was : This truth proceedeth from thy Lord, of the number of them that doubt : If any one dispute with thee concerning thy doctrine, say to them, Come, call together your children and ours, your wives and ours, let us assemble and address our prayers to God ; I will lay the curse of his divine majesty upon liars. This discourse is most true, there is no God, but God alone the omnipotent and wise. If they depart from his commandments, he shall well observe the unbelievers ; say to them, Oh he that knows scripture ! Come with words alike true between you and us : Do I worship other than God ? I do not associate him with any one, and acknowledge no other Lord but him ; but if they turn aside from the way of faith, God knoweth them that shall pollute the earth ; say to them, be ye witnesses, that we believe in God. Oh ye that understand scripture, dispute not the law of Abraham, to wit, if he observed the Old Testament, or the gospel, they were taught after him, perhaps you will acknowledge your error. Oh ye that have disputed what ye know not ! Abraham was no Jew, nor Christian, he professed the unity of God, he was a true believer, and not of the number of infidels.

The people, and particularly those that followed him, of his time, as also the prophet Mahomet, and all true believers have known the truth of his law. Part of them, to whom heretofore was given the knowledge of the Scripture they desired, seduced you from the right way, but they themselves erred, and they knew it not. O ye that know the scriptures ! Do not maliciously conceal the commandments of God, cover not the truth with a lie, neither willingly hide it. Many of them that know the written law, said from the break of day, believe in what hath been taught them, that believe in the law of God : Nevertheless, at evening, they were themselves of the number of infidels, peradventure they will be converted. Believe not, but such as follow your own law ; say to them, the true guide, is the guide of God. The knowledge that was given to you, was not given to any other, but to you : If the infidels shall dispute against

you, before your Lord, at the day of judgement ; say to them, Grace proceedeth from the hand of God : He is bountiful, and omniscient ; he pardoneth whom he pleaseth, and is altogether merciful. If thou intrustest thy wealth to the hands of many of them that know the written law, they will faithfully restore it to thee.

I increase the wealth of Infidels to augment their pain, they shall in the end feel grievous torments. God will not leave the faithful in the state that you are in ; he will one day separate the good from the evil ; he doth not teach you what is to come ; he, for that effect chuseth among the prophets whom he seeth good. Believe therefore in God, and his prophets ; if you believe in God, fear to offend him, you shall be rewarded. Believe ye that such as are too sparing, and avaricious of the wealth that God hath given them, do well ; on the contrary, they do very ill, what they spare without reason, shall strangle them at the day of judgement. The inheritance of heaven and earth is God's, he knoweth all things. Certainly God heard the speech of them that said, God is poor, and we are rich ; he hath said, I will write what they have spoken, and keep an exact account of the murders they have unjustly committed on the persons of the prophets ; I will say to them at the day of judgement, taste of the torments of hell fire, which you have deserved. God doth not lead into darkness them that worship him. There be, that say, God hath commanded us not to believe the prophets, until their sacrifice be consumed by fire : say to them, there came to you prophets heretofore with miracles that you demanded, you had not slain them, had you been righteous ; if they belie thee, know, they belied the prophets that were before thee, that came with miracles, the psalter, and the book of light. Every man shall taste of death, and your reward shall be paid at the day of judgement ; he that shall depart from the fire of hell, and enter into Paradise, shall be happy. The wealth of this world is but a matter of pride, that you may be tried in your riches and persons. Harken not to the Jews and Christians, that have known the written law before you, neither to them that believe in many gods, they offend God through their blasphemies ; if you have patience, and fear God, you shall make a very good resolution. God hath accepted the speech of them that know his written law, when they promised him to preach to the people his commandments, and not conceal them ; nevertheless they have condemned them, and changed them for profit of little value, and have gained nothing but misery ; think not that such as rejoice of the evil they have done, and expect to be commended for what they have not done, have escaped the punishment of their crimes, they shall certainly suffer great torments. The kingdom of heaven and of earth is God's, he is omnipotent ; the creation of heaven and earth, the difference of day and night are evident signs of his omnipotence, to such as have judgement. Such as have, remember God, standing, sitting, or lying down, and considered the creation of heaven and earth have said, Lord, thou hast not created these things in vain ; blessed be thy Name, deliver us from the torments of hell fire, thou wilt render miserable him that thou shalt

shalt thither precipitate, and the wicked shall be deprived of protection at the day of judgement. Lord, we have heard them that say, believe in your Lord, we believe in thy unity, pardon our faults, blot out our sins, and give us grace to die in the number of the just; bestow on us what thou hast promised by the prophets, and suffer us not to be miserable at the day of judgement; thou dost not contradict what thou dost promise.

If you fear to do injury to orphans, fear also to do wrong to women; marry those that please you. Two, three, or four: if you apprehend you shall not be able to entertain them equally, marry but one, or the slaves that you shall have acquired; this is most necessary, to the end that you offend not God. Give to women their dowry with a good will; if they give to you any thing that is pleasing to you, receive it with affection and civility. Bestow not on fools the wealth that God hath given you for subsistence; assist orphans, give to them the garments that shall be necessary for them, and entertain them honestly; instruct them until they have attained to years of discretion, and are capable of marriage; if you believe they demean themselves wisely, restore to them their faculties, and devour them not unjustly before they be of age. He that shall be rich, shall abstain from their goods, and he that is poor, shall take with honesty, according to the pains he shall undergo for them: when you make to them restitution for their goods, take witness of your actions; God loveth good accounts. The children shall have a good part of what their father, and mother, or parents left after their decease, of little or of much there appertaineth to them a portion prefixed and limited. When they divide their goods, the kindred shall have care of the poor and orphans; do good to them, and honestly entertain them. Such as fear to leave after them a weak progeny of little children, ought to fear to wrong orphans, they must fear God, and courteously entertain them. Those who unjustly devour their substance, swallow fire into their bowels, and shall burn in a great furnace. God recommendeth to you your children, the son shall have as much as two daughters; if there be more than two daughters, they shall have two thirds of the succession of the dead; if there be but one, she shall have the moiety, and her kindred a sixth part of what shall be left by the dead: if there be no children, and the kindred be heirs, the mother of the dead shall have a third; if there be brethren, the mother shall have a sixth, after satisfaction of the legacies contained in the testament, and of debts.

O ye that believe in God! it is not lawful for you to inherit what is your wives by force, take not violently away what you have given them, unless they be surprized in manifest adultery; see them with civility, if you have an aversion from them, it may chance that you hate a thing, wherein God hath placed much good; but if you desire to repudiate your wives, to take others, and that you have given them any thing, take not any thing that appertaineth to them. Will you take their wealth with a lie and a manifest sin? How shall you take it, since you have approached each other, and that you have promised to use them civilly? Marry not the wives of your

fathers; what is past was incest, abomination, and a wicked way. Your mothers are forbidden you, your daughters, sisters, aunts, nieces, your nurses, and your foster-sisters, the mothers of your wives, the daughters that your wives have had by other husbands, of whom you shall have a particular care. The daughters of women that you shall have known, are also forbidden you; if you have not known them, it will be no sin; the wives of your sons are also prohibited, and two sisters; for what is past, God is gracious and merciful: Married wives are likewise forbidden you, except the women slaves, that you shall have acquired. God hath so commanded you, except what is above forbidden, it is lawful for you to marry at your pleasure. If you desire women for money, and neither commit concubinage, nor adultery, give them their salary for which you shall agree, so you shall not offend God, he is omniscient, and most wise. He that shall not be able to espouse women of free condition, shall marry such women or maids, that are slaves, as shall please him. God knoweth the faith of the one, and the other. Marry your wives with the permission of their parents, and give them their dowry with honesty: If women of free condition, that have committed neither concubinage, nor adultery, secretly nor publicly, fly into second nuptials, and come to commit adultery, they shall be doubly punished, more than the daughters of love. The marriage of slaves is for them that fear whoredom: If you abstain from marrying them, you shall not do amiss. God is gracious and merciful; he is willing to teach you his law, and direct you in the way of them that preceded you; he is gracious and merciful to his people.

Such as follow the appetite of the wicked, decline extremely from the truth. God willeth that his law be a light unto you, for that man was created weak. O you that believe in God, devour not your substance among you with usury; but if you traffick, be peaceable in your affairs; slay not one another. God is merciful to them that obey him: He that disobeyeth, through malice and injustice, shall burn in the fire of hell; it is an easy thing for God to punish them. If you depart from mortal sins, I will cover your faults, and cause you to enter into paradise: covet not through envy, what God hath given to your neighbour; men and women shall have the wealth they have gained; beg grace of God, he knoweth all things. Give to your associates what appertaineth to them. We have ordained a portion, prefixed to the one and the other, in the succession of your father, mother, and kindred, God seeth all. The men shall have authority over the women; they shall have them in their keeping; they shall have in their power the wealth that God shall give them; and shall have care of what shall be convenient to be expended for them. Discreet and obedient wives observe, in the absence of their husbands, the commandments of God; make remonstrances to them that shall be disobedient, and remove them from your bed, chastise them.

If any one be in necessity, and eateth of what is prohibited, without a will to sin, God shall be to him gracious and merciful. They will demand of thee, what is permitted them to eat?

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Say

Say unto them it is lawful to eat all sorts of beasts that are not unclean, and whatever hath been taught you from God, touching beasts that hath been wounded by lions or dogs, eat the beasts you shall take, and remember God in blooding them; fear God, he is exact to take account. This day it is lawful that you eat what is not unclean, and the meats of them that know the written law, their meats are lawful for you, and yours for them. You are permitted to espouse maidens and women of free condition, that are of your religion, and maidens and women of free condition, that know the written law, giving them their dowry with civility; commit neither concubinage, nor adultery with them, neither secretly nor publicly; the good works of him that shall renounce your law, shall be unprofitable, he shall be at the day of judgement in the number of the damned. O ye that believe in God, when ye would make your prayers, wash your faces, your hands to the elbow, and pass your hand over your head, and over your feet to the ancles. If you be polluted, purify yourselves; if sick, or in a journey, or about to discharge your belly, or have known women, and find no water to wash you, lay hand on the sand, pass it over your visage, and wipe therewith your hands. God enjoineeth you nothing irksome, but willeth you to be clean, and desireth to accomplish his grace upon you; peradventure you will give him thanks. O ye that believe in God! call to mind his grace, and promise he made to you, when you said, we heard, and obeyed; fear him, he knoweth all that is in your hearts. O ye that believe in God! obey his commandments, and be true in your testimonies, take heed that no man move you to offend God, in diverting you from what is just; render justice to all, his fear inviteth you to it; have it before your eyes, he knoweth all your actions; hath promised his grace, and great recompenses to the true believers, that shall do good works in this world, and hath prepared hell to punish infidels. O ye that believe in God! remember his favour towards you, when some persons would have extended their hands upon you, and how he delivered you from their malice; fear him; all true believers ought to resign themselves to his will. God received the promise of the children of Israel to observe his commandments; he established among them twelve captains, and said to them, I will be with you when you shall make prayers; pay your tithes, believe in the prophets, defend them, and lend to me any alms; I will cover your sins, and cause you to enter paradise, wherein flow many rivers; and he among you that shall be an infidel, shall be intirely erroneous from the right path. When they swerved from what they had promised, we gave them our curse, and hardened their heart; they have altered the words of the scripture, and abjured what they had approved.

We have sent to thee the scripture, written in vellum, the unbelievers have handled it with their hands, yet say it is evident sorcery and enchantment, that they will not believe therein, unless they see an angel descend, to confirm it. Should we have sent an angel, they had perished by his presence, unless we had sent him under the figure of a man, like unto them, and cloath-

ed as they are. They derided the prophets, and apostles, thy predecessors; derision is fallen upon such as contemned them. Say to them, go thro' the world, and consider the end of them that abjure the law of God; say to them, to whom appertaineth whatsoever is in heaven and earth? It is God's. He will employ his mercy to save you; doubtless he will assemble all of you at the day of judgement. Nevertheless infidels believe not in his unity; they consider not, that whatsoever moveth by night, and by day, and whatsoever is in the world, belongeth to his Divine majesty, who understandeth and knoweth all things. Say to them, require you other protection than that of God the Omnipotent, creator of heaven and earth, who nourisheth all things, is nourished by none? Say to them, I have received a command to embrace the law of salvation. Be not ye in the number of unbelievers; I fear to disobey my Lord, and fear the torments prepared for the wicked at the day of judgement; he that shall deliver himself, shall enjoy the grace of God, which is supreme felicity: If God will punish you, none shall deliver you from his punishment; if his will be to do good to you, he is omnipotent, always victorious, and hath all power over his creatures; he is most wise and omniscient. Say to them, what better testimony is there in the world than that of God? Say to them, he shall testify between you and me, to whom he hath inspired the Alcoran to instruct you: Will any among you that shall learn it, say there is any other God, but Elohim; I will not say so; there is but one God, and I am innocent from the sin you commit, in associating him with a companion equal to him; many of them that understand the written law, have knowledge of the truth of the Alcoran; their children also know it, but such as forsake their own souls, will not believe in God. Who more unjust, than he that blasphemeth against God and his commandments? Certainly the wicked shall be miserable; I will assemble all of them, and say, where are the gods which you did associate with God? They shall have none other excuse, but to say, by God, Lord, we were of the number of idolaters. Consider how they will lie, and disavow their blasphemies: some there be among them that hearken to thee, we have hardened their hearts, they will not learn the Alcoran, because their ears are stopped. When they shall hear related all the miracles of the world, and shall see them with their eyes, they will not believe until they have disputed against thee.

Such as believe not in the resurrection, are wretched men, they shall be afflicted for their sins at the hour when ever death shall surprize them; they shall bear on their back the burthen of their crimes, and avouch the life of this world to be but deceit and vanity, and the life of the other to be full of felicity for the righteous; nevertheless the wicked are not converted. I know thou wilt be incensed against such as will say, they desire to obey thee, and shall renounce thy doctrine; they that condemn the commandments of God are impious, they have belied the prophets thy predecessors; the prophets endured their lies, and were patient, until we destroyed them; God declineth not what he hath promised.

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Thou knowest what the prophets foretold : if men abandon thee, canst thou covet to continue on earth, to instruct them, and to be in heaven at the same time, to cause prodigies appear, testimonies of thy mission. Had it so pleased God, he had brought them all into the right way, nor had they been in the number of the ignorant. Certainly he heareth the prayers of the righteous, that hearken to his word ; he will give resurrection to the dead, and assemble them to receive recompense according to their merits. They have said, we believe not in the prophet, if he shew not to us some miracle from his Lord : say unto them, God hath shewed you many miracles, but most of you do not understand them ; the beasts that walk upon the earth, and the birds that fly into the air, are in the number of his creatures : We have not omitted to write any thing that is written in the book kept in heaven ; all men shall one day appear before God, such as shall not have believed in his law, shall be deaf and dumb, and inhabit darkness : God misleadeth whom it pleaseth him, and guideth in the right way whom he seeth good. Say unto them, have you felt the punishment of God ?

It is God that sendeth the winds to dissipate the rain, when they carry the clouds ; we drive them charged with water, into places dry, dead, and ruined, and cause the rain to fall there, that they may produce herbs and fruits ; so will we cause the dead to arise again ; perhaps men will remember the good land bringeth forth good fruits, through the permission of its Lord, and the bad land produceth only darneill. I teach my commandments to such as are not ungrateful : certainly we sent Noah to instruct men ; he said, O ye people ; worship one God alone : if you adore other than him, you shall be punished at the day of judgement ; their rulers answered, O Noah ! thou art in a great error ; he replied, I err not, I am a messenger sent from God to preach his will ; I give you most wholesome advice, God hath taught me what you know not. Is it strange to you, that he hath sent you his commandment by the tongue of a man like yourselves, to declare to you the torments of hell ? Fear God, he will pardon your sins ; but they belied Noah, we saved him in the ark, with his retinue, and drowned those that contemned our law, they were altogether blind. We sent Hod to his brother Aad, and to his retinue, he said, Oh ye people ! worship one God alone, whom will ye adore, or whom fear, but God ? The teachers answered, thou art in an extreme ignorance ; we believe thee to be in the number of liars ; he replied, I am not a liar, I am a messenger sent from God, to preach his commandments, I give good and salutary advice, wonder not that God teacheth you his precepts by the tongue of a man, like you, who declareth to you his pleasure. Remember that he left you on earth after Noah, that he increased you in number, force, and power ; call to mind his grace, you shall be happy. They answered, are we come to this, to worship one God alone, and to relinquish what our fathers adored ? Shew us the truth, whereof thou dost preach, if thou art true ? He said, the wrath and indignation of God shall fall upon you ; will you dispute with us of

the names, that you and your fathers imposed on your idols ? God did not enjoin to worship them, neither have you reason to do it ; expect your punishment, I will expect it with perseverance.

A letter patent from God, and his prophet, to the unbelievers with whom ye have made truce. Travel in safety the space of four months, know, ye shall not render God impotent, and that he will lay shame upon your forehead. Advice for the people, at the great day of pilgrimage from God, and his prophet : God approveth not the actions of them that adore idols, his prophet is innocent from that sin ; if ye repent, ye shall do well ; if ye abandon the law of God, know, ye shall not escape the punishment of your crime ; preach to the unbelievers, that they shall suffer grievous torments, except those with whom ye have made truce, who fall not from what they have promised, and that protect none against you. Observe exactly until the prefixed time, what you have promised them. God loveth them that fear him : when the month of Hiram shall be past, kill them where you shall meet them, take them slaves, detain them prisoners, and observe where they pass to lay ambush for them ; if they be converted, if they pray at the time appointed, and pay tythes, leave them in quiet, God is merciful to them that repent. If the infidels demand quarter of you, give them quarter, to the end they may learn the word of God ; teach them his commandments, for they are ignorant. How should they have truce with God and his prophet ? If they believe neither in the one, nor the other, except them with whom you entered truce in the temple of Mecca ? If they observe their promise to you, observe what ye promised to them ; God loveth such as have his fear before their eyes : How shall they have truce with you ? If they have advantage over you, they will respect neither your alliance nor confederacy.

They will speak well of you, and condemn you in their heart ; the greatest part of them are impious, they have preferred the riches of this world to the commandments of God, and have hindered the people from following his law, as if they knew not what they did ; they bear no respect to the true believers, wherein they are exceedingly to blame. If they turn, and make their prayers at the time appointed, if they pay tythes, they shall be your brethren in God. I teach the mysteries of faith to such as have understanding to comprehend them, if they break their promise and disturb them of your religion, kill their captains, as persons without faith, they will perhaps put an end to their impiety. Slay such especially that renounce their faith, who have endeavoured to drive the prophet from Mecca, and have begun to slay you, will you fear them ? Will ye be terrified by them ? It is reasonable that ye fear God ; if ye believe in his law, fight them, God shall chastise them by your hands, he shall render them dishonourable, and protect you against them, he shall fortify the hearts of true believers, and expel melancholy, he pardoneth whom he seeth good, knoweth all things, and is most prudent in what he ordaineth. Think ye to be forsaken of God, and that he discerneth not them that have fought gallantly for

for his law, from such as have adored idols, and disobeyed his prophet.

Such as have believed in God, as have departed from the wicked, and employed their wealth and persons to fight for his law, shall have a particular degree, and a particular place near to his Divine Majesty, they shall be the more happy. God through his goodness, declareth to them, that they shall enter into delicious gardens, where they shall remain eternally; there is with God a very great reward. O ye that believe! Obey not your fathers, nor your brothers, that love rather to follow impiety than the faith. Such as shall obey them, shall offend exceedingly; if your father, your children, your brothers, your wives, your parents, your friends, the wealth that you have gained, the fear of losing your riches, and apprehension of poverty, have more power over you than God and his prophet, and hinder you to fight for the faith, the commandment of God shall be executed against you, he guideth not the wicked, and hath protected you in many occasions. Remember the day of battel of Hanin, when ye rejoiced in the multitude of your men, it did not advantage you, fear made you find the place too narrow for flight, and ye turned the back as vanquished: Remember that God, at that time, put his prophet, and the true-believers in a place of safety, and sent invisible troops to chastise the Infidels, he pardoneth sins as seemeth good to him, he is gracious and merciful.

True believers will not excuse themselves from fighting, or employing their wealth and persons for the law of God; he knoweth such as fear him. They that believe not in God, neither the day of judgement, refuse to go with thee, they doubt the mysteries of faith, but shall continue in their doubt, to their confusion; had they inclined to go out against the enemy, they had arms to perform it; God contemned their going out, rendered them negligent, and caused them to remain with the sick, the women, and children; had they gone forth with you, they had brought with them more of disorder than affection to the service of his Divine majesty; they hate you, nevertheless you hearken to them: God knoweth them that are too blame, they hateth thee heretofore, accused thee of all their mischief, until, through the permission of God, the truth appeared against their will: many of them said, excuse us, and scandalize us not, and they fell themselves into scandal and impiety: but hell is the habitation of those wicked persons; if good happen to you, they are discontented; if evil befall you, they say, they took heed to themselves, and foresaw it, and departed from you with joy; say unto them, nothing befell us, but what God had ordained, he is our Lord; all true believers are resigned to the will of his divine majesty.

There is no excuse for you, ye are truly impious; if God pardon any one of you, he shall rigorously punish such as persist to offend him. The wicked teach among them impiety to their posterity, they depart from the truth; they go hand in hand, and agree to disobey God; they forget God, and God forgeteth them; he hath prepared hell for them, where they shall remain eternally; he hath cursed them, and they shall

feel the torment of infinite pains. The wicked that were before you, shall undergo them like you, they were more powerful than you, they possessed store of wealth, and had many children, they possessed part of their substance, and ye possess yours, as did your predecessors; ye were plunged in impiety, as they were plunged, but the good works that they have done in this world, shall be to them unprofitable, and at the day of judgement they shall be in the number of the miserable. Have they not known the history of their predecessors, the history of the people of Noah, of Aad, of Temod, of Abraham, and the cities that were subverted?

The prophets preached to them the commandments of God, who did to them no injustice; they drew affliction on themselves, through the enormity of their crimes. The true believers mutually obey each other; they command to do what things are honest, prohibit to act what is not approved; they make their prayers at the time appointed, distribute tithes, obey God and his prophet; God shall remit to them their sins, he is omnipotent, and hath promised to them gardens, wherein flow many rivers, and an habitation full of content in Eden; he hath promised them his grace, which is the perfection of felicity. O prophet! fight against the infidels, fortify thyself against them, hell shall be their habitation; they shall swear by the name of God, that they have not traduced thee; nevertheless, they have detracted and uttered words full of impiety: they have denied to have been enriched through the grace of God, and of his prophet; if they turn, they shall do well; if they abandon the faith, God shall punish them in this world, and in the other, with grievous torments, and on earth they shall find no protector; there be of them, who have inclined to capitulate with God, and have said, if God doth good to us, we will believe in him; when he did good to them, they were niggards, and avaricious; they have erred, and disobeyed his commandments, but he chastised them, because of their impiety; he hath imprinted it in their hearts until the day of judgement, for that they have disobeyed him, because they violated their promises, and by reason of their lies; know they not that God understandeth what they conceal in their hearts? and that he knoweth what is present, past, and future?

Be thou not astonished, neither at the abundance of their wealth, nor the number of their children, God will make use of them, to chastise them in this world, and will destroy them in their impiety. When command was sent to them to believe in God, and fight with his prophet, the most powerful among them desired thee to excuse them, and said, leave us with them that continue in their houses, and desire to remain with the sick, the women, and little children: God hardened their hearts, and they shall never learn the trust. The prophet and true believers that were with him, and fought, and employed their persons, and goods for the service of God, shall be blessed; he hath prepared for them gardens, wherein flow many rivers, with perfection of felicity.

Some of the Arabians came to excuse themselves of going to the war, and such as renounced God

God and the prophet, remained in their houses, but they shall resent grievous torments, because of their wickedness; the sick, the impotent, and those that want means to be present at the war, offend not God in abiding in their houses, provided they be faithful to his Divine Majesty and his prophet. The righteous are not obliged to do but what is in their power, God shall be to them gracious and merciful. Such as repaired to thee to fight, and whom thou didst dismiss for want of courage, did not offend God; they returned to their houses with tears in their eyes, with discontent, to have wanted means to employ in the service of his Divine Majesty; the war is appointed to such as intreat thee to exempt them that are rich, and have wealth to subsist, they require leave to remain with their wives and children. God hath hardened their hearts, and they know it not; they shall come to excuse themselves, when thou shalt meet them; say unto them, excuse not yourselves, I do not believe you, God hath given us to understand your news, he and his prophet likewise hath rendered your good works vain and unprofitable; ye shall one day appear before him that knoweth what is past, present, and future, he shall cause you to remember whatsoever you have done, and shall punish you according to your demerits. They shall conjure you by the name of God, when you approach them, to depart from them: Depart from them, they are full of uncleanness, hell shall be their habitation, where they shall be tormented for their crimes.

They shall beseech you to love them; if you love them, know, that God abhorreth them that disobey him, the Arabians, who observe not the precepts which God hath sent to his prophet; are ye more impious and ingrateful? God knoweth all things, and is most prudent. There be persons among the Arabians, who account it lost money that they expend for the service of God, and protract their departure, to retard yours, and make you to attend; the wheel of misery is upon them, God understandeth whatever they say, and knoweth all their actions; there are some among them who believe in God, and the day of judgement; they esteem that their expence for the service of God, draweth them nigh to his Divine Majesty, and they invite the prophet to pray for them. God shall give them his mercy, he is gracious and merciful to them that obey him. They that first arrived at Medina, the first of them that went out of Mecca, to depart from the wicked, such as were at the battle of Beder, and such as imitated them in well doing, shall enjoy the grace of God, he hath prepared for them gardens, wherein flow many rivers, with supreme felicity.

They that esteemed, that the temple built by unbelievers, to seduce the righteous, to distinguish the wicked from the good, and to observe such as had before fought against God, and against his prophet, in the temple of his Divine Majesty, swear that they desire to do well, and that their intention is most honest, but they are liars, and God shall be witness of their falsehood; make not thy prayers in that temple, make thy prayers in the temple founded on the fear of God, that is reasonable; there be persons in that temple who desire to be purified. God loveth such as

have a clean soul; who is he that buildeth best, he that foundeth his building upon the fear of God, or he who layeth the foundation of his building upon the brink of a ditch of sand, which falleth and ruineth itself? They who esteem the temple built by unbelievers, to seduce the people, to be the temple of God, shall be with that temple, and with the infidels that built it, burnt in the fire of hell; God guideth not the unjust; their building shall serve only to torment them, God knoweth their designs, and is most wise; he purchaseth of true believers their souls and goods; and giveth them paradise; if they be slain, or if they slay when they shall fight for the faith, they shall have what he hath promised to them in the Old Testament, the gospel, and in the Alcoran: Who better satisfieth what he hath promised, than God? Declare to them, that they have made a good purchase, they have gained the height of felicity. Such as are firm in their faith, who pray, honour, and worship God, who observe his commandments, and all true believers, shall enjoy the delights of paradise, with all manner of content.

The prophet and true believers ought not to ask pardon of God for infidels, notwithstanding they be their parents, having had knowledge that they are damned, because of their infidelity. Abraham prayed not for his father, until he had professed one God alone; when he knew his father to be an enemy to God, he declared himself an enemy to his sin; he ceased praying for him, although he was exceeding charitable and patient in his afflictions. God misleadeth not them that he hath put into the right way, he giveth them to understand what they ought to do, he knoweth them that deserve to be seduced, and such as merit to be guided through the right way. The kingdom of heaven and earth is God's, he giveth life and death to whom he seeth good: Who, except God shall protect you? he hath given his grace to the prophet, and to such as followed him in his affliction, although it wanted but a little, that the hearts of many of them inclined not to the party of the unbelievers, but he pardoned them.

Oh ye that believe in God! Fight against them that would cause you to be defiled in impiety, be valiant, and know that God is with them that have his fear before their eyes. When God caused to descend from heaven, any chapter of the Alcoran, some of them said, through disdain, that will increase the faith of this people. Certainly, it augmenteth the faith of true believers, it rejoiceth them, and enflameth the wrath of his Divine Majesty upon infidels, who persist in their pollutions, and die in their wickedness. They know not that God trieth the good, once or twice a year, they will not be converted, it is lost time to preach to them. When God sent from heaven any chapter of the Alcoran, they beheld each other, and said, doth any one see us? They returned in their impiety, and God turned their hearts from the right way, for that they would not learn the truth. God hath sent you a prophet of your own nation, who, with passion, desireth to deliver you from your obstinacy, and is extremely affected to instruct you in the way of salvation, God is mild and pitiful towards true believers. If they abandon the faith, say unto

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them,

them, God is my protector, there is but one sole God, I recommend myself to the will of his Divine Majesty, he is the Lord of the majestic throne.

God doth not aid the Infidels that worship what can neither benefit or hurt them, and say, their idols shall intercede for them; will you instruct God in any thing that he knoweth not, of what is in heaven or in earth? Praised be God, he hath no companion. Men were all of one religion before infidelity took place, and if God had not said that he would defer the punishment of the wicked until the day of judgement, he had already destroyed them in this world, because of their impiety. They say, We will not believe in the prophet, if God make not some miracles to appear in him: Say unto them, God knoweth what shall be; expect, I will expect with you: when we gave them to taste of content after their affliction, they had subtilty upon our commandments: Say unto them, God is more subtle than you, his messengers shall write your subtilties; he it is that made men to travel upon the earth and sea; it is he that sendeth them a favourable wind to rejoice them in their ships; when tempest surpriseth them, they believe that the waves will overwhelm them, then they invoke God, with desire to embrace his law, and say, if God doth deliver us from this danger, we will believe in his unity, and return him thanks for this mercy; but being delivered from peril, persist in their wickedness.

O my people! You draw mischief on yourselves, you require nothing but the wealth of this world; you all shall appear before us to be judged according to your works; the life of the world is like to the rain, which we cause to descend from heaven, it causeth with mixture all sorts of herbage to spring forth, for the nourishment of men, and beasts. When the earth is adorned with flowers, and enriched with its fruits, the inhabitants oftentimes believe they have the power to cause their production; then send we our chastisements day and night upon the earth, and render it as mown, and as if the day before it had brought no fruit. Thus do I discover mysteries to such as have knowledge to comprehend them. They beg their salvation of God; he saveth and putteth in the way of salvation whom it pleaseth him. He shall not cover the visage of them that have done good works, they shall appear without shame, and dwell in paradise; where they shall remain eternally; and such as shall have done evil shall be punished after their demerits, they shall be covered with shame, and none shall be able to protect them, they shall be as if a great part of the obscurity of the night had covered their countenance, they shall be condemned to the fire of hell, where they shall dwell eternally. Think on the day, wherein we will assemble all the world, and will say to the Infidels, hell shall be your habitation; Where be the idols you adored? We have separated you from each other. Their idols shall say to them, you have not worshipped us, God is witness; was their any thing between us and you, that rendered us ignorant of your adorations? Are your idols able to conduct you into the right way? God guideth the people into the

way of salvation. Who ought rather to be followed, he that guideth the people into the right way, or he that misleadeth them? What reason have ye to follow the evil way; the greatest part of them that follow but their own opinion, but their opinion is not conformable to the truth; God knoweth all their actions, there is no falsehood in the Alcoran, it confirmeth the ancient scriptures, and perspicuously explaineth them; there is no doubt, but it proceedeth from the Lord of the universe. They say Mahomet hath invented this book; say unto them, come and bring any thing that resembleth it in doctrine and eloquence, and call the idols which ye adore, we shall see if you are sincere; on the contrary, they have blasphemed, and have talked of what they understood not, when they heard the exposition of the Alcoran. Thus did their predecessors; but consider what is the end of the unjust. There be among them, who will believe in this book, and others that will not believe; thy Lord knoweth them that defile the earth; if they slander thee, say unto them, I will answer with my actions, and ye shall answer yours, ye are innocent of what I act, and I am innocent of what ye do. There be persons among them that have inclination to hear thee, but art thou able to cause the deaf to hear? Should they not be deaf, they would learn nothing. Others there be, who look towards thee, but art thou able to guide the blind? Should they see clearly, they would not follow the right way; God doth no injustice to men, they do injury to themselves, through the enormity of their offences. I will cause them to rise again at the day of judgement, as if they had remained but one hour of a day in the grave; they shall know each other, and the wicked who have not believed in the resurrection shall be damned.

I will shew thee many of them whom I will chastise; I will cause thee to die before they are chastised, and they all shall appear before me to be judged; God is witness of their actions, he shall punish them according to their demerits; every nation of the world hath had a prophet sent from God, who hath judged with reason, and without injustice, the differences that were amongst them touching religion: They have said, at what time shall the wrath of God appear? Say unto them, I, of myself, can neither procure good nor evil, if God doth not permit it; every one hath his destiny, when the time of his destiny arriveth, they can neither retard, or advance it one hour. Have ye considered the punishment which God heretofore sent, by day, and by night against the wicked? When ye felt it, ye believed it, and fell into it headlong. It shall be said to the wicked at the day of judgement, taste eternal torments; shall you not be punished according to your demerits?

Afflict not thyself for the words of the impious, virtue proceedeth from God, he understandeth, and knoweth all things; whatsoever is in heaven and in earth appertaineth to him: They who worship idols, follow but their opinion, and are liars; God hath created the night for repose, and the day for labour; such as hear his word, find therein marks of his omnipotency. They have said, do ye believe that God hath a son?

son? Praised be God, he is most rich, and hath no need of any person, he possesseth whatsoever is in heaven, and earth; you have no reason in what ye alledge; will you speak of God what ye know not? God doth not assist in this world them that blaspheme against him, he shall cause them to feel after their death great torments, because of their impiety: Instruct them in the history of Noah, how he spake to his people, and said, O people! if my abode with you, and the preaching of the commandments of God, be irksome to you, know, that all my support is in God; assemble your doctors, with your idols, and conceal not what ye do; go whither you will, ye shall find none to protect you, if ye condemn my instructions. I require not of you a reward for my pains; I desire to receive of none than God the omnipotent, and recommend myself to the will of his Divine majesty. They slandered Noah, then did we save him in the ark, and them that were with him; we prolonged their posterity on earth, and drowned the wicked; consider the end of such as heard the word of God, and condemned it. We sent to them other prophets after Noah, they made them to see miracles, and gave them most salutary instructions; but they did not believe in what they had no will before to believe.

If thou sayest to the wicked, that they shall rise again after their death, they will say, it is but witchcraft and sorcery; if retard some time to chastise them, they say, there is no punishment for their crimes; but they shall not avoid it, in the day when it shall appear, and they shall feel the rigour of the pains which they condemn. If we confer riches, and health on the impious, and deprive them of them, they despair in their impiety; if we give them good after their evil, they say, misery hath forsaken them; they rejoice, and become arrogant. Such as are humble and patient in their afflictions, and do good works, shall obtain pardon of their sins, and a very great reward. Perhaps thou wilt forget to teach something of what I have inspired into thee, and be afflicted, because they say that what thou speakest shall bring thee no profit. Certainly, thou art sent only to reprove them of their sin, thy Lord is omnipotent, and shall chastise them after their demerits. Assuredly, they will say, thou hast forged the Alcoran, and that it is of thy invention; say unto them, come and bring with you ten chapters of your invention, like to the Alcoran in instruction and eloquence, and call to your aid the idols that ye adore; if they hear not your prayers, neither afford you succours, know then, that the Alcoran descended from heaven, through God's permission, and that there is but one sole God, will ye not trust in him? I will bestow the riches and honours of the earth, on many persons that affect them, and in the end they shall be confined in the fire of hell, and the good works that they shall do in this world, shall be unprofitable in the other. They who observe what God hath ordained, study the Alcoran, and believe that it proceedeth from his Divine majesty, to teach the right way, and to obtain his mercy, as before it was the book of Moses. Such as shall believe in the Alcoran, shall be happy; doubtless the fire of hell is prepared for the infidels who will not believe

therein, but the greatest part of the world is incredulous: who is more impious than they who blaspheme against God? Such men shall not see his face; the angels shall say, at the day of judgement, behold them that have been impious, a curse is upon them, and upon the unjust that have misled the people from the right way, they were indeed infidels. Such men shall not escape the punishment of their crimes on earth, they shall find none that is able to protect them but God, he shall augment their pains, because they would not abandon their wickedness, neither receive the light of faith. Such as are miserable men, their idols shall not afford them succours, they doubtless shall be eternally damned: and such as shall believe in God, do good works, and be converted, shall dwell for ever in paradise. The wicked are as deaf and blind, and the true believers are like those who have good sight and perfect hearing; shall they be in parallel with each other? Will ye never consider it? We sent Noah to reprove men for their sins, he said to them, worship but one God alone, otherwise I fear ye shall be chastised at the day of judgement.

The doctors of the infidels answered him, we see thee to be a man, like us, and such as follow thee are poor people, blind, and without counsel; we perceive not that thou hast any grace, that ought to prefer thee to us; contrarywise, we believe thee to be a liar. He said, Oh people! know ye not that God hath taught me what I preach to you, that he hath given me the grace of prophecy, and deprived you of it? Shall I exhort you to acknowledge his grace, seeing ye abhor him? Oh people! I require no recompense of you for my pains, God will reward me largely. I desire not to banish true believers from my company, they shall one day appear before their Lord, but I perceive that ye are ignorant. Oh people! who shall hinder God to punish me, if I abuse true believers? Will ye not consider it? I say not that I possess the treasures of God, I know not what shall be; I say not that I am an angel, I say not to them whom you condemn, that God shall enrich them, God knoweth what is in their souls; should I maintain such discourse, I should have great blame. They said, Oh Noah! we have a long time disputed together; if thou art sincere, let us see the pains which thou preacheest to us; God, said he, when it shall please him, shall cause you to see them, you shall not escape them, my instructions shall be to you unprofitable; if God will prove you, he is your Lord, and you shall one day be assembled before him to be judged.

Pray to God evening and morning, and a part of the night; prayers blot out sins; it is the doctrine of preachers; be patient, and persevere, God will not deprive the righteous of their reward: He prohibited your predecessors and their posterity to defile the earth; nevertheless there were few among them that abstained; the unjust acted what ever pleased them, and were guilty before God: He shall not destroy Mecca, if the inhabitants thereof obey his commandments; and if it pleased him, the whole world should be of one religion, they to whom he giveth his grace, transgress not his will, his word shall be

accom-

accomplished, and hell shall be filled with devils, and the wicked of all nations.

We have caused to descend from heaven the Alcoran, written in the Arabic tongue, peradventure ye will learn it. I deliver unto thee in the Alcoran, one of the best things that I have inspired into thee. Thou wert before the coming thereof, in the number of the ignorant. Remember thou, that Joseph said to his father, my father, I saw in my dream eleven stars, the sun and the moon, I saw them adoring me. My son, said his father, discover not thy dream to thy brothers, they will conspire against thee, the devil is an open enemy to men, thou shalt be elected of the Lord in this world, he shall teach thee the explication of dreams, he shall accomplish his grace upon thee, and upon the lineage of Jacob, as he did accomplish it upon thy fathers, Abraham, and Isaac; the Lord knoweth all things, and is most wise.

The history of Joseph shall serve for example to posterity; remember thou, how his brothers said, our father loveth our brother Joseph more than all us together, he is in an exceeding great error, let us kill Joseph, and cast him into some secret place remote from us, his absence will render the face of our father more gentle towards us; after his death we will be converted. One of them said, you shall not do well to kill him, but cast him into the well, some passengers will take him, and carry him into an unknown country: They said to their father, father, wherefore dost thou not send Joseph into the fields with us? We will be very careful, he shall sport and recreate himself; I fear, said he, that you will neglect to preserve him; dost thou fear, said they, that a wolf should devour him in our presence, and that we want strength to defend him? In the morning they led him with them, and cast him into a well. We inspired him to prophecy to them what would befall them for the mischief they acted, but they wanted knowledge to comprehend it; they in the evening returned to their father's house, with eyes full of dissembled tears, and said unto him, father, we sported, and ran who should run the best, Joseph remained with our baggage, a wolf came and devoured him; thou wilt not believe us although we speak the truth; then they shewed him his shirt, which they sprinkled with blood; it is you that hath done it, said he, you shall answer it before God, he is my protector, and was patient, without lamenting.

There past that day, a caravan near to that well, who desiring to draw water to drink, let down a bucket, on which Joseph took hold to get out; they gave him cloaths, led him away secretly, and sold him at a good rate for ready money; they would not kill him, in which they were honest men. He that brought him into Egypt commanded his wife to have care of him, that he might one day be useful for their service, and be to them instead of a son. Thus did we establish Joseph in the country of Egypt, and taught him the exposition of dreams. Thy Lord is omnipotent, but few men know him: when Joseph came to the age of manhood, we gave him knowledge and prudence; thus do we reward the righteous. His master's wife became amorous of his beauty, she one day shut him into her

chamber, and solicited him with love; God defend me said he, to betray my master, and be unchaste; he was in the number of the righteous, and fled to the door; his mistress ran after him, and to stay him, tore his shirt through the back: she met her husband behind the door, to whom she said, what other thing doth he merit, who would dishonour thine house, than to be imprisoned, and severely chastised? Lord, said Joseph she solicited me, that infant which is in the cradle, and of thy parentage shall be witness: Then the infant in the cradle said, if Joseph's shirt be tore before, she hath spoken truth, and Joseph is a liar; if the shirt be rent behind, Joseph hath delivered the truth, and she a lie: then her husband beheld Joseph's shirt torn behind, and knew that it was extreme malice, and said to Joseph, take heed to thyself, and beware this act be not devulged: do thou, speaking to his wife, implore pardon for thy fault, thou art truly guilty.

The women of the city said among themselves, that the rich man's wife was amorous of his slave, and that she had solicited his love, and had erred from the right way, which she understanding, made them an exceeding fair feast, and caused Joseph to enter the parlour where they sat; while they carved their meat, they were so surprised, and entangled with Joseph's beauty, that they, instead of carving their meat, cut their fingers. O God! said they, this is not a man, but an angel; then said she unto them, behold him whom I loved with so much passion: she another time importuned him to satisfy her desire, and perceiving that he would not condescend to her will, menaced him with the prison, and to make him miserable: O God! said Joseph, I had rather be a prisoner than do what she desireth, deliver me from her malice, defend me from inclining to her lust, and from being in the number of the wicked: his Lord heard his prayer, he understandeth and knoweth all things. This woman seeing Joseph's resolution, judged it requisite to imprison him for some time; he was put prisoner with two men, one of which told him that he had dreamed that he pressed grapes to make wine; the other said, that he dreamed that he carried bread upon his head, which the birds did eat, they demanded of him the interpretation of their dream, because he seemed to them to be a good man: he said to them, before you breakfast, I will interpret your dreams. I will first tell you what God hath taught me, and how I quit and abandon the law of infidels, and embrace the law of our fathers, Abraham, Isaac, and Jacob; we ought not to worship many gods; such as believe in the unity of God, are endued with his grace, but few men give him thanks. O prisoners! who hath more power, idols, or one sole God, who is omnipotent? The gods that ye adore are but idols, whom ye and your fathers call by such a name, as seemeth good to you, ye have no reason to worship them; God doth not enjoin you this, he commanded you to worship him alone; this is the right way, but the greatest part of the world, of this are ignorant. O prisoners! the one of you shall give wine to drink to his master, the other shall be hanged, the birds shall feed on his head, the interpretation that ye have required shall be accomplished. He besought him that should be saved, to remember

member him when he should be near to his master, but the devil caused him to lose the remembrance of Joseph, who remained prisoner the space of nine years.

How many signs be there in heaven and earth, of the unity of God? yet the people believe not therein, and most of them adore idols; assuredly God will punish them at an unexpected hour, and in a time which they knew not. Say unto them, Behold the right way, I call to the way of salvation and light, such as follow me. I return thanks to God, for that I am not in the number of unbelievers. We sent aforetime none but men to instruct the people; will not men consider what hath been the end of the wicked that were before them? Paradise is for them that are righteous; will ye not be converted? They caused the prophets to lose all hopes of their conversion, and believed them to be liars; but we protected them, and delivered from their malice such as seemed good to us, nothing shall exempt the wicked from the punishment of their pains; they shall serve for example to men of spirit. The Alcoran containeth no blasphemies, it confirmeth the antient scriptures, and teacheth true believers the way of salvation.

These precepts are the precepts of the book sent to thee from the Lord; it is a thing most true, but few men incline to believe it. It is sent from God, who raised heaven without a prop, and without a column, that appeareth and sitteth on his throne, disposing all things. He causeth the sun and moon to move, until the day appointed; he disposeth all things at his will, and manifesteth to men the signs of his omnipotency. Peradventure you will believe in the resurrection of the flesh. He it is that hath extended the earth, raised the mountains, caused the rivers to flow, who created all sorts of animals, the male and female, and covereth the day with the obscurity of the night. These things are signs of his unity to such as consider them. He hath created many fields of divers sorts, and gardens filled with grapes, and many different fruits; he created date-trees, thick as groves and forests, and others that are scattered through the fields; some are moistened with waters, and others have a more pleasing taste.

Whatsoever is in heaven, and in the earth, the shadow of the morning, the obscurity of the evening, humble themselves before God, through force or affection. Say unto them, Who is the Lord of heaven and earth, but God? who, except God, shall protect you? Your idols can neither benefit, nor hurt you: Is the blind like unto him that seeth clearly? Is darkness like unto light? Shall they adore the creatures instead of the Creator? God hath created all things, and is omnipotent, he causeth rain to descend from heaven, and rivers covered with foam, to flow in the valleys. The gold, the silver, and metals, which ye melt to adorn and enrich yourselves, are like unto froth. Thus doth God teach what is profitable and what unprofitable: Froth suddenly vanisheth, and is of no utility to men; so falsehood vanisheth before truth. Thus doth God speak through a parable to them that obey him, and giveth them paradise. All the riches of the earth, and as much again, can-

not ransom the infidels, they shall be eternally tormented in the fire of hell. Who knoweth, that the truth contained in this book, was not sent to thee from God? He that doubteth is blind; men of spirit do not doubt. They who satisfy what they promise to God, who transgress not his commandments, who have his fear before their eyes, who apprehend the day of judgement, who are patient in their afflictions for love of his Divine Majesty, who make their prayers at the time appointed, who give alms privately and publicly, and blot out their offences with good works, shall be blessed. They shall enter into the garden of Eden with their father, their wives and families; the angels shall visit them, salute them, and say, Behold the recompense of your perseverance, behold eternal grace. Such as shall swerve from their promise, and disobey the commandments of God, and pollute the earth, shall be accursed of God, and severely chastised; he giveth, and depriveth of wealth, as seemeth good to him. The unbelievers rejoice in the riches of the earth; but those riches are of little value, if they consider them of the other world.

The chastisement of God is not far remote; desire it not before its time; praised be God, he hath no companion, he causeth the angels to descend, and sendeth his inspirations to whom it pleaseth him; preach his power and the pains of hell to unbelievers; there is no God but he, fear him, he created the earth and the heavens, he is more powerful than your idols, and created man of the mire of the earth, nevertheless, he is obstinate in his pride; he created clean beasts for your use, you draw from them great emolument and advantage, to cloath and nourish yourselves; ye see their beauty when they feed, and when ye lead them to pasture, they bear the burden, and whatsoever ye will send into cities, what ye cannot carry without them, but with exceeding great travel: God is gracious and merciful towards you; he created horses, and mules, and asses to bear you; he created many glorious things of which you have not knowledge. He teacheth them the right way, who observe his commandments; had it pleased him, he had guided all into the way of his law. He sendeth you water from heaven to take away thirst, and causeth plants to bring forth, and trees that nourish your flocks; he maketh the olive-trees to produce, the date-trees, vines, and all sorts of fruits. These things are arguments of his unity, to such as consider them; he created the night, the day, the sun, the moon, and the stars, that move at his pleasure, these things are signs of his omnipotency to them that are wise; he created whatsoever is on earth of divers colours, kind, and species; he created the sea, which affordeth you fish, pearls, and other precious stones to adorn you; thou seest how the ships sail upon the waters, and divide the waves for the advantage of commerce, peradventure you will give God thanks for his favours.

He raised the mountains to make firm the earth, and to hinder it to move, he created the rivers and established ways to guide you; he made the stars to conduct you by night upon the sea, and the mountains to direct you in your way by

day: Who but he could have created what he hath made? Will you never consider it? It is not in your power to keep account of his mercies, he is altogether gracious and merciful, and knoweth the secrets of your souls: the idols that ye adore can create nothing, but are things dead, without motion, and know not in what time the world shall rise again; your God is one sole God; such as believe not the end of the world, such as deny his unity, and boast of their false belief, are abhorred of his Divine Majesty; when they are interrogated concerning what God hath inspired into Mahomet, they answered, that he preacheth fables of antiquity, but they shall bear their burthen at the day of judgement, who have seduced them from the right way, and have not known it. They that were before them were deceivers, God overthrew their habitations, the ruins fell upon them, and he chastised them, when they least thought of it; he shall make them ashamed at the day of judgement, and shall demand of them where be the idols for which they disputed against true believers? Such as have knowledge of God's commandments, assure that shame shall be upon the foreheads of infidels, and that the angels shall cause them to die, because of the enormity of their sins.

They will say at the hour of death, that they believe in God, and are penitent for their faults, God knoweth what they have done; he shall command them to enter into hell, where is the abode of the proud: He shall command them who have his fear before their eyes to enter the house of eternity, and the gardens of Eden, wherein flow many rivers, there shall they dwell eternally with the height of their desire. Shall the wicked continue in their sin, until the angels cause them to die, or until the day of judgement? Thus did their predecessors. God was not unjust towards them, they drew mischief on themselves through their iniquity; they were chastised and felt their punishment which they had despised; they have said, had it so pleased God, our fathers and we had adored him alone: so spake their predecessors.

The Lord inspired the bee to dwell in the fields, to lodge in trees, in hives, and to eat of all sorts of fruits, it produceth honey of divers colours, that serveth for a remedy to the diseases of men; these things are signs of God's omnipotency to them that consider them. God hath created you, and shall cause you to die; there be persons among you, that shall be full of ignomy in their life, to the end they may understand that God is omnipotent, conferreth benefits on some more than others. Slaves have no part in the faculties of their masters, neither are they associate with them, nevertheless they associate to God another God equal to him, and blaspheme against his grace, God hath created you men, and women, hath given you children, and children to your children, he hath enriched you with the riches of the earth; will you after this grace believe in your idols, which are things inanimate, vain, and unprofitable? Will ye be ungrateful for the benefits of God? Will ye worship what can neither benefit nor hurt you? Believe not that there is another God, companion and associate with God; he knoweth what ye know not, he teacheth you a parable: A slave

that is poor cannot give alms, and he who is rich giveth alms secretly and publicly, as he seeth good: are they both alike? Ought they to be put in parallel.

Praised be God: certainly, the greatest part of men know not his graces, he teacheth you a parable: Behold! two men, the one was born deaf and dumb, and given in charge to his guardian, he knoweth not how to employ him, he is capable neither of doing nor speaking well, is he like to him that speaketh, that understandeth, teacheth men justice, and followeth the right way? Whatsoever is in heaven, or on earth, appertaineth to God, when he commandeth any thing, it is performed in the twinkling of an eye, yea, sooner; he is omnipotent: He it is that causeth you to come out of the womb of your mother, that giveth you hearing, sight, and sense, perhaps ye will return him thanks; see ye not the birds that fly in the air; who sustaineth them but God? It is an evident sign of his omnipotency for the true believers. He hath given you houses to inhabit, and the skins and furs of beasts to cover you, he hath given you their hair, and wool, to furnish your houses, and enrich you; he created trees and clouds to overshadow you, made the mountains and caves to cover you from rain, created garments to defend you from the heat of the sun, and the rigour of cold, he hath accomplished his grace upon you, peradventure you will resign yourselves to the will of his Divine Majesty, and profess his unity.

Zachary, the servant of thy Lord remembered his grace, when he in secret prayed to his Lord, and said, Lord, my bones are become feeble, and mine head is white with old age; Lord, I was never rejected in my prayers, hear my petition, give me a son to succeed me, that may be mine heir, heir of the lineage of Jacob, and be pleasing to thee. O Zachary! I declare unto thee, that thou shalt have a son named John, no man hath yet been called by that name: He said, Lord, how shall I have a son, my wife is barren, and I am too old? It was answered him, the thing shall be as I have said unto thee, it is easy to thy Lord, who created thee. He said, Lord, give me some sign of the conception of my wife; he said to him, thou shalt not speak for three nights. Then went he out of his oratory, and made signs to the people, to make their prayers evening and morning. O John! learn the scripture with affection; we from his infancy gave him knowledge, clemency, charity, piety, affection towards his father and mother, and not violence and disobedience. We blessed the day of his nativity, the day that he shall die, and the day that he shall rise again.

Remember thou what is written of Mary, she retired towards the east, into a place far remote from her kindred, and took a veil to cover her, we sent her our spirit in form of a man; she was afraid, and said, God will preserve me from thee, if thou have his fear before thine eyes; he said, Oh Mary! I am the messenger of God thy Lord, who shall give thee a son, active, and prudent: She answered, how shall I have a son without the touch of man? I desire not to be unchaste; he said, the thing shall be as I have told thee, it is facile to thy Lord; thy son shall be a token of the omnipotency of God, and of his special grace towards such as shall believe in his Divine Majesty;

jeſty; ſhe became with child, and retired ſome time, into a place remote from people, where ſhe ſuſtained the dolours of child-birth, at the foot of a date-tree, and ſaid, why am I not dead? Wherefore am I not in the number of perſons forgotten? The angel ſaid to her, afflict not thyſelf; God hath placed a brook under thee, ſhake the foot of this palm, and the dates ſhall fall, gather them up, eat and drink, and waſh thine eyes, ſay unto them that thou ſhalt meet, that thou faſteſt, and haſt made a vow not to ſpeak to any one, until thy faſt be accompliſhed. Her parents met her while ſhe bare her infant, and ſaid unto her, Oh Mary! behold a ſtrange thing; Oh ſiſter of Aaron! thy father did not command thee to do evil, neither was thy mother unchaſte: She made ſigns to her infant to answer them; they ſaid, how ſhall the infant in the cradle ſpeak? Then her infant ſpake, and ſaid, I am the ſervant of God, he hath taught me the ſcripture, hath made me a prophet, bleſſed me in all places, and commanded me to pray unto him; he hath recommended to me purity through the whole courſe of my life, and to honour my father and mother; he hath not made me either violent or malicious, praized ſhall be the day of my birth, the day that I ſhall die, and the day of my reſurrection.

Remember thou what is written of Enoch, he was a juſt man, and a prophet, and we took him up to an exceeding high place. God gave his grace to theſe men, among the prophets of the lineage of Adam, among them whom we cauſed to embark with Noah, among thoſe of the lineage of Abraham, and Iſrael, and among thoſe that we aſſembled and guided into the right way. When the miracles of the merciful were related to them, they fell proſtrate, and adored him with tears in their eyes; their poſterity forſook their footſteps, abandoned the law, and followed their own appetites; but they ſhall be precipitated into hell, except ſuch as ſhall be converted, and do good works, they ſhall enter into paradise, and no injuſtice ſhall be done to them, they ſhall enter into the garden of Eden; what the merciful God doth promiſe is infallible; they ſhall hear nothing ſpoken in paradise that ſhall diſpleaſe them, they ſhall hear the ſalutation of angels, and morning and evening ſhall have what they deſire; ſuch is paradise, which God giveth to his creatures that have his fear before their eyes. I deſcend not from heaven, but by the permiſſion of the Lord, he is maſter of our actions in heaven and earth, and of whatſoever is between them, he hath not forgotten thee, worſhip him, and perſevere in thy adoration, knoweſt thou any perſon that is named like him? Man faith, what ſhall I die and riſe again? He conſidereth not that God hath created him of nothing; I will one day aſſemble the infidels and devils, I will cauſe them to appear at the gate of hell upon their knees, and will caſt upon them all manner of miſery, becauſe they have increaſed their impiety towards their Lord. I know ſuch as deſerve to burn in hell, they ſhall be thrown thither head long, this is a moſt juſt ſentence pronounced by the Lord. I will ſave the righteous, and forbid infidels to fall on their knees before idols: when the unbelievers and many of the faithful heard my commandments preached,

they ſaid among themſelves, that they were in a better way than their neighbour; how many have we deſtroyed before them in paſt ages, more rich than they, and hypocrites like unto them? Say unto them, God prolongeth the life of the erroneous, that they may know their errors, and learn the knowledge of the pains prepared for them; they ſhall underſtand who ſhall be the moſt miſerable, and who ſhall have been moſt weak in their faith, and leaſt affectionate to the ſervice of his Divine Maſteſty; God ſhall increaſe their faith, who ſhall follow the right way; and ſuch as be obedient to him ſhall enjoy his grace.

They ſay, certainly, Mahomet hath dreamed what he ſpeaketh, he hath invented it, and is a poet, we will not believe him, unleſs he ſhew ſome miracle, as did the prophets that were before him. We have layed waſte many cities, becauſe their inhabitants were incredulous; we ſent before thee but men who were inſpired of us; enquire of them, to whom heretofore was given the knowledge of the written law, if ye know it not. They were men that did eat and drink, and were mortal; we effected what we promiſed to them, we preſerved them with ſuch as believed, and deſtroy the incredulous; we have ſent you a book to inſtruct you, will ye underſtand it? How many Infidel cities have we made deſolate? How many new people have we eſta bliſhed in their place? When they felt our puniſhment, they fled; fly not, and return to what hath delighted you, return into your houſes, peradventure ye will yet covet the riches of the earth; They ſaid, miſery is upon us, we are to blame: Thus did they talk, until they were deſtroyed. We have not created heaven and earth, and whatſoever is between them, to ſport with; had it been our will that they ſhould have ſcoffed on earth, they ſhould ſcoff likewise in heaven. On the contrary, I oppoſe the truth to falſehood, to confound it, and in effect it doth confound it. Miſery ſhall be upon you, becauſe of your blaſphemies; whatſoever is in heaven and earth, is God's; the angels are not aſhamed to worſhip him, they praize him day and night, and exalt his glory without blaſphemy. The Infidels worſhip gods made of earth; have they power to create any thing: Were there in heaven, and on earth another God, they would not accord; praized be God, Lord of the univerſe; what the Infidels relate, is untrue. He aſketh no counſel when he will do any thing, as do men; will they worſhip any other God but him? Say unto them, produce your arguments, behold what we have to ſpeak unto you, behold our reaſons, and thoſe of our predeceſſors; Certainly, the greateſt part of them are ignorant of the truth, and go aſtray. We inſpired into all the prophets which we ſent, that there was but one God that ought to be worſhipped. They ſaid, believe ye that the angels are the ſons of God? Praized be God; on the contrary, they are his creatures, he loveth them, they ſpeak not but after him, and obey what he commandeth them, he knoweth all their actions paſt, and future, they pray for no man but through his permiſſion, and fear to diſpleaſe him. Who among them will ſay, I am God, inſtead of God? He ſhall be caſt headlong into the fire of hell; thus do I intreat unbelievers. Know they not that the

the heavens and the earth were shut up? We opened them, and gave life to every thing, through the rain which we made to descend; will they not believe in my unity? We created the mountains to hinder the earth to move, we made therein ways large and spacious for our creatures, we covered it with the heaven, and have exempted it from falling, nevertheless they despise our commandment. There are those who dispute of the Deity with ignorance, and follow the will of the devil, voluntary and obstinate: It is written, he shall seduce them that obey him, and shall conduct them into hell. Oh ye people! If ye doubt of the resurrection, consider how we created you of the dust of the earth; with a little water sprinkled upon the dust, with congealed blood, and a little flesh intirely, and not intirely formed. I form in the wombs of women, what seemeth good to me, at the time appointed. I cause you to come forth children, then I give you life, and make you to arrive to the age of virility; some die young, and others live to extremity of age, to the end they may learn to live well. Consider the earth, dry, dead, and barren; when we shall cause rain to fall, it shall change the face, shall produce and nourish its fruits of all sorts, fair, and pleasing: Because God is truth itself, he raiseth again the dead, and is omnipotent. There is no doubt but the day of judgement approacheth, and that God will cause the dead to rise again. There be men that dispute of God without knowledge, without reason, without authority, and go astray from the way of his law; they shall be full of ignominy and shame in this world, and shall feel in the other, the pains of hell. God doth no injustice to his people. There be who adore him with scruple; if good befall them, they persevere to adore him; if evil, they return to their impiety, and lose the riches of earth, and the riches of heaven: These two losses are exceeding great, they invoke idols instead of God; they invoke what can neither benefit, nor hurt them; such prayers are by ways, far remote from the commandments of God; they worship that which doth rather mischief, than advantage them. Certainly, God shall make the true believers, that do good works, to enter into gardens, wherein flow many rivers; he doth what seemeth good to him. He that is angry, that God giveth succour, and protection to Mahomet in this world, and in the other, let him tie a cord to a beam of his house, and hang himself; he shall see if his cholor will be allayed. God hath sent his Alcoran, as heretofore he sent his other scriptures; it containeth his commandments, clear and intelligible; it guideth into the right way whom it pleaseth him: He at the day of judgement shall judge the differences that are between the faithful, and Infidels; between the Samaritans, the Christians, and Idolators; he is omniscient. Seest thou not that all that is in heaven, and on earth, the sun, the moon, the stars, the mountains, trees, and beasts, adore him? Many worship him with zeal, but many likewise merit to be punished.

None shall esteem him, whom God shall despise; he doth as seemeth good to him. These two contrary parties, the Believers and the Infidels,

have disputed of the Deity; but the Infidels shall be encompassed with flames of hell, they shall have shirts of fire, boiling water shall flow in upon their heads; the fire shall burn what is in their bellies, and shall roast their skin, they shall be beaten with clubs of iron; when they think to go out of this fire, they shall enter further into it, and be eternally tormented. God shall cause the true-believers, that have done good works, to go into gardens, wherein flow many rivers; they shall be adorned with bracelets of gold, and pearls; they shall be clothed with silk, and enjoy eternal felicity, because they have professed his unity; and the Infidels shall suffer great torments, for that they have hindered the people to imbrace the faith, and visit the temple of Mecca, which God hath established to be therein adored by all the world: He that shall be solicited to visit it, and shall enter it, with design to return to his impiety, shall be severely punished.

Depart from the pollution of idols, beware of bearing false witness, and be obedient to God. He that faith, God hath a companion, is like to him that fell headlong from heaven, whom the birds devoured, and the wind cast into a remote place, full of miseries. He that shall reverence the signs of the power of God, will not doubt of his law, and shall be rewarded for his good works at the time appointed, if he visit the old temple of Mecca. We have given to all nations of the world a law to offer their sacrifices, and to return thanks to their Lord, for having given them advantage above all sorts of beasts. Your God is one God, obey his commandments, proclaim a great reward to them that are obedient to him, to them that tremble with fear when they hear mention of his name, that are patient in their adversity, that pray at the time appointed, and dispense in alms some part of the wealth that we have given them. We have created the female camel for a sign of our unity, she shall be profitable to you in this world. Remember to pronounce the name of God, when ye shall sacrifice her, standing on her feet, when she shall fall dead on the ground, eat of her flesh, if it like you, and give to eat to such as shall require it. We have made her subject to you; peradventure ye will be thankful to me for this grace. God promoteth before him, neither the flesh of this beast, nor the blood, but only the good works that ye perform. He hath thus subjected it; that ye may exalt it, and give him thanks for having guided you into the right way. Proclaim to the righteous, that God will remove far from them the malice of the wicked; he abhorreth traitors, and the ungrateful. Declare to such as fight against infidels, to repair the injury they have done them; that God is sufficiently powerful to protect them. When they were driven from their houses without reason; they said, God is our Lord. Had not God stirred up the people against each other, the convents of the religious, the churches of the Christians, the synagogues of the Jews, and the temples of the believers had been ruined, through the multitude of the wicked and their malice. The name of God is exalted in the temple of believers, and therein is his law defended and protected.

Oh!

Oh ye that are true believers! Follow not the footsteps of the devil, he will enjoin you to vice and sin; had not God gratified you with his mercy, not any among you should have been purged from that imposture; but God purifieth whom he seeth good, he heareth all, and knoweth all your intentions. The most rich and powerful among you have not sworn to do no good to their parents, the poor, or to them that fight for the law of God, nevertheless they do it not to them, and flee them; desire they not that God should pardon them? He is neither gentle nor pitiful but towards true believers. They that accuse of immodesty, women chaste, innocent, and faithful, shall be accursed in this world, and shall suffer great torments at the day; when their tongues, their hands, and their feet shall testify against them; at the same time, shall God pay to them what shall be due unto them without injustice, and they shall know that God is truth itself.

The wicked women shall speak as the wicked men, and the wicked men as the wicked women: The good women shall speak as the good men, and the good men as the good women; the good are innocent of the imposture of the wicked, they shall enjoy the grace of God, and the treasures of Paradise. Oh ye that are true believers! Enter not into anothers house without permission, if ye salute them that dwell there, ye shall do well; peradventure ye will be mindful, if ye find none of the house enter not without permission, if they speak to you to return, ye shall return, it is better than to stay at the door. God beholdeth all that ye do, ye shall not offend God to enter into houses inhabited, if ye have affairs there, God knoweth all your intentions.

Speak unto the true believers, that they contain their sight, that they be chaste, that they do good, and that God knows all their actions. Speak unto the true believing women, that they retain their sight, and that they be chaste, that they suffer nothing of their beauty to be seen, but what ought to be seen, that they cover their bosom, and their visage, that they permit them not to be seen, but by their husbands, their children, the children of their husbands, their brothers, their nephews, their sisters, their women, their daughters, maid servants, and slaves by their domestics, that are not capable of marriage, by children that regard not the beauty of women, and that they move not their feet, to shew they are well shod. Implore pardon of God, peradventure ye shall be happy; many maidens of your own religion, the daughters of the righteous, or your slaves, if they be poor, God shall enrich them with his grace, he is most liberal and omniscient. Such as have not means to marry, shall live chastely, until God hath given them means: Such as have desired to marry their slaves, shall have power to pass a contract of marriage, if they know them to be wise, and shall give them part of the wealth that God hath bestowed on them; despise not your wives that are chaste, to commit whoredom; if ye desire good in this world, if ye condemn them, God shall be to them propitious and merciful; we have sent to you these precepts, clear and intelligible, like to them that were taught your predecessors, to be preached to the righteous; God

illuminateth the heaven and the earth, as the lamp that is in the lanthorn of chrystal, fed with oil of the blessed olive.

Those that believe not in the resurrection, have said, the angels are not descended from heaven, we have not seen God, they are become proud, and are fallen into an exceeding great error, but the wicked shall one day be without comfort, when they see the angel, they shall cry, help, help! We will set before their eyes all the sins that they have committed, the good works which they shall think to have done, shall be like to dust, which the wind carrieth away, and the blessed shall enjoy a most certain good, they shall hear of nothing but what concerneth them. When the heaven and the air shall divide themselves, and the angels shall descend, then shall the truth appear, and the merciful shall reign; that day shall be tedious to Infidels, they shall bite their fingers, and say, would to God I had followed the prophet and his apostle! Oh misery! Would to God I had not contracted amity with such an Infidel, he seduced me from the right way, he hindered me to believe in the Alcoran which God sent, certainly the devil hath tempted men. Then shall the prophet say, Lord, such as have followed me, have obeyed what is written in the Alcoran, and the Infidels have rejected it, we have appointed an enemy among the wicked, to every prophet of them that were before thee, but it sufficeth thee, that God guideth thee. The Infidels have demanded, if the Alcoran was sent all at once; I have so done to confirm the truth in thy heart, I have sent it piece by piece, they shall not shew thee any thing like unto it; I have instructed thee in the truth, clear and intelligible; the incredulous shall be confined in the fire of hell, and be most miserable. Certainly, we gave Moses the book of the law, we sent with him his brother Aaron to assist him, and said unto them, Go both of you, preach unto Infidels, we will destroy them, unless they be converted. Such as believe in God, and do good works shall enjoy the delights of Paradise, and the wicked shall be chastised according to their demerits. Praise God, pray unto him, evening and morning, praise is due to him in heaven and earth; pray unto him before the sun set, and at the hour of noon: He maketh the dead to come out of the living, and the living out of the dead; he causeth the barren earth to revive, and grow green after its death; in like manner will he cause you to arise again, and come out of your sepulchres: it is a sign of his omnipotency, to have created you of earth, to have given you flesh and bones, and to have created the woman of the rib of the man, to dwell with him; he hath commanded you to love mutually, and to exercise charity among you, these things are signs of his omnipotency to them that consider his grace. The creation of heaven and earth, the diversity of tongues, the difference of your visages, and of your colour, the night created for repose, and the day for travel, the lightening that terrifieth the people, and which through rain causeth the earth again to flourish, are signs of his omnipotency: It is a token of his omnipotency to sustain the heaven, and the earth; ye shall come out of your sepulchres when he shall call you; whatsoever is in hea-

ven and earth obey him; he causeth men to die, and to rise again, he alone is God in heaven and earth, he is omnipotent, and knoweth all things. He speaketh to you in a parable, drawn from yourselves, your slaves; are they your companions? Do they equally partake with you in the goods which God hath given you? How then will ye say, that God hath a companion equal to him? Thus do I unfold his mysteries to persons that have not knowledge to comprehend them; certainly, the wicked have followed their appetites with ignorance; who shall guide him whom God shall cause to err? He shall find no protector; embrace the law of salvation, God hath established it, that men may observe it; it admitteth no alteration, but the greatest part of the world are ignorant of it: Fear God, make your prayers at the time appointed; be not like to them that say, God hath a companion; neither like to them that are at present in the number of Hereticks, and were before as ye are; every sect is pleased in its opinions, when any evil befalleth them that call upon God, and are converted: Nevertheless some of them return to their idolatry; after the reception of his grace, they are ungrateful, they shall a-while be tolerated, and in the end they shall, too late, understand their error: Have we taught them reason and arguments, that prove that I have a companion? The people rejoiced when we enlarged to them our graces; and became desperate, when evil befel them; see they not that I give, and take away wealth, as to me seemeth good. This is the token of my unity to such as obey my commandments.

Give to your neighbour what appertaineth to him, and particularly to the poor, and true believers, if ye desire to see the face of God; such as shall do it, shall be blessed. The money which ye put to usury encreaseth in the hands of men, God shall not suffer it to prosper; the alms which ye give shall make you to see the face of his divine majesty, and shall be doubly restored to you. God hath created you, he enricheth you, and causeth you to die and rise again; can your idols do as much? Praised be God, he hath no companion; disorder appeared in the earth, and in the sea, because of the iniquities of men; peradventure they will be converted, when they shall feel punishment of their crimes: Say unto them, go throughout the earth, and consider the end of your predecessors, the greatest part of them were idolators; embrace the true law before the day cometh, when none shall be heard; that day shall the wicked be separated from the good, the impious shall give an account of their impiety, and such as shall have lived well, shall enjoy the joys of Paradise, the grace of God shall be their recompense, God abhorreth Infidels. It is a sign of his omnipotency, to send the winds to bring you rain, and make you taste the fruits of his grace; the ship runneth upon the water through his permission, for the advantage of your commerce; will ye not be thankful to him for his benefits?

There be ignorant persons that dispute of the Deity without reason; when it is said unto them, do what God hath appointed, they answer, we

will do what we saw done by our fathers. They consider not, that the devil calleth them and their fathers to the pains of hell. He that obeyeth God, and doth good works, fasteneth him to the strongest knot, and will have a care of him at the hour of his end. The impiety of the wicked ought not to afflict thee, they shall be one day assembled in our presence, to be chastised; I will shew them all that they have done, I know what is in the hearts of men, I will prolong a while their punishment upon earth, and precipitate them in the other world, into the fire of hell. Hast thou not demanded of them, who created heaven and earth? They said, it is God; say unto them, therefore, praised be God; nevertheless, the greatest part of them are ignorant. Whatsoever is in heaven and earth is God's, he hath no want of the world, praise is due unto him in all that he doth; if all the trees of the world were pens, and the sea ink, they could not comprehend the effect of his omnipotency, he is omnipotent, and knoweth all things."

From this abstract of the Alcoran it will appear, that in many respects the Mahometans have been grossly misrepresented, and indeed this has been already taken notice of by lady Wortly Montague, Picart, and several others. That it is a jumble of morality and heresy cannot be doubted, and, as respecting the sacred scriptures, we find truth and falsehood mixed together, so it is not possible it could be the work of one man; nay, there must have been many concerned in it, and those of opposite sentiments. The errors relating to the Old Testament are the traditions of the Arabians; for as they were descended from Abraham, by Ishmael his son, so they preserved many traditions, all which we find in the Alcoran; those parts which insist so much on the unity of God, seem to have been composed by Jews, who have always accused the Christians of worshipping three gods. The last part which falsifies the history of the New Testament, must have been written by the Nestorians, and some other Christian Heretics.

The last observation to be made here is, that in all the accounts we have of the state of established religions, we find morality enjoined even in such as have the most ridiculous ceremonies; the reason is plain, because God has implanted so much fear in the hearts of men, that they are ashamed of setting up a complete system of immorality. The worst sort of people we read of were the Adamites, in the third century of Christianity, but, as Mr. Bayle says, they were only a handful and soon dwindled away.

Thus it is, with great caution we should read accounts of the Turks by those travellers who have had but few, if any, opportunities of seeing them. They are not fond of writing, consequently they never publish any thing concerning their religious ceremonies. Few are permitted to go into their churches or mosques, but notwithstanding all their caution, yet they sometimes will permit persons of rank. Lady W. Montague was in one of them, and Mr. Hanway held a conference with one of their priests. La Motte, is very particular in describing their mosques, and Picart had the best information communicated to him, so that we have sufficient materials to furnish more

more full account of this religion than has hitherto been published, and therefore we shall proceed to their ceremonies.

The Ceremonies of the Mahometans.

Circumcision comes first to be considered, it being the first ceremony of a religious nature. They seldom circumcise their children till they are six or seven years old, but this any parents may dispense with, for they sometimes baptize them at four years old, and sometimes not till they are nine or ten.

The day of circumcision is a day of joy for all the relations of the child. He is carried on horseback, with kettle-drums and tabors founding, dressed in his best attire, followed by his school companions, who pronounce aloud some passages of the Alcoran. He is then taken to the mosque, where he is circumcised, by cutting off part of the skin from the fore parts of the privy members.

When a grown person is become a convert, he is led out through the town on horseback, carrying in his left hand a dart with the point turned towards him, to point out that he will be put to death if ever he apostatizes from his new religion. However, these ceremonies differ in different parts; for at Algiers, all the renegado Greeks are circumcised and led about the town, in the midst of a guard of barbarians with drawn scymetars, to let them know they are to be put in pain if they shew the least inclination to return to christianity. Boys have a name given them on the day of circumcision, but this custom is like the other, subject to some variations. In Persia, the father gives what name he pleases to his child as soon as born, holding him in his arms and presenting him to God; after he puts salt in his mouth, and gives a name with a blessing. When a child dies before circumcision, they break the little finger before they are buried, and this they imagine makes an atonement to God for the want of the ceremony. Many of the Turks differ in their sentiments concerning the efficacy of circumcision, some looking upon it as not absolutely necessary to salvation, while others entertain as strong notions of its necessity, as the Roman Catholics do of baptism. Others think this ceremony confers grace and piety, and that God will not hear the prayers of one that is not circumcised; and yet for all these differences in opinion, they seldom dispute concerning religion, which is much to their honour.

The Mahometans frequently adopt children, which custom is in some respects almost universal over the east. When the children of princes and great lords are born, the moment of their birth is kept very secret, to avoid charms and witchcraft, and to prevent the astrologers from casting their nativity, and foretelling bad events. Nay, so blinded are they with this senseless notion, that although they know that the astrologers cannot foretell one circumstance relating to themselves, yet they believe they have power over others. But the Mahometans are not the only people who are biassed by frivolous fears and ill-grounded hopes. When a child is adopted, his nominal father takes off his own shirt and

makes the boy pass through it, and this they call *Akbrat*.

Whether their children are their own or only adopted ones, they are at great pains in bringing them up, so as to prevent all manner of deformity; for they have a notion that a pure soul will not lodge in a deformed body. This is the reason so few people have any deformities in their bodies in Turkey, and their conduct in particular, ought to be attended to by all those among us, who have the care of bringing up children.

Polygamy, or the having a great number of wives, being one part of the Mahometan religion, it is not improper to observe, that in all those countries where it prevails, the people are far less numerous than where one man has but one wife. The practice of polygamy diverts the minds of the parents from doing that duty they owe to their children. It creates jealousies among the women, and if the husband is not of a tyrannical nature, he must be unhappy in his mind. To this may be added, that the favourite women give some sorts of medicines to their rivals, in order to make them miscarry.

Their marriage ceremony are in high esteem amongst them, but it is not celebrated by a priest, nor considered as an act of religion. They look upon it in a civil light, which is the case in many eastern nations. The parties go before the Cadi, or civil judge, and the man declares that he has bound himself to take the woman. This being done, the Cadi repeats an exhortation to them and their relations, concerning the marriage state. The husband instead of receiving a marriage portion with the bride, gives her one, and this he is obliged to do before the judge. The wife promises to be obedient to her husband, and then she is carried home in a sedan, under a canopy, accompanied with relations, friends, slaves, and musick. It is reckoned among the women, that they should be admitted at least once in the week to their husband's bed, and on failure of this, they may demand it on Thursday in the week following, and even go to law about it with their husbands. If any are so bashful as to neglect this public way of obtaining justice, they endeavour to find out some other way of recompensing that loss. When boys or girls are set free from tuition, they are taken before the judge, who asks, "Whether the devil has jumped upon his body." To which he replies, "More than once." The reason is, they believe that the devil jumped upon our first parents in the form of a serpent, and first created in them carnal desires.

The Mahometans are allowed to lay with their female slaves, and here it must be observed, that they may marry women of any religion, the tenets of which are written. All the children, whether by wives or slaves, equally inherit their father's substance, if by will or otherwise the father has made them free, for want of which the children of slaves, remain as such to the eldest son of the family.

They never marry their relations, unless they are removed eight degrees, or generations. In order to prevent divorces as much as possible, the husband is not to take the woman again. When a husband accuses his wife of adultery, and

and does not prove it, he is to be bastinaded. But notwithstanding this strictness, yet there is a way to get over it. Thus when there are neither proofs nor witnesses, the husband swears five times that what he alledges is true, and to the last oath adds a curse, wishing he may be cursed by God and men if he lies. On the other hand, the woman is believed if she swears as often, and adds to the last oath a prayer, that God would destroy her if her husband speaks truth. This method is of an horrid nature, for it opens a large field for gross perjury, for both cannot be right. If the adultery is fully proved, the husband may put her to death, which is done by sewing her up in a sack full of stones; but they are so cautious in their amours, that they are seldom detected. As for the adulterer, he is condemned to ride on an ass with his face to the tail, having on his head a crown of the guts of bullocks, and a neckcloth of the same, and at last is bastinaded on the soles of his feet, and on the loins. If a husband suspects his wife and she consents to part from him, he generally sends her away peaceably, and indeed it very seldom happens that any of them are put to death.

When the grand seignor intends to marry his daughters to some of his great men, this is done from motives of jealousy, which the emperor conceives of their power, and is frequently a prelude to their ruin. Thus when he is apprehensive of the too great power of a bashaw, he makes him marry one of his sisters or daughters, under pretence of doing him more honour; but instead of being greater, he becomes the most abject slave to the pride and tyranny of a woman, who treats him like a footman, yet he dares not reprove, nor seem to undervalue this token of his master. He must devote himself wholly to her, and renounce all other wives and slaves, who might be the means of leading off his affections. If he has already a sweet tempered wife, and children by her, he is obliged to turn them out of his house, and every other person who might be displeasing to this sultana, yet unknown to him.

If before the wedding she sends to ask him for money, jewels, rich furs, or any thing else, he sends them as presents with cheerfulness, or at least he must seem to do so. He is likewise obliged to settle upon her what dowry the match-makers think proper to appoint. This dowry being stipulated before a judge, he is led by two black eunuchs to the sultana's apartment, where he thanks her for the honour conferred upon him; when he enters the room she hastily draws her dagger, and haughtily demands who made him so bold as to approach her. He answers with the most profound respect, and shews her the grand seignor's orders for the wedding. She then rises up, receives him mildly, and allows him to entertain her with more familiarity. Then an eunuch takes his slippers, and sets them at the door, as a token that he has met with a favourable reception.

A few minutes after the bashaw makes a low bow down to the ground, and drawing back, makes a speech to testify how happy he thinks himself, for the honour she intends to do him. This being over, he stands silent in an humble posture, with his hands across his breast, till she

orders him to bring her some water. He obeys readily, and kneeling before her, presents her with a cup, prepared for the purpose. She then raises a red veil, embroidered with gold and silver flowers, which had covered her face, and drinks. Her women immediately bring in a low table, on which are set a couple of roasted pigeons, and some candied sugar on a plate. The gallant desires her to eat, which she refuses, till he has made her some rich presents.

This he complies with, overcomes her modesty, and sitting down to the table, she graciously receives from his hand the leg of a pigeon, and having eat some, she puts into his mouth a piece of sugar, rises up, and returns back to her place. All the company withdraw, and leave the bashaw and sultana alone for the space of an hour, that he may converse freely with her. Then his friends come with instruments of musick playing, and invites him to the anti-chamber, where he spends the night with them, in drinking and diversions. The sultana does the same in her room with the ladies.

At break of day, the princess being tired, pretends to be sick, and goes to lay herself down in bed, which is richly made, being embroidered with gold, and perfumed, and every way fit for the ceremony. One of the eunuchs gives notice to the husband by a sign, and introduces him without noise to the bed-chamber. He puts off his upper garment, kneels for some time at the foot of the bed, and then the ceremony ends.

The mourning for the dead begins with such cries and lamentations made by the women, as publish the death to the most distant neighbours. In Africa, besides these customary tears and howlings, they daub their faces with soot and oil, in which much blackening has been steeped, then thirty or forty women with dishevelled hair, and some of them tearing and scratching their flesh with their nails, or with needles, enter upon the necessary preliminaries of the funeral. The custom of making loud cries and lamentations for departed friends, of rolling in the dust, or covering one's self with ashes, is of great antiquity in the east, and not much altered among the inhabitants of those countries, from what it was in the times of the patriarchs. A long black cloak, with black cloaths, are the outward tokens of the sorrow, of a child, a brother, a husband, or a wife, or for the death of parents.

Widows mourn longer for their husbands, and this is complied with whether the sorrow be real or feigned, in the same manner as we frequently see those whom we meet in a church, on some solemn occasion, seemingly praying and repeating to all outward appearance, much contrition and marks of piety, lest they should be considered as Atheists. We are told by Thevenot, that those Turkish women give over crying, when there are no witnesses of their tears, being hired for that purpose; which is the same as we have already taken notice of among the Greeks. The mourning lasts several days, and if he was a person of rank, it is renewed annually for several years together.

In order to prepare for the burial, the corps is washed and shaved; frankincense is burnt about it, to expel the devil, and other evil spirits, which, as the Mahometans and several other people

people believe, rove about, and hover over the dead, as much and as frequently as about the living. This part of the ceremony being over, the body is put into a burial dress without seams, that it may, as they pretend, kneel with less difficulty, when it is to be examined in the grave; for they believe, that when it is interred, an angel is sent to examine it.

The coffin is covered with a pall, preceded by several Imams, of whom more afterwards, who pray, and followed by the relations and friends of the deceased, with the women, who lament and shed tears. At the grave, the corpse is taken out of the coffin and put into the ground, and the women stay there to cry. They make a difference between the graves of the Persian Mahometans, and those in Turkey; for in Persia, a board is put over it slanting, so that one end of it touches the bottom of the grave, and the other leans against the top of it. The Turks place a stone at the head of the corpse, for the convenience of the angels, who are to examine the deceased, and this civility, they believe, will make them the more indulgent.

The palls are different, and the coffins variously adorned, according to the state and condition of the deceased, to distinguish him as a priest, a soldier, rich, or poor. All their burial places are near the roads, to put travellers in mind to offer up their prayers for the dead, for which they will obtain a blessing. For this reason, those who build a bridge, or some other public structure, from motives of charity, are likewise buried in or near them. So many large stones are set up in some of their burying places, that towns might be built of them. After the funeral of the deceased, the friends of him come several days successively to pray at the tomb, beseeching God to rescue him from the torments of the black angels; and calling the dead by his name, they say to him, "Fear not, but answer them boldly." On the Friday following, which is the sabbath of the Mahometans, victuals and drink are set down at the grave, and any person going past may partake of them. This custom of setting down victuals at graves is very ancient, for we meet with many instances of it in scripture.

The Persian Mahometans have strange notions, namely, that the angel who presides at the birth of children, mixes some earth with the matter of which they are formed, and introduces it into the mother's womb at the instant of conception; from whence they conclude, that every one must endeavour to die in the same place from whence the angel took that earth. But they have a more rational custom, founded on principles of humanity, which is, that whoever meets a funeral procession must join the company, and see it interred. The same Persian Mahometans have retained in their mournings, the ancient ceremony of tearing their cloaths to testify their grief; and what is much more commendable, they give alms seven days together. But, for the satisfaction of the reader, we shall point out the difference between the Persian and Turkish Mahometans in their funerals, for the Mahometans have been for many years divided into two parties. Thus the Turks say there is only one prophet, whereas the Persians admit of two. Ali,

the son-in-law of Mahomet, is considered by the Persians as a great prophet, and the friend of God; for when they confess their faith, they say, "There is but one God, Mahomet is his prophet, and Ali is his friend." On the other hand, the Turks say, "There is but one God, and Mahomet is his friend." Mr. Hanway heard criminals in Persia repeat the first of these confessions at the place of execution, and they repeated no more.

At the first signs of an approaching death, lamps are lighted up, and set on the terrace, or flat roof of the house, and this puts the neighbours in mind to pray for the sick person. Imams, who, in Persia, are called mallas, or priests, are sent for; they preach repentance to him, mentioning such sins as they imagine he has been guilty of. To each sin mentioned, he answers I repent, and when he has lost his speech, the Alcoran is read by his bedside, till he gives up the ghost. This is soon testified to the whole neighbourhood, by excessive outcries and lamentations. The relations, and other friends, rend their cloaths from the neck to the girdle, tear off their hair, scratch their faces, strike their breasts, and shew all the signs of sorrow and despair; but the women exceed all bounds of moderation in their grief, with a mixture of long complaints, and affecting speeches, addressed to the deceased.

As soon as the person's breath is departed, a messenger is sent to inform the cadî, or judge, that such a person is dead. The message is delivered to the judge's porter, who says to the messenger, "May your head be sound," and goes to the judge to get him a sealed piece of paper, by which he gets leave to have the body washed. The paper costs nothing, but the porter who delivers it has some perquisite, more or less, according to the rank and abilities of those who desire it. This paper is carried to the mondahour, or body-washer, which is an office he alone can enjoy, nor can any perform it, but himself, or some others appointed by him. The design is to know exactly what number of persons have died, and of what diseases, which office is necessary in all countries, lest any should be taken off in a violent manner, and the delinquent not brought to justice.

The mondahour sends men to wash the corps of men, and women to wash the women; the washer takes off the cloaths from the corps, and receives them as his perquisites, for no one can touch a dead body, without being defiled. In every town there are washing places, situated in the most distant parts of it. Ispahan, for instance, being divided into two parts, has two mondahours, and amongst their washing places is one very large, in a back court of the old mosque, twenty steps under ground. This ceremony of washing in those places is only for the poor, for the rich are washed at home, in a basin, covered with a tent, lest any one should see the corpse. When it is washed, all the openings are carefully stopped up with cotton, to keep the noxious vapours within it.

This being done, the body is put into a new linnen cloth, on which those who can afford it cause some passages of the Alcoran to be written. In the reign of Abbas II. Saroutaky, the grand

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vizer was murdered and the linen wrapped round his corpse had the whole of the Alcoran wrote upon it with gum: but to return to the common burials.

The body being washed, is placed in a remote part of the house, and if it is to be carried to a distant burying ground, they put it in a wooden coffin filled with salt, lime, and perfumes to preserve it. No other embalming is used in the east, nor do they take it out, for that practice seems to them unclean and barbarous. Persia being a hot, dry country, the bodies are soon put into their coffins, otherwise it would never be possible to do it, because they swell immoderately high in eight or ten hours. Their funerals in Persia are not attended with much pomp. A molla brings the coffin from the next mosque, but it is only an ill contrived clumsy box, made up of three boards with a cover that turns by a peg. The corpse is put into it, and if the deceased was poor, it is carried off without any further ceremony. The bearers only go with it, very fast and almost running, pronouncing slowly the words Alla, Alla, that is God, God. But it is very different with the rich.

In the funeral of a person of quality, the ensigns, or banners of the mosque are carried before the corpse. They are long pikes of different sorts; some have at one end a hand of brass, or copper, which is called the hand of Ali, others have a half-moon, others the names of Mahomet, of his daughters, and of his first twelve lawful successors, done in cyphers. There are still more poles carried, at the tops of which are fixed some brass or iron plates, about three inches broad and three or four feet long, but so thin, that the least breeze of wind makes them bend. To them are tied long slips of taffety, which hang down to the ground. These bearers are followed by five or six horses, with the arms and turban of the deceased.

Behind, the Alcoran is carried, divided into thirty parts, all wrote in long characters, each letter being an inch big. Each of the great mosques have such a one, and these parts are carried by the young students who are bringing up for the priesthood. They read it aloud, and so quick, that the whole is read over before they come to the grave.

At the funerals of women, a pall supported by four sticks is placed over the coffin, and these are their highest forms of splendour at funerals. The neighbours, or servants of the deceased, carry the corpse, no bearers being appointed to perform that last duty. They do not bury any in their mosques, for although the bodies are cleansed and purified, yet every thing they touch is considered as defiled. In small towns in Persia, the burying grounds are on the sides of the highways without the gates, to afford a moral instruction to the living, but in great towns situated on a dry soil, several of these repositories of the dead are to be seen, so that we find a vast difference between them and the Turkish Mahometans. The graves are smaller in Persia than in other countries where the Mahometan religion is professed, being only about two feet broad, six in length, and four deep. On the side next Mecca, they dig a slanting vault, which is as

long and broad as the first grave, and into this they thrust the corpse without a coffin, with the face toward the place where Mahomet was born, and place two tiles to cover the head from the earth, when the grave is filled up. If the deceased was rich, or a warrior, his turban, bow, and quivers full of arrows are all placed beside him, and the vault is plastered up with tiles. The Sahieds, who pretend to be the descendants of Mahomet, have no earth thrown upon them, their graves are only covered with a stone, or brick, or that sort of hard brown marble known in Persia.

At the end of each, tomb-stones are erected, with a turban if it is a man's grave, but plain if a woman's. These tomb-stones ought not to exceed four feet in height, though commonly they are not above two. The inscriptions on them do not declare the names or qualities of the deceased, but consist of some verses out of the Alcoran. The common people begin to visit the grave at the end of eight days, particularly the women, who seldom fail; the burying grounds are most commonly full of them from morning to evening; for no sooner do some go away, than others return in their room. On some particular festivals they bring their children along with them, and lament the loss of their friends with cries and tears, beating their breasts, tearing their hair, scratching their faces, and repeating the several discourses they heretofore had with the deceased. Every now and then saying, "Soul, spirit, whither art thou gone? Why do not you animate this body? And you corpse, what occasion had you to die? Did you want gold, silver, cloaths, or tender treatment?" Sometimes they are comforted and led away by their friends, and sometimes they leave cakes, fruits, and sweetmeats, as an offering to the angels, guardians of the graves, to engage them to be favourable to the deceased.

People of quality generally bury their relations near the tombs of some of their saints; for the Mahometans have saints as well as the Roman Catholics. They are seldom carried to Mecca, that being at too great a distance, but are interred near the sepulchre of those who were the disciples of Ali the great prophet of the Persians, but some of them are at a vast distance.

Whilst they prepare themselves for this long journey, the coffin is put into some great mosque, where vaults are made for that purpose, which are walled up to keep the body from being seen, and they do not take it out till every thing is ready to carry it off. The Persians believe that such corpse suffer no alteration; for say they, before they putrify, they must give an account to the angels, who stay at the grave to examine them. The funeral procession never goes through a town, for this would be a bad omen as they think. "The dead must go out, but not come in."

The mourning lasts forty days, but none of the mourners wear black cloaths, for that is looked upon as the devil's colour, and a hellish dress. Loud cries and lamentations, whether feigned or real; sitting as if they were almost dead, with a brown gown, or one of a pale colour; fasting eight days as if they were to live no longer;

longer; but during this mournful time, some of their friends come to comfort them. On the ninth day, the men go to the bagnio, have their heads and beards shaved, return their visits at the sepulchre, and then the mourning abroad ends, but at home the cries are renewed more than twice a week, particularly on the return of the day when the person died. Their cries gradually decrease till the fortieth day, when they utterly leave them, and then the deceased is seldom more heard of. This, however, is only the case with the man, for the women are not so easily comforted, the state of widowhood in the east being generally for life. The motives for consolation, alledged by the Persian Mahometans on the death of friends and relations are rational and grounded on the best principles of philosophy. They compare this life to a caravan, or company of travellers, all come at last to the caravancera, or inn, yet some arrive soon and others late. In support of this notion, we have a most beautiful story in one of the Persian historians, which Mr. Addison has inserted in the *guardian*.

A caravan happening to stop one evening at a town in Persia, where a deputy prince had his palace, an aged Dervise, a sort of Mahometan monk, having by mistake gone into the palace instead of the caravancera or inn, laid himself down to rest. He was soon discovered by the guards, who took him before the prince. The prince, with all the vanity of an eastern sovereign, asked him how he could have the assurance to come into his palace. The Dervise modestly replied, I thought it was a caravancera, but if not, be so good as tell me what it is, for I did not mean to offend?

It is my palace, (said the prince) And whose was it before you got possession of it? (said the Dervise) The king's my father. And whose will it be after your death? Undoubtedly it will go to the prince my son. "Ah sir, added the Dervise, that palace which so often changes its master, may well be considered as a caravancera."

Such are the funeral ceremonies of the Turks in general, and likewise of the Persian Mahometans. We may discover in both, many marks of Heathenism and Judaism, nay, some of them seem to have descended from the patriarchal ages. But that is not the topic we would now insist on, it is of a far more important nature, namely, why so much honour shewn to the deceased, and why so mean as to employ feigned mourners when no real ones can be found? It is not yet one hundred and sixty years since a sovereign prince in Europe, at the funeral of his father, refused to put on black, and the reason he assigned was, that he was not a hired but a real mourner. But as for the first, the respect shewn to the deceased has been already treated of in the course of this work, namely, that it inspires sentiments of humanity, because the deceased bore the image of God. But the second, why hire artificial, nominal, disinterested mourners? The answer is obvious.

There is a strong propensity in man, to appear superior to what he really is. Thus it frequently happens, that men make provision for the interment of their bodies in pomp and splendour, who never paid any regard to their immor-

tal souls. The ingenious herald may deck the hearse, and adorn it with the noblest achievements; the undertaker may, in the most solemn pomp, convey the body to the clay cold grave, a funeral oration may be repeated, setting forth the deceased as one of the most exalted of the human race, while the soul itself, the grand immortal part, is standing before an awful tribunal.

Vain waste of praise, since flatt'ring or sincere,
The judgement day alone will make appear.

There are no books in the world tell greater truths, or greater lies than tomb-stones.

About forty-seven years ago, a very rich man was buried, who had committed every crime that degenerated nature was capable of, and the inscription on his tomb stone makes him rather more than a saint. A lady of high rank and the great grandmother of a noble and virtuous duke now alive, died, and was buried the same week, and on her tomb is nothing but her name and age.

Let all just respect be shewn to the bodies of our friends and fellow-creatures, but let us never tell God idle tales. Let funerals be conducted with such decency as shall make an impression on the minds of the spectators, but let us never run into those extremes, which are first absurd, and then ridiculous.

Besides these two general divisions of the Mahometans, there are several smaller sects who are considered as Heretics. These are numerous, but they may be distinguished into two sorts; the Orthodox and the Heretical. The former are called by the general name of Sonnites or Traditionalists, because they acknowledge the authority of the Sonna, or collection of moral traditions of the sayings and actions of their prophet.

The Sonnites are subdivided into four chief sects, viz. 1. The Hanifites. 2. The Malekites. 3. The Shaffeites. 4. The Hanbalites.

The Heretical Sects are those, which hold heterodox opinions in fundamentals, or matters of faith. The first controversies relating to fundamentals began when most of the companions of Mahomet were dead: for the continual employment of war, during the infancy of this religion, allowed the Arabs little or no leisure to enter into nice enquiries, and subtle distinctions. But no sooner was the ardour of conquest a little abated, than they began to examine the Alcoran a little more nearly: whereupon differences in opinion became unavoidable, and at length so greatly multiplied, that the number of their sects, according to the common opinion, was seventy-three.

These several sects were compounded and discompounded of the opinions of four chief sects, viz. 1. The Motazales. 2. The Sefatians. 3. The Kharejites. 4. The Schiites.

The Motazales were subdivided into several inferior sects, amounting, as some reckon, to twenty, which mutually charged each other with infidelity: the most remarkable of these were;

1. The Hodeilians. 2. The Jabbaians. 3. The Hashemians. 4. The Nodhamians. 5. The Hayetians. 6. The Jahedians. 7. The Mozdarians. 8. The Basharians. 9. The Thamamians. 10. The Cadarians.

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The chief sects of the Sefatians were; 1. The Afcharians. 2. Moshabbehites. 3. The Keramians. 4. The Jabarians. 5. The Morgians.

The most remarkable among the sects of the Kharejites were; 1. The Waidians. 2. The Schiites.

The principal sects of the Schiites were five in number: the most remarkable were; 1. The Gholaites. 2. The Nofairians.

These are the principal sects, into which the professors of Mahometanism were very soon subdivided. Innumerable other sects have since sprung up amongst them, which it would be tedious to enumerate.

As success in any project seldom fails to draw in imitators, Mahomet having raised himself to such a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office were Moseilama and Al Aswad. Moseilama pretended to be joined in commission with Mahomet, and published revelations in imitation of the Alcoran. During the few months which Mahomet lived after the setting up of this new imposture, Moseilama grew very formidable: But Abubeker, Mahomet's successor, sent an army against him; and the false prophet was slain in battle, and his followers dispersed. Al Aswad set up for himself the very year before Mahomet died: But a party sent by Mahomet, broke into his house by night, and cut off his head. The Mahometans call these two false prophets the two Lyars. Arabian History furnishes us with a great number of other such impostors, who have arisen at different times, since the establishment of Mahometanism.

The extent of the Mahometan religion is very great, as will appear from the nations and princes professing it. These are;

In Europe. The Turks. The Cham of the Crim Tartars.

In Asia. The Turks. The Arabians. The Persians. The Great Mogul. The kings of Visapour, Golconda, and Malabar. The Great Cham of Tartary. The Kingdom of Sumatra, Java, and the Maldives.

In Africa. The Turks. The people of Tunis, Tripoli, &c. On the coasts of Barbary, the kings of Fez and Morocco.

Here we are to take notice, that, excepting the grand seignor, the king of Persia, the Arabian princes, and the Cham of Tartary, all the rest have Pagan idolators for their subjects in general; Mahometanism being professed only by the princes and great men. It has been said, but we will not vouch for the calculation, that if we divide the known regions of the world into thirty equal parts, the Christians will be found to be in possession of five, the Mahometans of six, and the idolators of nineteen. So that the Mahometan religion is of somewhat greater extent than the Christian.

This, however, is no proof of its authenticity, seeing Paganism, even of the grossest sort, prevails over many more nations in the universe than Christianity and Mahometanism put together. If the truth of any religion was to be

judged by the number of its professors, then the following things would be established.

First, God did injury when he destroyed the old world; for they were all of one opinion except Noah and his family.

Secondly, God destroyed Sodom and Gomorrah, there being but three persons saved; and all those destroyed were of one opinion, and guilty of one abominable practice.

Thirdly, The Jews were a handful of people compared with the rest of the world, and yet they were the chosen people of God.

Lastly, When the apostles preached the gospel, all the world, except the Jews, were Heathens.

In all these religious sects, the Mahometans use the same religious ceremonies; but they observe different festivals, as will appear afterwards. At present we shall only take notice of their priests, whom they call Imams. The Imam is the head of their congregations in their mosques. The word signifies leader, or governor, and is applied likewise, by way of eminence, to him, who has the supreme authority both in respect to spirituals and temporals. There are subordinate Imams in each town, who represent the chief Imam, but only with respect to religion. When the Imam of the Mussulman religion is mentioned without distinction, it is always restrained to the rightful and lawful successor of Mahomet, the fountain both of secular and sacred jurisdiction. The Caliphs took the title, and performed the functions of the Imam, and were so zealous of this character, that Sultan Almamon, coming one day into a mosque, took it ill, because a private person read the public prayers, looking upon it as an encroachment upon his authority.

The Mahometans are not perfectly agreed concerning the dignity, and some of the circumstances of this office. Some hold the Imamate to be settled, by divine right, like the Aaronical priesthood, in one family: others think it is not so unalterably tied to genealogy and descent, as to hinder its passing from one family to another; and they say, that an Imam may be deposed for vicious conduct, and his office conferred on another. The Schiites, or disciples of Ali, maintain, that this privilege belongs to the family of Ali, exclusive of all others, Ali being sole heir to Mahomet. Hence they own no person for the head of religion, who cannot prove his descent in a right line from this first Imam. There are Imams belonging to particular mosques, who are in the nature of our parish-priests. They officiate in the public liturgy, in which they pray for their prince, and make a sort of harangue to the people. One of the functions of the Caliphs was, to execute the office of Imam, every Friday, in the chief mosque, where he resided; and, when he could not officiate himself, he delegated some person of distinction.

The supreme head of the Turkish clergy is the Mufti, who resides constantly wherever the grand seignor keeps his court. He is in Turkey what the pope is among Roman Catholics, with some particular differences. Thus the pope will not acknowledge himself subject

to any power whatever, whereas the mufti, under the grand feignor, confiders himfelf no more than the fecond perfon in the empire. Again, when they are confulted concerning cafes of confcience, the mufti gives his opinion in a very modeft manner, accompanied with this reftriction, "God knows what is beft," a fure proof that he does not efteem himfelf, nor is he efteemed by others as infallible. On the other hand, every one knows that the pope pretends to infallibility, and Roman Catholics believe he is fo.

The mufti has great authority in the grand council of the empire, or, as it is called, the divan, and great regard is paid to what he fays. The Perfian Mahometans had likewife their high-prieft in former times, whom they called Sedre, an Arabic word, which fignifies the inward part of the body, but was ufed by them as a term of high dignity, and he was the fupreme judge in all ecclefiaftical affairs in Perfia, and even of fuch civil cafes as had any connection with religious ones; but that office has been abolifhed fome time on account of the wars that have long raged in Perfia.

The mosques in Perfia and Turkey, are very like our parifh churches, and the Imams are in the manner of our priefts or clergy, but as has been already obferved, there are different orders of them. They fay their prayers aloud at the appointed times; and every Friday they read fome verfes of the Alcoran; fometimes they preach, which confifts originally of exhortations to obey every thing in the Alcoran, but now they divide their fubject in the fame manner as the clergy do with us. But preaching in Turkey is not confined to the clergy or Imams, for on fome grand feftivals, the hodgians, who are docters and lawyers, likewife preach; as the Mahometans do not diftinguifh fo much as we do between the church and the ftate.

With refpect to their monks, they are extremely numerous, fome of them living in convents, and others in lonesome folitudes to be ftill more retired from the world, abftaining from all fenfual pleasures, profound enemies to faction, and feemingly dead to many of the pleasures of this life. They are generally called dervices, which word in the Perfian language literally fignifies a very poor man. They are allowed to marry, and may leave their orders whenever they please, which is more than is granted to the Chriftian monks.

The Mahometans affign a reason for this part of their conduct, in granting fuch an indulgence to the monks, which does them the higheft honour; namely, that men are too inconfant to remain long in the fame difpofition. Had the Romifh clergy attended to this, they would never have been charged with fo many crimes as have been imputed to them. Men were formed for fociety, and it is inconfiftent with nature that the other fex fhould be feparated from them.

The chief dervices are called Mavelovites, who profefs patience, humility, moderation, and charity. There are feveral degrees of them, and the lower obferve an exact f Silence before their fupers, with eyes caft down, the head leaning on the breaft, and bending their bodies forward. They wear the coarfeft fhirts, and the moft auctere

have none, but put next to their fkin a brown waitcoat of woollen cloth, which reaches below the calf of their legs. This ftuff is made at Cagna, in Natolia, the place where the chief of the order refides. They fometimes button this vefiment, but more frequently walk with it open to the waift, where they tie it about them with a leather girdle; and to fhew their fidelity to God, and appear more holy than others, they mark their breafts with a hot iron, and practice many other austerities, too numerous to be defcribed.

There is no doubt but they believe that fuch austerities are more likely to gain the favour of heaven, than the moft fervent prayers, of other Mahometans, who are regular in their lives, and modeft in their drefs without fingularity. But to go on with the deception of thefe Turkish monks, who swarm in vaft numbers, particularly in Affia, and who are lefs or more efteemed according to the notion the people form of their fanctity.

Their fhoulders are ufually covered with cloth, their heads with a whitifh cap of camels hair, in the form of a fugar loaf, but has fome refemblance to a turban from the linen wrapped round it, and they go bare legged. Although dervice is the general name given them, yet we find they are divided into many claffes, each of which has fome name to diftinguifh it by.

The frft of thefe are called Santons, and are a moft wretched body of men. They go bareheaded and with naked legs, half covered with the fkin of a bear, or of fome other wild beaft, without fhirts, having only leather girdles round their waifts, from which hangs a bag. Some of them have about their bodies a piece of copper, in the form of a ferpent, beflowed upon them by their docters as a mark of their learning. In fentiments, they are a fort of libertines or epicureans, and are dangerous to all focieties whether religious or civil; for they pretend that all actions are indifferent, which opens a wide entrance to the greateft diforders. They carry in their hands a kind of club, as our mountebanks do their rods, and indeed they are no better than quacks and cheats, for they fell relics to bigots, fuch as the hair of Mahomet, and frequently pieces of earth, faid to be brought from Mecca.

Another order of thefe dervices are called Edhemites, but thefe are only to be found in Perfia, chiefly in the province of Chorazan. They lead a hard mortified life, and fancy themfelves illuminated, their minds being heated by their austerities. Such fanatical notions may be found in other climates, as well as in hot countries. However this much is certain, that in all countries we find men who are willing to be efteemed more religious than others.

They never begin public prayers among the Mahometans, without frft purifying themfelves, nor do they enter a mosque without pulling off their fhoes, a practice of great antiquity, and undoubtedly founded on the words of the divine appearance to Mofes, "Put off thy fhoes, for the place whereon thou ftandeft is holy ground." Although they abhor image worfhip, yet, as foon as they go into their mosques, they bow reverently to the place where the Alcoran lies, then lifting up their eyes to heaven, ftopping their ears with their thumbs, and be-

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having with modesty and humility. Their prayers are directed to God alone, as being the only lovely, the only worthy to be adored; the only master and enchanter of the heart and thoughts; and the only one who can forgive and shew them mercy. They reproach themselves with not having paid him all the veneration due to his eternal majesty.

The prayer, of which this makes a great part, may be seen in the beginning of our extract from the Alcoran, and it contains no idle repetitions, or dark sentences, as too many others do. It is remarkable, that in all the accounts we have of ancient nations, and in all that experience has taught us of the moderns, we find that every religion had, and still has, its festivals. It was therefore necessary that Mahomet should improve on this plan; for, besides one day in seven, he instituted several solemn festivals. This was done, not only from motives of policy to keep his people together, but likewise from a principle of religion, namely, That God should be worshipped in a more solemn manner at one time than at another.

The first of their festivals is called Bairam, celebrated in the tenth month, called Siewal, and has some affinity with our new year: for at that time the Mahometans wish all manner of good to each other. The Bairam is published at the first sight of the moon of this month, or if the weather is cloudy, so that the moon cannot be seen, they hold it on the next day; for in that case they suppose the moon is changed. The diversions then are numerous; huts are set up in the streets, so contrived, that those who sit in them may swing in the air, being posted faster or slower, and these seats are adorned with festoons. They have also wheels, on which people are alternately at the top, middle, and bottom; a common emblem of fortune, the changes of which, though so often described in prose and verse, still overtake us when least expected.

The next feast or fast is the Rhamadan, which continues for two months. As the Roman Catholics have their Carnival and Lent together, so this solemn season, among the Turks, includes both. It is a mixture of devotion and debauchery, for it begins with a carnival in the following manner, according to Thevenot, who was an eyewitness of it.

The twelfth of June, (says he) was the Turks carnival, or beginning of their fast, and it is called the Night of Power, because the Mahometans believe that in that night, the Alcoran came down from heaven. After sun set, all the lamps in the streets are lighted, but chiefly in that called Bezar, a straight, long, and broad street, through which the procession marches, and ropes are hung every ten steps, to which are tied iron hoops and baskets, holding each thirty at the least. All these being in a direct line, furnish a fine prospect, and give an amazing light. Besides these, all the towers of the mosques are illuminated, and an almost innumerable company of people crowd the streets, accompanied by some of those monks, or dervices, called Santons.

Being informed that the moon has been seen, and that this is the night appointed for the solemnity, about two in the morning, the fantons begin the march, with clubs in their hands, and each of them holding a taper, accompanied by other men, carrying lights. The fanton-dervices

sing and howl like madmen. Next come several men on camels, with all sorts of martial musick, and these are followed by others in masquerade dresses, on foot, carrying long poles, at the end of which are large iron hoops, filled with squibs, and fire-works, thrown amongst the mob. Next to these ride the upper servants of the beys, with their hand guns. The procession is closed by some more of those monks called Santons, who dance, sing, howl, and make a most terrible noise, not much unlike that made by wild beasts. The whole is composed of a parcel of scoundrels met together, but still it is comical and diverting. This is the carnival of the Turks, which, although included as part of the Rhamadan, yet is really a festival by itself.

After it follows the fast, which lasts one month longer, and, during that time, no man must, from sun-rising to sun-setting, put any thing into his mouth; but then they are permitted to eat and drink during the whole of the night, and they may eat and drink any thing except wine. All persons are obliged to be present at them, otherwise he would not only be considered as an unbeliever, but likewise be in danger of losing his life.

The last festival is the Dalhaggia, and in former times, the people were not permitted to go out to war during it; they were not even to punish a murderer, or any other criminal; but better sense has now got the place of enthusiasm, and such silly notions are disregarded. This feast is spent much in the same manner as the Rhamadan; and when we reflect on the time thus misemployed, it will appear, that the Turks do not devote above one half of their time to labour. But then there are several circumstances, which contribute to render them indolent. And these are, the little regard paid to commerce, the foundation of wealth, a divided offspring, among whom they hardly know how to leave their fortune; and the insecurity of property, the government being at all times able to deprive them of it.

The Persian Mahometans have their feasts peculiar to themselves, namely, the first day after their Lent, the sacrifice of Isaac, and the martyrdom of their great prophet Ali. To these three festivals, they have added another, but it is rather of a civil than a religious nature; for it is a feast of compliments, at the beginning of the new year, like Christmas with us, and only lasts three days. It is called the royal, or imperial new year, to distinguish it from the real new year, which the Persians begin on the day of Mahomet's flight from Mecca.

As for their Lent, it contains nothing at all remarkable, any farther, than that the people observe a vast number of ridiculous ceremonies, much more so than those observed by the Turks; some of them whip themselves, others go barefooted over sharp stones, and some others crawl upon their hands and feet. They eat but one meal in twenty-four hours, and drink nothing but water.

The festival, or rather solemn mourning, in memory of the martyrdom of the children of Ali, is very solemn indeed. Aly, or Ali married Fatima, the daughter of Mahomet, by whom he had several children, two of whom were killed in battle, fighting for the dignity of caliph, which in

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*Various POSTURES & Ceremonies
used by the TURKS in prayer.*

in that age, was the same as mufti is at present. The anniversary of those heroes, prophets, or by whatever name they may be called, is celebrated with much solemnity. Some of the people daub themselves all over with blood, in memory of their tragical end; others black their faces and roll out their tongues, with convulsive motions of the body; rolling their eyes, because the Persian legend says, those two brothers suffered so much by drought, that they became black, and their tongues came out of their mouths. It is probable, they received these ceremonies from the Phœnicians and Syrians lamenting the death of Adonis, which was afterwards practised by the Grecians, who were colonies settled by the Phœnicians, and received their laws and religion from them. Some bury themselves in a rock, and remain a whole day in that posture, having their heads covered with an earthen pot. Others are no less ridiculous, having drums beating and colours flying, in memory of the battle in which the heroes were slain; hearses are carried about, with the images of the deceased, and the people jump, dance, and sing around them. Undoubtedly these are absurd follies, but there are many more such to be met with in the world.

Another devout ceremony on this occasion, is to preach a sermon in memory and honour of the two brothers. An enthusiastic preacher mounts a rostrum, and delivers an allegorical discourse, with all the antic ridiculous arts of a mountebank. He generally harangues two hours, and omits nothing in his power to draw tears from the audience. The women play their parts, beating their breasts, crying and lamenting, to excite others to imitate their sorrow. And this is all the benefit reaped from outward marks of humble grief, which seldom works sincere and lasting conversions. Such passionate, religious, tender affections, seldom last longer than the sermon; and then give place to passions, desires, and follies of another nature, and pointing to very different objects.

The next feast is that of the sacrifice, which Abraham intended to have made of his son. And here it is necessary to remark, that neither the Turkish or Persian Mahometans, nor indeed any of the followers of the false prophet, will allow that Isaac was the eldest son of Abraham; but that he was born long after Ishmael, whose mother Hagar, say they, was the lawful wife of the ancient patriarch, Sarah being no more than a concubine. But notwithstanding all that, they treat Isaac with great honour and respect, he being one of the sons of good old Abraham. In memory of the sacrifice of Ishmael, (not Isaac, say they) wherever the Mahometan religion is professed, a vast number of people meet in the most public parts of their cities; if in Constantinople, the grand seignor puts himself at the head of the multitude, attended by all his great officers of state, and surrounded by his janizaries, or guards. Many eunuchs, richly dressed, walk before and behind him. The whole road, from the seraglio to the mosque of Mahomet, whither he intended to go, is lined with an incredible number of people; and the foreign ambassadors are suffered to accompany him as far as the door of the mosque, but no further, unless the sultan grants them his royal permission. They return back in the same

manner, and this is repeated once every year, in memory of Abraham's carrying Ishmael to mount Moriah, for they will not allow that it was Isaac. They treat Isaac, however, with great respect, as indeed they do all the old testament saints, for they only consider the Mosaic and Christian dispensations as abolished, in consequence of the wickedness of the people to whom they were given.

There have been several accusations brought against the speculative doctrines of Mahomet, the principal of which we shall now take notice of, and enquire whether they are true or false; and we would have it considered, that nothing ought to be imputed to him, besides what is found in the Alcoran.

And first, it has been asserted, and is confidently believed by many, that he has denied souls to women, and that they shall not have a place in his paradise. Let us consider this accusation with impartiality: were we to judge of Mahomet's belief of the future state of women, from the regard he had for them in his life, we would not only believe that he allotted them a paradise, but that he even assigned them the most beautiful places in it. It is true, there is a passage in the Alcoran, which seems to countenance the accusation, where it is said, "Women shall not be with them in paradise;" but it does not say, women shall not be in paradise at all. Most probably, the meaning of the words are, that as women had separate apartments among the Arabians, so they will have the same in heaven. This is altogether consistent with the rest of his notions, for his ideas of a heavenly state, were all formed upon corporeal things here below. This answer would be sufficient, did it rest only on conjecture; but what can be said against positive evidence? Mahomet expressly says in the Alcoran, chap. xi. "Whoever shall believe and do good works, whether man or woman, shall enter into paradise." He says in several parts of the Alcoran, that men shall have most beautiful women, but he never insinuates that these women were to be created for the purpose; for as he allowed a general resurrection of the human race, so he grants they shall all have most glorious bodies, except unbelievers. As for the silly opinion, that women do not go to the mosques, nothing can be more ridiculous; for there is a place allotted for them in all their places of worship, but where they cannot be seen by men, to preserve the purity of their hearts, and the sanctity of the place, and because many of our travellers never saw them, so they concluded that they are not admitted.

It has been asserted, that Mahomet ordered all his followers to visit his tomb at Mecca, once in their life time, otherwise they would not be admitted into paradise. This assertion is denied by all the best travellers whoever yet visited the east, for throughout all the Turkish dominions, there are not more pilgrims go to visit the tomb of Mahomet than do to visit the church of Larretto in Italy. They cannot travel there except in caravans; and as the distance is sometimes near a thousand miles, so few, except those of a high rank, can go. Nay, it is often dangerous to travel, even in caravans, where there are not above two thousand men; for the wild Arabs, although Mahometans

Mahometans themselves often lead them astray till they get them into the desert, and then they rob and plunder them.

The truth is, there are three sorts of people visit Mecca, first devotees, who go thither from motives of religion, and these are generally such as have nothing else to do. Secondly, merchants who go there to sell, or exchange their goods, and although there is no doubt but these merchants worship at the tomb of the prophet, yet they have other objects in view, namely, riches, as the reward of their industry. Lastly, gentlemen, from many parts of the world, particularly from Europe, who travel into Arabia, not only to see this celebrated tomb, but likewise mount Sinai, with many other curiosities.

The last thing we shall take notice of as imputed to Mahomet, is the doctrine of divine predestination in the most absolute sense of the word. That the Turks are predestinarians, cannot be denied, nay, it is acknowledged that they are the most obstinate fatalists in the world, and by trying a few legendarian tricks, they pretend to know what will happen to them. How far any Christian divines have carried the doctrine of absolute predestination is not our business at present to enquire into, it will naturally come in another part of this work. If some who have had the benefit of a liberal education, and the use of the sacred scripture, have raised this doctrine more high than what was warrantable, then we need not be surpris'd that men who never heard the sound of the gospel should do so. Hobbs, an Englishman carried it as high as the Mahometans do at present, if not higher; for he makes God the author of sin, by insisting that all mens actions, even the worst, are absolutely necessary, because the decree appointed them was absolute. Upon the whole, fatality is not a new doctrine, for it was embraced by the Greeks and Romans, and perhaps by the Arabians, among whom Mahomet was born.

We shall conclude our description of Mahometan festivals, with an account of some superstitions practis'd by the common people. The Indian Mahometans have a feast called Choubret, by Thevenot, which begins with fear and sorrow, and ends with hope and joy. On this day they commemorate the examination of the souls departed, by the good angels, who write down all the good actions they have done in this life, whilst the bad angels write all the bad ones. This they believe is perus'd by God, and for that reason are afraid, and say a few prayers, examine themselves, and give alms. But flattering themselves that their accounts will be cleared and wrote down in the book of life, they end the solemnity with illuminations and bonfires, treating and making presents to one another.

Besides the pilgrimage to Mecca, before-mentioned at large, the Mahometans have several others to the tombs of their saints, and those saints have each of them a proper legend. Now all these pilgrims are held in veneration, more or less, as the people stand affected in regard of such devotions. But nothing comes up to the respect paid to the pilgrims of Mecca: They are absolved from all sorts of crimes committed before; they even have leave to commit new ones: For says our author, "They cannot be put to death

" according to law, they are looked upon as incorruptible, irreproachable, and perfect saints " in this world." Such fanatical opinions are not confined to Mahometans, we have seen examples of them in the last age, amongst pretended Christians; and they are means of leading the people, and keeping them in those dispositions. Some of these pilgrims, as we are told, wilfully put out their eyes, lest they should be prophaned by worldly objects, after the glorious sight of the holy places at Mecca. Even the children born in that devout voyage are reputed saints; and it is looked upon as so meritorious to contribute to stock the world with such elect, that the women are generally willing, and charitably offer themselves to the pilgrims, to be their help-mates in that good deed.

We shall give our readers some notion of Mahometan saints, and of the honour paid to them by the example of Ali, the first martyr for the Persian faith. They paint him with a two pointed scymeter, and the face covered with a green veil, whereas other saints have a white one: Our author does not give any reason for this difference, he only says, the white veil is to shew that the glorious and wonderful features of a saint's face, are not to be conceived or painted. This veil has some affinity to the rays of glory about the heads of our saints, and still more to the nimbus, or cloud, which covered the heads of the antient Heathen gods. A chief article of the Persian belief is, that Ali is the vicar of God. Some of their doctors have even raised him above the condition of human nature, and by their indiscreet devotion, given a sanction to this common saying: I do not believe that Ali is God, but I do not think he is far from being God. We shall make no odious comparisons; such mad expressions are deservedly censured by all judicious and truly devout persons, who have a right idea of the Supreme Being. Besides Ali, there are many other saints cotemporary with, or who lived after him; some of these are held in veneration with all Mahometans, others only with the Turks or Persians, or Indians, or Arabians. Miracles are said to have been wrought by them, and the legends, composed of their lives for the edification of Mahometans, who visit their tombs, and perform their devotions there, yet says Chardin without any direct invocation; however he owns at last, that they venerate and call upon the saints, because it is the will of God it should be done.

The disciples and followers of Ali esteem the pilgrimage to the tomb of Fathme, or Fatime, as little inferior to that of Mecca. She was the daughter of Mouza-Calem, the seventh schismatical successor of Mahomet, in the opinion of the Turks. Without entering into an account of her pretended miracles, or of the devotion shewed in this pilgrimage, we shall only take notice, that one of the preliminaries of this ceremony, is to kiss thrice the threshold and silver grate of the monument. A molla attends there day and night, and directs the pilgrims to repeat word for word some prayers, in which she is called the lady and mistress of the soul and heart of the faithful, the guide of truth, a spotless virgin, &c. The tomb is enlightened with a great number of silver lamps, the devout Mahometans make their offerings in silver or other things, which are deposited

posited in a trunk, and taken out from thence every Friday, to be distributed amongst the mallas; and the whole ends in a gratification to the priest, who introduced the pilgrim; and for the further sum of half a pistole, obtains an authentic attestation of his having performed that devotion, &c.

The whole Alcoran is read at the tombs of the faints, and of the dignified Mahometans, and mallas are hired to comply with this duty day and night. Something like it is done in other countries, but comparisons are odious, and often carried too far. We shall set before our readers other practices which Christians of all denominations will censure as superstitious. Besides the exact account kept of the number of letters in the Alcoran, no one is allowed to touch it, without being purified; and for this reason, says Chardin, when persons, of a different religion, are to be sworn before judges, it is not done upon that book, in which the Persians find seventy thousand miracles; that is, as many as they reckon words in it.

They have also a great notion of astrology, charms, amulets, talismans, &c. making use to that purpose of the verses of the Alcoran, and of the Hadiths. This will not seem strange to those, who know that the Mahometan doctors believe the Alcoran to be a treasure of mysteries hidden from men; and that it contains innumerable secrets, which are to be found out only by the different combinations of the words and letters of that precious book. Yet some more scrupulous, maintain those mysteries and secrets are not to be pried into; that the subtilties of the commentators are criminal; and that, at the coming of the last Imam, (by this expression they mean the last day) all their works will be condemned to be burnt, or thrown into the water, to shew those authors did not understand this book. Several antient and modern comments on the bible deserve the same fate.

Their superstition about eclipses is not so common as heretofore, yet that phænomenon still affects the common people, chiefly when accompanied, or followed, by particular events. This is grounded on the opinion of the Persian doctors, who, as Chardin informs us, hold that the privation of that light is a punishment inflicted by almighty God, who gives that commission to the angel Gabriel. However, that superstition is very much spread in the east: They believe likewise that what we call the shootings of stars, are so many darts throw by angels against the devils, who are at that time endeavouring to get back into heaven, from which they have been expelled. It is likewise asserted that the Turks, Persians, and Mahometans of the Indies, use blessings and other prayers, and superstitious ceremonies to protect their houses from the assaults of evil spirits. The author of the military state of the Ottoman empire said he had seen talismans and superstitious billets used in order to preserve the grand vizer's tent.

They are also, as already hinted, superstitiously charitable to beasts. Ricault says, "That they buy birds shut up in cages, in order to set them at liberty, that they buy bread to feed dogs who have no masters, and think it a less crime to refuse giving alms to a starving Christian, than to

a dog wandering about the streets." A cruel and inhuman tenet, yet the too common effect of party spirit! We are also assured, that they have a kind of religious veneration for camels, and look upon it as a crime to overburden them. "They are thus respected, says the same author, because they are very common in the holy places of Arabia, and carry the Alcoran at the pilgrimage of Mecca. I have even taken notice, says he, that those who take care of that beast, use the froth, which comes out of its mouth after drinking, and devoutly rub their beards with it, saying at the same time, Hadgi-baba, O father pilgrim." The usefulness of the cows has made the Indians worship them; the same reason has influenced Mahomet to propose the camel as an emblem of God's wisdom; and Solomon, in his Proverbs, sends us to the ant to learn wisdom.

Having said thus much concerning the religion of Mahomet, having treated of it both in a speculative and particular manner, we cannot close this article without attending to some things which we hope will be of service to the reader. We have seen some of the Heathen practices, we shall see more presently; we have attended to Christianity in its uncorrupted state to Judaism both antient and modern. We have seen the rise and progress of popery, and we have beheld with concern, the present forlorn state of the Greek church. Indeed such a variety of subjects have presented themselves to our view, that we are lost in astonishment to behold the corruption of human nature. But painful as the task is, we must endeavour to go through with it.

The Mahometans are neither Heathens, Jews, nor Christians. They are not Heathens, because they do not worship images; not Jews, because they reject the law of Moses; nor Christians, because they will not receive the gospel. What then shall we call them? The answer is obvious. They are objects of compassion, who having been led astray by an artful impostor, still continue to believe in lies. Many opportunities have occurred to make the gospel known to them, but all such valuable intentions have been protracted for the following reasons.

First, the Jesuits who sought to make them converts to popery instead of Christianity, carried along with them large cargoes of beads, images, and wafers, which the Mahometans despised. They told the Jesuits that they abhorred image worship, and as for beads they were only play-things for children. They said their wafers were no gods, for there was but one God, and Mahomet was his prophet. The Jesuits told them, that unless they had their bodies oiled over in six different places before they died, they could not enter into the kingdom of heaven. To this the Mahometans replied, that if they were to be rubbed over with nasty oil, they must be bathed clean before they went into paradise. But leave your oil, your beads, and wafers, and come and talk to us as rational creatures, then perhaps we may believe you. This, however, was what the Jesuits would, by no means, comply with, and rather than forget the beads, and the oil, they contentedly returned home to their own country.

Secondly, the Christian merchants who have traded into Turkey, and been well acquainted

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with the Mahometans, have been too much intent upon acquiring riches, ever to bring the people over to the belief of the Christian faith. A gentleman lately deceased, who resided many years in the Levant, told us on his death-bed, that British consuls were restricted from meddling with any thing of a religious nature. There is no doubt but this is true, but then why should the truth be concealed? Is it for fear of punish-

ment? Then there is an end of all religion; for those who love temporal interest more than they do the truth, are not worthy of being the disciples of any religion whatever.

Upon the whole there can remain no doubt but God has appointed a time when these people will embrace the gospel, and fly into his temple as doves do into their windows, and for that happy period we wait with longing expectation.

Of the RELIGION *of* TARTARY.

HAVING given an accurate account of every thing relating to the Mahometans, we shall now return to the Heathens, who of all others are the most numerous in the world. The Tartars are almost an infinite body of people, and in antient times were called Scythians, who worshipped Mars the god of war, under the figure of an old rusty sabre, and to this sabre they annually offered vast numbers of bullocks, sheep, and oxen. They likewise offered horses, and the prisoners whom they took in war, and in whose blood they dipped their garments. These antient Scythians, whom we now call Tartars, sent out colonies into many different parts of the world, and nations were peopled by them. They carried their religious ceremonies along with them, and some remains of them are yet to be found. At present, the people called Tartars are so numerous and divided into so many hordes, or tribes, that there is no certainty to be had of every thing relating to them. Corpin says, they acknowledge but one God, the Creator of all things, both visible and invisible, who rewards and punishes men according to their good or bad works in this world, but, continues he, they never pay him any act of Divine worship. Here, however, seems to be an error; for they have many images, and these they adorn in the most gaudy manner, with every thing their country can afford. They consider them as beings who are to protect them from all manner of harm, to be the guardians of their flocks, whom they offer up partly to them in sacrifice, and they likewise offer up to these idols, part of the first morsel they eat in the morning. They burn the bones of the beasts, which they offer in sacrifice, because they are not permitted to be broken, and when any stranger comes amongst them, they and their effects which they bring with them must pass between two fires in order to be purified. They are strictly enjoined not to put a knife into the fire, nor even to touch it with the knife, nor to cleave any wood near it with a hatchet. They pay likewise a particular respect to the whip with which they lash their horses, and before they drink, they take their cup or glass, and first pay their obedience to the fire, air, water, and the dead; turning themselves to the four corners of the earth. If the fire be the object of their de-

votion, their eyes are directed towards the south; if the air, towards the east; if the water, towards the west; and to the north when they adore the dead. Every house has its guardian idol, and at the feet of their beds they place the skins of kids stuffed with wool, and a little image with its face towards the wives and daughters side, for their particular guard and protection. The side for the wife is on the east, and the husband's on the west, and under the wife's is placed the udder of a cow, which is a symbol, denoting that it is the woman's province to attend milking of cows. On the husband's side is a mare's tail, denoting that it is the duty of men to take care of the breed of horses.

The Mongolian Tartars acknowledge but one God, the author and life of death, yet hold it lawful to serve and adore him various ways. Mangu-Chan, in Purchas, justified this plurality of worship, by comparing the supreme Being to a hand, with a variety of fingers. The Tartars, according to Mark Paul, acknowledge a Supreme Being, who inhabits the heavens, and to him only make their devout addresses for those invaluable blessings, wisdom, health, &c. Their household god Natagay, or Itogay, who has a wife and children, is the next object of their esteem and veneration. The former is placed at his left hand, and the latter before him. He is the guardian of their families, and presides over all the products of the earth. No one presumes to go to dinner till he and his whole family are first served. Their entertainment principally consists in having their mouths very plentifully greased, and the fragments of their repast are thrown out of doors, for the accommodation of some unknown spirits.

This is the sum and substance of what we find most remarkable in the account of our antient travellers. We shall now consult the moderns. The Mongolian Tartars, Calmoucs, and others, according to them, have, properly speaking, no other God but their Dalai-Lama, which signifies, as we are informed, Universal Priest. This sovereign pontiff of all the Tartarian idolators, and whom they acknowledge as their God, resides towards the frontiers of China, near the city of Potala, in a convent, situate on the summit of an high mountain, the foot

foot whereof is inhabited by above twenty thousand Lamas, who have their separate apartments round about the mountain, and, according to their respective quality and function, are planted nearer, or at greater distance from their sovereign pontiff. The Dalai-Lama never concerns himself in the least about the management of his temporal affairs; neither are they taken notice of by any of his Lamas, but are entirely left to the discretion of two Chans of the Calmoucs, who furnish him from time to time with whatever is requisite for the honourable support of himself and his whole household. This Dalai-Lama has been called Prester-John, without knowing precisely what countryman he was. The term Lama, in the Mongolian language, signifies priest; and that of Dalai, which in the same language implies vast extent, has been translated into the language of the northern Indians, by Gehan, a term of the same signification. Thus Dalai-Lama, and Prester-John, are synonymous terms, and the meaning of them Universal Priest.

We have already mentioned, that the Dalai-Lama assumes the deity, and is looked upon as immortal by all his admirers. Thus we have given the best account of this grand Lama, from the extracts of the missionary fathers quoted by Kircher; and the reader, by what follows, will be able to reconcile these two passages together. There are two monarchs, one temporal and the other spiritual, at Lassa, which some say, is the kingdom of Tanchuth, or Boratai, or Barantola. The spiritual monarch is the grand Lama, whom these idolators worship as a god. He very seldom goes abroad. The populace think themselves happy, if they can by any means procure the least grain of his excrements, or drop of his urine; imagining either of them an infallible preservative from all maladies and disasters. These excrements are kept as sacred relics, in little boxes, and hung about their necks. Father Le Comte imagines Fo and the grand Lama to be one and the same deity; who, according to the idea of these Tartars, must for ever appear under a form that may be felt or perceived by the senses, and is supposed to be immortal.

He is close confined, adds he, to a temple, where an infinite number of Lamas attend him, with the most profound veneration, and take all imaginable care to imprint the same awful ideas of him on the minds of the people. He is very seldom exposed to view, and whenever he is, it is at such a distance, that it would be morally impossible for the most quick-sighted person to recollect his features. Whenever he dies, another Lama, who resembles him as near as possible, is substituted in his stead; for which purpose, as soon as they perceive his dissolution, drawing nigh, the most zealous devotees, and chief ministers of the imaginary god, travel the whole kingdom over, to find out a proper person to succeed him. This pious intrigue is carried on, says he, with all the dexterity and address imaginable; and the deification of the Lama, if we may depend on the veracity of father Kircher, was first owing to the extraordinary trust and confidence which these people reposed in their Prester-John. They flocked round about

the monarch from all parts, to listen to his wise counsels and decisions, as they would to an oracle. At this very day every body goes, rich and poor, in pilgrimage to this deity's palace, in order to receive his benediction, and to pay him divine adoration. Near his feet is a basin, into which the devotees throw their voluntary oblations.

In all this they behave exactly like the Japanese towards their Dairi, or sovereign pontiff. We have already observed, that this Dairi is a kind of deity, that his clergy preach up to the people the transmigration of the Dairi's soul who goes, into the body of his successor. The remarks we shall make hereafter with respect to the Kutuchta; or usurper of the Dalai-Lama's authority, will fully justify this comparison. Let us suppose, therefore, that these whimsical and extravagant tenets flow from one and the same fountain; and it is much more natural to think so, than to trace the worship of the grand Lama, and his imaginary divinity, from some corrupt ideas of Christianity, formerly impressed on the minds of these people by the Nestorians; since there is no manner of resemblance between them. The author of the conference, which is maliciously supposed to be held between a Tartar and a Roman Catholic, does not offer to make any comparison between the Dalai-Lama and the pope. The latter, indeed, styles himself infallible, and acts likewise in the capacity, if we may be allowed the expression, of a vice-god; but no one ever carried the point so far, as to ascribe to his holiness, whilst living, the honours of a formal deification. If there be any one ceremony relating to the Roman pontiff; that carries the appearance of divine worship in it, and sets him, in that respect, on a level with the Dalai-Lama, it is that kind of solemn and pompous adoration which is always paid him at his first accession to the pontificate. As to the rest, who knows, but that the immortality of the Dalai-Lama may amount to no more, in effect, than that established custom in France, which maintains that her monarch never dies. Since a new king is immediately proclaimed after the decease of the old one, and no court of justice, or public office whatsoever is shut up, or in the least interrupted in their usual proceedings, for want of the royal authority to support them; and, in all probability, the religious authority is preserved after the same manner amongst the Lamas. The immediate substitution of one pontiff in the room of another, may possibly establish a continuance of the vice-deity in Tartary, which would be impracticable amongst other nations.

It is much more probable, that the religion of these Lamas is rather a branch of the Indian doctrines, than any relic of Christianity. Were the Tartars more honest, and not so illiterate, we might entertain a more adequate idea of the articles of their belief. The populace, for the generality, have no notion of any of their religious dissertations, which are written either in the Tanchuthian, or any other language; but, as to what relates to divine worship, pin their faith entirely on the sleeves of their Lamas. All that can be learned, in short, from them, are a few old legendary stories, and a few ceremonies,

nies. Their knowledge extends no farther; as to the Lamas themselves, the principles of their religion are so dark, and mysterious, that it is impossible to draw any conclusions from them. All that we can find, is, that they lay down the three following maxims, as rules for their general conduct; viz. to serve and reverence the deity, to injure no man, and to give tribute to whom tribute is due. But, however, were we to examine into the lives and characters of these Tartars, we should find them very deficient in the practice of these important articles. Let us now take a transient view of their notions; with respect to the deity. They assert, that they worship but one God only, who, notwithstanding, is intimate with, and discloses his secrets to the Dalai-Lama, for the edification of the people. Their images are representations of their deity, and some favourite saints, which are exposed to public view, in order to remind the people of their duty towards God, and of those virtues which they ought constantly to practice.

To this visible god, this Dalai-Lama, of whom we have been speaking, we must add some kings, who have been deified, as well as he, but not till after their decease. Han, king of Tanchuth, became immortal, by virtue of his extraordinary clemency, and just administration; he died in the odour of sanctity, and was received amongst the number of the gods. And Deva, another king of Tanchuth, was deified, on account of his eminent virtues. Manipa, the goddess of these people of Tanchuth, has nine heads, which form a kind of pyramid: And she is likewise represented under a human shape. A bold resolute young fellow, prompted by an enthusiastic rage, like him who cries Amoc amongst the Indians, and dressed in armour, runs round about the city, upon some certain days in the year, like a mad-man, and kills every one he meets, in honour of the goddess. This young enthusiast is called Phut, or Buth; and by such outrageous sacrifices as these, the devotees imagine they oblige the goddess, and ingratiate themselves in her favour.

These Tartars likewise observe the superstitious custom of erecting several trophies on their highest mountains, for the preservation of themselves and their horses, and pay them even divine adoration.

The Calmoucs and western Mongals pay the same respect to their sovereign pontiff, stiled Kutuchta, as the other Tartars do to their Dalai-Lama. Formerly the Kutuchta settled on the borders of the river Amur, but at present he incamps, for the generality, with a body of his faithful followers, round about the river Orchon. He was once the sub-delegate, or deputy of the Dalai-Lama, for the administration of all religious affairs amongst the northern Tartars; those people being too far distant from the usual residence of the Dalai-Lama. In process of time, this Kutuchta made a division in the church, set himself up as independent, deified and immortalized himself at the expence of his old master. The divinity of Kutuchta is at present so firmly established in the minds of his followers, that should any one scruple to believe it, he would be looked upon by his companions with the utmost horror and detestation. According to the ac-

counts of another author, the schism of Kutuchta is no antient innovation. "Not many years ago, says he, the Dalai-Lama established the Kutuchta, as his vicegerent, or suffragan over the northern people of Mongal and Ajuka, who were formerly under the jurisdiction of Contaisch and Bucharly." This vicegerent, taking advantage of the distant residence of the sovereign pontiff, set himself up as the spiritual head of all the people. He encamps sometimes in one place, and sometimes in another; but is always surrounded with a numerous body of life-guards. He carries with him, likewise, those idols which are in the highest repute, and pitches separate tents for their peculiar service. When this imaginary deity decamps, his faithful devotees flock from all parts with their families, to meet him and throw themselves in his way, in order to procure his heavenly benedictions; but it seems, they must pay for them if they have them. There must be, says our annotator, a valuable consideration. The chief magistrates, and other persons of distinction among them, continues he, are the only persons who dare approach his sacred person. When he gives them his blessing, he clinches his hand, and lays it upon their foreheads, having a chaplet in it at the same time, made after the same fashion as those of the Lamas.

The Kutuchta never exposes himself to public view, but on some particular days; and then it is done with all the pomp and magnificence imaginable, and he never marches but with the sound of trumpets, and the beat of drums, or at least of instruments of music, which amongst the Tartars are equivalent to them; for we would not absolutely insist upon our own terms. He is carried in procession to a tent, covered with Chinese velvet, and open in the front, and there he seats himself cross-legged, on a throne, erected on a large square eminence, covered with velvet, in the midst of a large quantity of cushions, ranged all round the pontiff, but at an humble distance, and below him, for the immediate service of the Lamas.

In these solemn ceremonies the sister of this sovereign pontiff, for the generality, sits at his right hand, and officiates in the capacity of a Lama: and she is likewise shaved, as a public mark that she belongs to the priesthood. We are informed by the other relation, that on each side of the pontiff-god, or vice-deity, there are two idols, which represent the Divine Essence; that the other Lamas sit on each side, on the floor upon cushions, from the throne, or eminence, whereon the grand pontiff is seated, to the very entrance of the pavillion; and that in this attitude, or situation, they have a book in their hands, in which, to all outward appearance, they seem to read to themselves with decency and devotion; but whether these particulars are true or false, it is morally impossible for any one truly to determine. As soon as the Kutuchta is seated, all their instruments of music cease; and the whole assembly first prostrate themselves to the ground, and then burst out into loud acclamations, in honour of the deity, and into exalted encomiums on their Kutuchta. All the Lamas in general throw some odoriferous herbs into their censers, and therewith first perfume the idols,

idols, then their sovereign pontiff, and afterwards the whole congregation of the faithful. As soon as this ceremony is over, each individual Lama deposits his censur at the feet of the pontiff, and their principal, or superior, takes seven several china cups, full of milk, honey, tea, and brandy, and makes an oblation of them to the idols. Then he takes seven other cups, filled with the same ingredients, and presents them to the Kutuchta, and all these oblations are attended with the loud acclamations of the whole assembly, who repeat with fervency some certain words to this or the like effect, viz. Our Kutuchta is a shining paradise. The Kutuchta first tastes of the free-will-offering himself, and then distributes the remainder amongst the heads of the several tribes. After this, he withdraws, the trumpets all the time sounding, and the drums beating, in the same pompous and solemn manner as they did at his first appearance.

We are further informed, that the Chinese politics contributed very much towards the deification of this Kutuchta, and privately fomented the schism of these Tartars; but as this is foreign to our present purpose, we refer the reader to our account of religion in China. To the idea of immortality, which these people entertain of their Kutuchta, another is added, which is altogether as whimsical and extravagant, and no doubt, as deeply imprinted on their imaginations as the former, viz. That after the Kutuchta has grown old with the decrease of the moon, he renews his youth at the change of the same planet. The whole mystery of this fantastical notion consists in the holy father's suffering his beard to grow from one new moon to another, and never shaving himself, but at her first appearance; at which time he dresses himself with all his splendour, paints his face, and besmears it all over with white and red, as is customary amongst the Tartars. As to the notion of this grand pontiff's immortality, the origin and foundation of it is this: All these Tartars hold the Metempsychosis, or transmigration of souls; and this received opinion induces them to imagine, that the soul of the expiring Kutuchta enters, immediately after his decease, into the body of his successor; or, at least, that the soul of the latter receives all the operations, and is endowed with all the powers and faculties of the soul of the deceased. For which reason, he who is intended to be the old pontiff's successor, must constantly attend him, that the soul of the holy father may qualify the young one, if we may be allowed the expression, for his approaching godhead; that the young soul may every day have familiar converse with the old one, possess all his qualities, and become as it were the very same.

The Oriental Mongals, distinguished in the accounts we have of them, by the name of the Tartars of Niuche, of the eastern Tartars, &c. neither worship the Dalai-Lama, nor the sovereign pontiff of the Chinese: but their worship, as we are informed, is a medley of both, reduced to a few nocturnal ceremonies, which, in reality, have more witchcraft in them than religion. The Tartars, who, in Isbrand's account of them, are called Daores, and who are a branch of the Orientals, assemble themselves together at midnight,

both men and women, in some commodious place, where one of them falls prostrate on the ground, and remains stretched out at his full length, whilst, the whole cabal make a hideous outcry to the doleful sound of a drum, made on purpose for the celebration of that particular ceremony. At the expiration of two hours, or thereabouts, the person thus extended, rises as it were in an extasy, and communicates his visions to the whole assembly. He is perfectly apprized during his trance, of what misfortunes will befall this man, and what undertakings that man will engage in with success. Each word he utters is listened to with the utmost attention, and deemed as sacred as that of an oracle. All their religious worship, however, does not absolutely consist in this; for they have their particular sacrifices as well as others. There is a small mountain on the frontiers of China, which is looked upon as holy ground, and the eastern Tartars imagine their journies will prove unsuccessful, if, as they pass by, they neglect to consecrate some part of their apparel to this sacred mountain. They hang these oblations therefore upon the boughs of birch-trees, with which that mountain abounds. There are plenty of all sorts; shirts, gowns, furs, caps, &c. in short, such a variety of old cloaths, that travellers, who have no notion of the sanctity of the place, are apt to take it for the Rag-fair of the neighbouring Tartars. In all probability, this custom is the same as that of erecting trophies on the mountains, which we have already spoken of, upon the testimony of father Kircher. But be that as it will, no one must presume to touch any of these old consecrated cast-off cloaths; and should any person be so audacious as to steal away the least insignificant rag whatever, he would be looked upon as an abandoned sacrilegious villain.

But to return and come to Siberia. The Jukogaies, who are inhabitants of the parts adjacent to Lena, pay divine honours to their dead, after they have hung up and dried their skeletons in the air, and adorned them with necklaces made of glass. The Jekutzes seem to acknowledge the existence of a God, who is their creator and preserver, and the all-wise disposer of good and evil. They have an annual festival, which they celebrate every spring, with abundance of solemnity; that is, by kindling a large bonfire, which must be kept up as long as the festival lasts, and abstaining the whole time from all kinds of liquors, they being destined only for libations, which consist in pouring their common drink eastward into the fire; and in this ceremony there seems to be a kind of religious adoration paid to that element. There are some Calmones-Barabinski, who have a clumsy wooden idol for their God, dressed like a Merry-Andrew, in a party-coloured coat. This idol is locked up in a cabinet, when they are indolent and inactive at home, but they take it along with them, when they go a hunting, or coursing in the fields. On those public occasions, he is carried in procession in an open chariot, which is kept for that particular purpose, and the first beast they meet with is sacrificed to his honour: If the chase has proved successful, the idol, at their return, is placed in his niche, at the very summit of a hut,

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which

which is adorned from top to bottom, before, behind, and on each side, with marten-skins and sable-skins, the spoils of the chase; and these hang there till the weather perfectly destroys them. It would be looked upon as prophana-tion, and an act of sacrilege, to make use of them on any common occasion, or sell them to strangers, who might employ them to their own use.

The Tonguses, who are inhabitants of almost all the eastern parts of Siberia, practise the same kind of idolatrous worship. Whilst we are speaking of the Lamas of the Tartars, it would be an unpardonable omission, to take no manner of notice of the Sahamman of these Tonguses. They acknowledge a God, the creator of all things; but never make their applications to him in times of distress, whether public or private, but to some particular wooden idols, of a foot and an half long, carved only with a knife; which are treated with veneration or contempt, according as they give their adorers occasion either to expostulate with, or applaud them.

The Burates seem to pay divine adoration to the sun and moon; at least, as we are informed, they will admit of no discourse about any other deities. They celebrate, however, a kind of sacrifice, twice or thrice a year, which consists in driving stakes through their he-goats and sheep, whilst they are alive, and planting them before their tents. They keep constantly bowing their heads to these victims, till they expire. They have their priests likewise, whom they murder, without the least provocation, whenever they think proper, alledging no other reason, but this, that it is necessary for you to go into the other world to be our intercessors, and pray for us. After this, they inter these victims, and furnish them with money and apparel, for their better accommodation in the other world. They shew a peculiar veneration for a certain high mountain, on the borders of Baikal. There they frequently perform their sacrifices, and administer their oaths to such as are to give them information on any affairs of importance. The party to be sworn is conducted to the summit of this mountain, and there pronounces the form, with an audible voice, and they are assured, at the same time, that if he be perjured, he shall never get down again alive.

The Wogulzes, as well as the Tonguses, entertain some idea of a God, who created all things. They acknowledge, likewise, the resurrection of the dead, and believe, that the wicked will then be punished, and the righteous be rewarded. Their public worship consists in assembling themselves together, once a year, about autumn, to sacrifice in an adjacent wood one beast of every species. After which, they hang up their skins on the most beautiful trees in the forest, and prostrate themselves before them. This annual festival concludes with regaling themselves on the flesh of their sacrifices; after which they return home, and think themselves discharged from all religious duties for the current year.

The Circassian Tartars are reckoned as Mahometans and Greeks, there being several of both

those persuasions amongst them: Idolatry, nevertheless, has a prevailing power over them. When any person of distinction amongst them dies, they sacrifice a he-goat, hang up his skin upon a high pole in the middle of the town, and come one after another to pay it divine adoration. This skin is never taken down till some other person of distinction dies; and then they put up a fresh one in its place. J. de Luca, in his account, informs us, that they sacrifice rams, and call those victims Curbans: And moreover, that the places where they are made, are deemed so sacred, that the most arrant thief amongst them will never venture to touch the least thing that is carried to them. He adds likewise, that there are bows, arrows, and scymetars, hung on the trees in these sacred places, as public testimonies that they have performed their vows. But, in all probability, this is no more than a repetition of the same story.

If we turn our course towards the north, and north-east of Asia, we shall find several nations so little known, that it would be difficult to give any tolerable account of them; for which reason we shall not trouble the reader with an insignificant list of their barbarous names. We are informed in general, that they pay a kind of divine honour to the sun and moon; as also to some particular idols, or rather logs of wood made round, on the top whereof there is a knob, cut something like the resemblance of a head, with a nose, mouth and eyes, but all after an unpolished and grotesque manner; for sculpture is an art they are but little acquainted with. These idolators, we are further informed, have two sorts of idols, public and private; the former are revered by the whole body of the people; the latter are made by particular persons, and the objects only of devotion in that family to which they respectively belong. Their sacrifices consist in rubbing the mouths of their idols with the fat of fish, and presenting them with the warm blood of some beast, fresh killed in the chase.

The Ostiaks, who inhabit the southern parts of the Samoides, from the Irtis and Oby to the river Jenitza, have likewise two sorts of idols; so, that in all probability, it is a received custom all over Tartary. This, in the main, does not differ from the practice of all other known idolators, who never failed to add to their public gods, their Lares and guardian deities. Their public idols are, for the most part, placed on the tops of the most agreeable mountains they can find, or in the middle of their forests, in small wooden huts, with commodious apartments contiguous to them, wherein they deposit the bones of such beasts as have been sacrificed in honour of those idols. They have no stated days or hours for the regular performance of their sacrifices. They only supplicate their gods when they stand in need of their assistance; but the priests, indeed, use their utmost endeavours to make the people shake off this shameful indifference. These priests have no regular call or ordination; every ancient house-keeper, we are informed, has sufficient authority of his own to exercise the priesthood. And accordingly the worship of their public idols is somewhat more regular, as it is instituted by an authority more
ancient



An IMAGE worshipped by the CHINGULAISS as the Deity who presides over Health, Wisdom, Plenty, &c.

antient, and better known. These idols they are peculiarly fond of, and the good old men recommend them to their children. Their sacrifices consist in the fat of fish, and in beasts of various kinds. The victim is exposed in the presence of the gods, with its legs tied; and after that, the celebrant, or officiating priest, lays before them, in the warmest terms, the petitions of their humble supplicants.

During this kind of prayer, one of the assistants stands with his bow levelled at the victim; and as soon as the priest has concluded, and struck the beast upon the head, he discharges his arrow, and another thrusts a stake through its body. After this, they take it by the tail, and drag it along three times, into the presence of the idol. The blood is preserved in a vessel, consecrated for that particular purpose; some part whereof is used in sprinkling the idol's hut; another part is drank amongst them, and the idol's mouth is besmeared with the remainder. It is almost an universal custom amongst the Tartars, to hang up the head, feet, tail, and skin of the victim upon some particular trees; to regale themselves with the flesh; and to sing before and after their solemn entertainment. After this, they rub the idol's mouth a second time with the remaining fat of the sacrifice: They frequently pay the same deference and respect even to their domestic idols. The ceremony being over, the whole assembly shout for joy, and wave their sticks in the air, in honour to the soul of their idol, which, according to their notion, returns home after she has assisted at her own festival. From whence it is plain and manifest, that how savage and stupid soever they are represented to be, they are not so senseless as to imagine, that a stock or stone is absolutely the object which they ought to adore.

The bear has likewise some part in their divine worship. As soon as they have killed the creature, they pull off its skin, and hang it, in presence of their idol, upon a very high tree; and afterwards revere it, and amuse themselves with doleful lamentations, as if they repented of the impious deed. They ridiculously plead, that it was the arrow, not they, that gave the fatal wound; and that the feathers added wings to its unhappy flight, &c. This extravagance is grounded on a received notion amongst them, that the soul of this beast, roving about the woods, from one side to the other, will take the first opportunity to gratify its resentment, in case they do not take timely care to appease its wrath, and make it some suitable reparation:

By the description of the idols of the Ostiaks, we may plainly discern, that they bear some affinity to the Talismans; and we have informed our readers more than once, that it is very probable the infinite number of antient idols in general owe their rise to the Talismans, unless we are more inclinable to believe, that the Talismans themselves were originally idols. One of those of the Ostiaks, we are informed, was a brazen goose, with her wings extended, whose peculiar province it was to take care of their geese, ducks, &c. and protect them from all disasters. Another very remarkable idol is that

which travellers have described under the denomination of the Old Man of Oby. His devotees oblige him to change his place of residence once every three years, and transport himself over the Oby, from one place to another, with abundance of solemnity, in a vessel made for that particular purpose. This Old Man of Oby is the guardian of their fishery. He is composed of wood: His nose, which resembles a hog's snout, has an iron hook in it, to denote, that he drags the fish out of the sea into the Oby. His eyes are made of glass, and his head is embellished with a pair of short horns. When the ice dissolves, and the river overflows her banks, the Ostiaks flock to him in a body, to make their joint requests that he would prove propitious to their fishery; but if the season does not answer their expectations, they load him with a thousand reproaches, and insult him after the most shameful manner; but on the other hand, if they prove successful, the god, by way of retaliation, is allowed his share in the booty. He has the very first fruits of their labour; for before they presume to touch one dish themselves at their general feast, they rub his snout with some of the choicest fat. After their entertainment is over, they conduct the soul of the god back again, by beating the air with their cudgels. But on the contrary, if the season has proved bad, or if they have met with any disappointments, they not only revile him, as we have before observed, but they strip him naked, whip him, and throw him into the dirt, as an old, impotent, despicable deity. These half-savage people treat their gods just as our children do their jointed babies. We have somewhere before observed, that even some polite nations have been so whimsical and extravagant, as to make devotion and resentment by turns succeed each other. These devout Infidels are much like gamesters, who bless and curse their fortune in a breath, and can never refrain treating her with blandishments or invectives, since it affords them a kind of consolation, and gives a vent to their passion.

As to the Samoides, they are idolators as well as the Ostiaks, but much more savage and unpolished. They adore the sun and the moon, to which they add some idols, wrought in such an artless manner, that one would scarcely imagine they had any intention to resemble the human species. These idols are either kept in their proper huts, or somewhere near them, or else hung upon their choicest trees; and they acknowledge, according to De Bruyn, one Supreme Being, called Heya.

The Czeremissian Tartars acknowledge one God, who is immortal, and the author of all good; and hold that there are evil spirits, or Demons, who are the profest enemies of mankind, and take delight in tormenting them as long as they live; for which reason they offer up sacrifices to them, in order to appease their wrath, and tempt them, if possible, not to injure them. They take particular care to go in pilgrimages to a place, which the above-cited traveller calls Nemda, and to perform several other acts of devotion to their honour. There they carry their oblations to those malignant beings, and never presume to go empty-handed; being fully persuaded

suaded, that those who are so imprudent as to carry nothing with them, will infallibly pine away, and die at last of some lingering distemper. The sacrifices which are peculiarly devoted to their Deity, are either oxen or horses. The manner of roasting the flesh of one of them is this: They first throw large slices of it into a dish with one hand, having a bowl full of metheglin, or some liquor of the like nature, ready in the other; and then cast both together into a large fire, made before the skin of the victim. This skin is extended upon a pole, which is laid cross-ways, and rests between two trees. They implore this skin to present their humble petitions to their God, and be a mediator for them, and sometimes make their addresses directly to it. The sun and moon, as being the authors of the products of the earth, are likewise the objects of their divine adoration. These Tartars always perform their religious ceremonies near some rivers of rapid streams.

This is all that can be said, with any exactness and appearance of truth, relating to the religion of these almost savage nations. It is no easy task to clear up the accounts of some of our antient travellers, and to justify their remarks by those which we find in the writings of the moderns. The ignorance of the former, with respect to geography, their variations of the names of some countries they describe, and the imperfect and incurious accounts they have given us of the religion of these people, have all contributed towards this unhappy confusion. The moderns, though somewhat more exact, are notwithstanding chargeable with being too careless and remiss. It would be a fruitless attempt to search for the religion of the modern Tartars amongst the antient Scythians. Such a learned enquiry would be attended with nothing but meer conjectures. The antients themselves had but a very imperfect idea of the Scythians, and all we know is, that they confound several nations under that name, as we do under that other of the Tartars; that these Scythians were Nomades, or Strollers, all over the countries, like the Tartars their descendants; that both the one and the other are people situated in Europe and Asia, to the north of Persia and the Indies; and, in short, that the antient Scythians spread themselves very far towards the east, as well as the modern Tartars.

The Lamas, who are the regular priests of the greatest part of Tartary, have their heads as well as their beards shaved; nor are these the only characteristics or marks of their dignity; for they wear a kind of yellow hat, and a yellow gown, with long sleeves, which they tie with a girdle of the same colour. In their hands they carry a yellow chaplet, which they are perpetually tumbling over, because, according to their rules, they ought to pray without ceasing. According to the same laws they ought to live in a state of celibacy, and devote themselves to the constant practice of all good works. There are nuns, we are informed, of this order of Lamas, who are subject to the same law, and obliged to observe the same vow.

The priests of the Tonguses have a principal, or superior, whom they call Schamman, and devote themselves wholly to the study and practice of the black art; whereas the Lamas know little

or nothing of it. The Schamman, in the exercise of his magical operations, observes the following strange method. After he has gone through his preliminary penances, he puts on a kind of robe, or covering, composed of divers pieces of old iron, some in the form of birds, others in that of beasts and fishes; and all are hung together by rings of the same metal. He puts on stockings made of the same materials, and gloves likewise of the same sort, made in the fashion of a bear's paws. He claps on iron horns likewise upon his head. Thus equipped, he takes a drum in one hand, and a little wand, embellished with the skins of mice, in the other; leaps and capers about, crossing his legs sometimes this way, and sometimes that, observing at the same time the tune, and accompanying it with the most hideous outcries. In all these movements his eyes are steadfastly fixed on a hole at the top of his hut; and as soon as ever he discerns a black bird, which, as is pretended, perches on the roof, and vanishes in a moment, he falls upon the ground in a kind of trance, and continues for about a quarter of an hour entirely deprived, to outward appearance, of all sense and reason; and when he comes to himself, he resolves the queries of those who consult him.

The priests of the Samoides, who are likewise magicians, when any one consults them, put a rope round their necks, according to De Bruyn, and tie it so tight, that they fall down as if they were dead. When they foretel any future event, the blood gushes out of some part of their faces, and stops again, as soon as they have finished their prediction. Our author, by the rest of the description, seems to intimate that there is no material difference between these people and the Schammans, and other priests of the Tartars. We have already observed, that the Burates, when any one is to take a solemn oath, carry the party to a high mountain, and there make him swear with an audible voice, assuring him at the same time, that if he proves perjured, he will never get down again alive.

The Ostiaks display all their instruments of war before the party who takes his oath, to intimate, that if he forswears himself, some one of those weapons shall infallibly, in a few days, be the instrument of his absolute destruction. The Tonguses clear themselves of any crime laid to their charge, by the death of a dog; thrusting a knife into his left thigh, and cutting him open to the very mouth; and after this they suck up every drop of his blood. The Ostiak takes his oath upon a bear's skin, spread upon the ground, whereon are laid a hatchet, a knife, and a piece of bread, which is tendered to him. Before he eats it, he declares all he knows relating to the matter in question, and confirms the truth of his evidence by this solemn imprecation; "May this bear tear me to pieces, this bit of bread choke me, this knife be my death, and this hatchet sever my head from my body, if I do not speak the truth." In dubious cases, they present themselves before an idol, and pronounce the same oath with this additional circumstance, that he who takes the oath, cuts off a piece of the idol's nose with his knife, saying, "If I forswear myself, may this knife cut off my own nose in the same manner, &c."

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The Mongals and Calmoucs give themselves but very little trouble with respect to the degrees of consanguinity, in their marriage engagements, for they make no scruple of lying even with their mothers. The issue of such incestuous matches are looked upon as legitimate, and have a right of inheritance, as well as any others; but in case they be the children of a Chan, or some other person of distinction, he who is born in honourable wedlock is preferred before them. It is insinuated, that if the son spares his mother, the father is not so scrupulous with regard to his daughter, and they give this reason for their conduct: A woman is like the earth; and both the one and the other ought to be cultivated. They should never lie fallow; for nature had the same view in the formation of them both, with this difference only, that the culture of one is vain and fruitless after a certain term of years. They are not ignorant, that a soil, however exhausted, harassed, and worn out, will, by extraordinary care and artful management, become as fruitful as ever; but as for women their age is irreparable, they are lands but of short duration, they ought therefore never to lie neglected, as long as they are able to produce any crop. This is a specimen of the Tartars manner of reasoning; and in conformity thereto, they take particular care to find out young wives, for after they are forty years of age, they look upon them only as governants of their families, or even simply as their domestics, and the major part of the savage Americans observe the same custom. The other Tartars are as regardless of the degrees of consanguinity, as those we have already described. Some of their most conscientious indeed, will never marry either their mothers-in-law, or their sisters; but the Czeremissian Tartars make no scruple with regard to the latter. We have nothing more material to add, but that after a child is six months old, they give it the name of such object, whatever it be, as first presents itself before them.

There is nothing very remarkable in the courtship and amorous adventures of these people. Love with them, and such as are like them, is neither constrained nor polished; and the women, who, doubtless, have no idea of any state superior to their own, are as contented with their lot, as the rest of their sex are in other countries. The want of knowledge, and a narrow imagination, constitute the greatest part of human happiness in this world; and, if so, they, whose reason is bounded by their grossest bodily necessities, are much more happy than other people. But to return to the Tartarian gallantry: Their courtship of the young ladies consists in the purchase of them. Amongst the Ostiaks, the gallant sends one of his friends to his mistress's father, in order to agree about the price; and when the bargain is actually made, the intended father-in-law covenants to surrender and yield up his daughter at the expiration of a certain term therein limited; and during the whole courtship, the man must not, on any account whatsoever, presume to pay his mistress a visit. If he pays his respects to her father or mother, he goes backwards into their house, not presuming to look them in the face; and as a farther testimony of his esteem and submission, turns his head on one

side whenever he speaks to them. At the expiration of the term of his courtship, the father, according to his contract, surrenders his daughter to his son-in-law, and at the same time recommends them to a happy union, as the fundamental article of wedlock; but what the Ostiaks may mean by that expression is a nice point to determine.

The Ostiak, as a trial of his wife's honour, cuts a handful of hair off of a bear's skin, and presents it to her. If she be virtuous she accepts of the offer without the least reluctance; but if she be conscious of her own inconstancy, she ingeniously refuses to touch it, whereupon her husband immediately puts her away, and that is all the ill consequence that attends her illegal amours, and besides she has the liberty to marry whom she pleases after such separation.

This ingenious confession of their wives is owing to their dread of being torn to pieces by the paws of the very bear, the hair of whose hide is made use of as an expedient to prove their chastity or falsehood. This bear, according to their notion, revives at the expiration of three years, in order to devour the bride, who is perjured and inconstant. This punishment of their infidelity is so moderate and easy to be borne, that it is scarce worth their while to prevaricate, in order to shun it.

The mourning of children for their parents, amongst the Tartars, for the generality, consists in weeping over them for several days successively; and during all that time they are obliged to abstain from all manner of amusements, and from the society of women for several months. The child must inter his father or mother with all the funeral pomp and solemnity his circumstances will admit of, and pay his annual respects to their respective tombs, which must be attended not only with tears, but loud lamentations. These people, as well as the Indians, Chinese, &c. make provision for their dead, and supply them with variety of apparel. The Wogulskes extend their charity to their very dogs: they inter them honourably, and erect a little hut on purpose for them, in order to preserve their memory. There is no other testimony of their respect omitted, in commemoration of them, but that of making their formal lamentations round their mausoleums. The Tonguses hang their dead upon some particular trees, and there leave them till they have nothing but skin and bones remaining, when they inter them.

The Iukogaies likewise hang up their deceased relations in the very same manner, and when their skeletons are perfectly dry, adorn them with coral, and little pieces of painted glass. Afterwards they carry them in solemn procession round their houses, and revere them as idols.

The Ostiaks either bury their dead, or hide both them and their bows, arrows, implements of household furniture, and provisions in the snow, out of the very same principle as all others do, who are habituated to these customs. A widow, to testify her unfeigned sorrow for the loss of her dearly beloved husband, takes an idol, dresses it up in the good man's clothes, lays it in the bed with her, and affects to have it always before her eyes, in order to aggravate her grief, and bring

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her departed husband to her remembrance; and can any thing be more natural? Our European widows would behave much after the same manner, did they care for their deceased husband's pictures, kiss them, ask them a thousand endearing questions, and weep over them; and indeed some of them have been known to take up every individual thing he wore in his life-time, and blubber over every piece. The widows of the Ostiaks kiss the idols of their deceased husbands, and honour them as partners of their beds for a whole year together; and then they are looked upon as incumbrances, and thrown neglected by in some corner of the house; then there is no more mention of their old bedfellows, and the time of their mourning is accomplished. The Samoiades, according to De Bruyn, hang their deceased infants that have not attained the age of one year, upon trees; but inter, between two boards, such as are of a more advanced age; and drown or otherwise make away with their relations, who are superannuated, infirm, and entirely a burthen to themselves, and all about them. Near the place where they bury their dead, they hang up their fire-arms, their hatchets, their hammers, and, in short, all the other implements which they made use of whilst in the land of the living.

It is remarkable that all these people in Tartary, notwithstanding their difference in many fundamental articles of religion, yet agree in believing the transmigration of souls. Some are of opinion, that the real souls transmigrate from one body to another; while others only imagine that the faculties and qualities transmigrate to animate another body. These last, in all probability, only imagine that there is an emanation of virtues; because they confound the body and soul together. There is something like this to be met with even so near us as France. Thus, when a priest reputed for his sanctity dies, or any other person of uncommon merit, the people bring their children to the bedside, to hover over his face in order to catch the last gasp of his breath, that they may become partakers of his fame and virtues: Nay, they carry their superstition much farther; for they set open all their doors and windows that the soul may have a clear and easy passage.

To meet with such notions and such practices among the antient Heathens is not at all surprising, because ignorance of the true God leads to idolatry, and idolatry creates absurdities. Nor is it surprising to meet with such notions and practices among the modern Tartars, who are far more

barbarous and brutal in their manners than most of the Heathen nations of old; but to meet with it in France is really surprising. A polite people to be slaves to superstition! Yes: But let us remember, that the learned are deists, and the ignorant enthusiasts. Nothing less than Divine grace can set bounds to human imaginations; nothing less than the power of God can keep human nature under proper restraints. The imagination roves from one object to another, and generally, consistent with its own capriciousness, fixes upon the worst.

What has been here advanced may, with great propriety, be applied to the Heathen nations in general, but to none more properly than the Tartars. They are a numerous body of people, they are divided into a vast number of clans or hordes, and each tribe has something in its religion differing from the others. In their natural lives they wander from one place to another, without a settled habitation; and in their different forms of religion they wander from all that is truth; some of them worship devils, some images, and some are so ignorant that they have hardly any notion of the Supreme Being. Here the pious reader will be affected, when he hears so many of his fellow creatures, ignorant of the gospel of Christ, and strangers to the covenant of promise, are destitute of the peace of God which passeth all understanding, having no views of a future state, no hopes of a blessed immortality. To all this may be added, the many horrid barbarities daily committed by those of one horde on another, and all this is owing to the want of true religion in the soul, which, when properly cultivated, diffuses itself throughout every part of the conduct.

As nothing has been attempted by the Christians in Europe towards the conversion of these Heathens, and as we have reason to believe, that previous to the second coming of Christ all the world will embrace the gospel, so we may rest satisfied that some great event yet waits to be accomplished. How, when, or by whom as the instruments, this important event will be brought about is impossible for us to say, or even to form any conjecture. But from what we know of the goodness of God, we have reason to believe it will take place; and as for the means to be used in conducting it, let us rest satisfied, that the judge of all the earth will do right. In the meantime, let us study to make a proper use of those inestimable blessings we enjoy; for from those to whom much is given, much will be required.

An ACCOUNT of the RELIGION of LAPLAND.

DR. SMOLLET, in his ironical manner, calls the inhabitants of Lapland the fag end of the human creation, which illiberal and invidious expression, seems to arise from not considering, that these people have the same rational faculties as others, and only want the means to improve themselves. Now under such circumstances, let us seriously ask, whether these people are the objects of laughter and ridicule? Are they not rather objects of pity, especially when we consider that our ancestors were once as ignorant as they, and probably more barbarous. Nay, barbarity is not so much as imputed to the Laplanders, even by those who take a savage pleasure in ridiculing them for what is not in their power to prevent. That they are slaves to superstition is not denied, but that superstition never leads to any thing of a cruel or barbarous nature. Secure in their simple huts, they live without giving offence to each other; and if they have but little knowledge, they have but few sins to account for. The author of this thinks it no small pleasure to have been some years acquainted with a native of Lapland, who is now one of the most ingenious artists in London.

In his early youth, he was brought from his native country to Stockholm, in Sweden, where he had the benefit of a liberal education, was baptized, and studied the theory and practice of music. From thence he came to England, and now resides in London. His ingenuity in the art he professes, his affability in conversation, sweetness of temper, and above all, his unfeigned piety, has created him many friends, but not more than his merit entitles him to. Thus we find that it is only owing to the want of cultivating the rational faculties, that the natives of such inhospitable deserts remain in a state of ignorance. Let those sovereigns, who claim a supremacy over them, send some men of piety and virtue to instruct them in the principles of learning and religion, and then they will be equally useful, and polite as the rest of their subjects.

Lapland consists of a vast extent of land running from the westerly extremity of Norway on the north, to the easterly extremity of that part of Russia, which is in Europe. During one half of the year, the country is entirely frozen over, and in some parts there is a total darkness during four months, their being no light but what proceeds from the moon. But the transparent light of the moon upon the snow, makes partly an amends for this deficiency; and the poor natives, when they want to visit each other, are drawn on sledges by rein deer over the mountains of snow and ice. Such is the state of this country in general, which leads us to consider their religious sentiments and ceremonies.

The natives of Lapland, excepting a few who live in the southern parts, are Heathens, and gross idolators. Their chief god is Thor, the

same as was worshipped by the Anglo Saxons, and in memory of whom we call one of the days of the week Thursday. This idol is represented as a warrior, placed on a pedestal like the square table of an altar, raised about three feet high, about a bow shot from their houses, and surrounded with pines to give it the air of a sanctuary.

Subordinate to this deity, or rather idol, is Storjunkarr, who acts as vicar, or vice-roy to Thor. They believe that it is in and through his meditation that all temporal blessings are bestowed, and it is him who is the protector and guardian of all the beasts of the field; and consequently it is to him they make their applications for success in their pursuit of the chase.

Storjunkarr is a kind of domestic deity, or household god, for every family has an image of him. They believe that he often appears personally among them and he is represented under the figure of a square stone, without any sculpture upon it; for they content themselves with such rough unpolished stones as they find on the mountains; and they imagine that it is Storjunkarr who directs them in their search. This stone god is frequently supplied with a large family of children, that is, they place a vast number of small stones around him, one whereof is his wife, and the others his children and domestics.

Their next deity in order is called Beywe, or the sun; but there is nothing particular in the adoration they offer up to him. He is likewise represented under the form of a great stone, without any sculpture upon it, and the oblations they offer, consist of their victuals and drink, part of which they pour down upon the stone.

Wirchu-Archa, is a female deity, and called by them the god of the old women, and is only an artless stone like the rest; but besides these they worship several spirits, angels and devils; and likewise the souls of their departed relations. They believe with the Tartars, that souls pass from one body to another, but of this ancient doctrine they have very confused notions. No doubt but they learned it originally from the Tartars, from whom it appears they are descended.

They have a vast number of impostors among them, who pretend to know magic, by which they delude the ignorant, and make them believe whatever they please. In all their sacrifices, they offer rein deer, for that being the creature most useful to themselves, they imagine it will be the most acceptable to their gods. Sometimes, indeed, they sacrifice other animals, such as dogs, cats, hens and chickens; but before they offer any of these sacrifices, they use the following ceremony to discover whether or not it will be acceptable.

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After they have tied up the victim behind their hut, they strip off some of the hair from under the neck of the animal, which they fasten to one of the rings of a drum, appropriated for that particular service, and which one of their priests beats, while the whole assembly of the people sing a short prayer. If the bunch of rings to which they fastened the hair of the victim, and which before was immovable, should turn about in an instant, and point to their god Thor, they look upon it that the sacrifice is acceptable to that god. But on the contrary, if the bunch of rings remain fixed and immovable, notwithstanding the motion of the drum, they present the victim to another god while the drum is beating, and the people singing a second prayer or hymn. In all their devotion they pay much regard to the season of the year, but autumn is that to which they pay most regard, probably because the fruits of the earth are then ripe, and they are about shifting themselves home to their huts.

At this time, they erect a new statue of their god Thor, and afterwards cut the throat of a rein deer in his presence, and smear the statue all over with the blood and fat of the victim. When this ceremony is over, they inter the remains of the victim in the same place. Besides this idol they are obliged to erect another every time they sacrifice a rein deer, and all these images being ranged together behind their huts, they cut the throat of the victim and offer it up in sacrifice. The victim is in general a rein deer, of the male kind, which they sacrifice by thrusting a knife into its heart. The blood that flows from it is preserved in a bowl, and they smear it all over the head of their god Thor, and draw several strokes on him in the form of crosses. Behind the idol they place the horns and bones of the rein deer's head, and before him a small box made of birch, filled with little slices of flesh, cut off from every part of the victim's body, with some fat preserved underneath it. The remainder of the flesh is reserved for the use of the family.

When they offer sacrifices to Storjunkarr, they run a thread through the right ear of the victim, and observe all the ceremonies already mentioned, with this exception only, that the sacrificing priest takes the horns and bones of the head and neck of the victim, as also the claws and feet, and carries them to a mountain, devoted to the honour of Storjunkarr, for whose service the victim was slain. As soon as the priest arises, he approaches the sacred stone, stands uncovered, and makes a profound reverence before it. After this first act of devotion, he besmears the stone all over with the blood and fat of the victim, deposits the horns by the idol, ties his tail to the right horn, and to the left a red thread run through a plate of pewter, with a bit of small silver.

Sometimes they celebrate festivals in honour of their Storjunkarr, and then they sacrifice some animal in the idol's presence which they dress in their own way, and every one eats a part of it. But what they eat must be of the flesh that is upon the head and neck, and they leave the skin extended on the place, where it lies for many years together. Sometimes, when the mountain is steep and difficult of access, they offer up their

sacrifices at the foot of it, and afterwards take a stone dipped in the blood of the rein deer, and make an attempt as if they were going to throw it up to the top of the mountain.

They revere the image of this idol in the same manner as they do that of Thor, but as it is only a helpless stone, so there is no more required than to remove the old idol, and replace another of the same shape. They range the branches of young trees around the idol, and this ceremony is observed twice in the year, namely, in the middle of summer, and in the middle of winter. If when they place these boughs or branches, they find that the stone which is the object of their worship, can be easily removed, then they imagine that their god will be propitious to them; but when they find it heavy and ponderous, they imagine that the god is displeased, and they dread the effects of his vengeance. In such an unhappy case, they study all the ways they can think of, to appease his anger, and avert his judgements, and from that moment engage to make him new oblations.

These Laplanders never sacrifice to the sun any other animals besides rein deer, but they observe all the ceremonies already described, except that they run a white thread through the right ear of the victim, to denote its being devoted to the service of the sun, and except likewise that in their other sacrifices they make choice of birch-trees, in this they use only willows. With these willows they form two circles, about the circumference of half a tun, and round them hang little slices of flesh, which they cut off from every part of the victim. These they afterwards deposit on a table behind their huts, as also the principal bones of the victim disposed in a circular form.

As to the souls of their departed relations, they never make any images of them, but testify their veneration for them by particular sacrifices. On such occasions the priest beats a drum, in order to know whether the idol is pleased with the sacrifice. As soon as they imagine that the idol is satisfied with the victim offered to him, they take out the heart, liver, and lungs, dip them in the blood of the victim and bury them before the altar. This species of idolatry is very antient, it was practised by the Greeks and Romans, by the Heathen nations who overthrew the Roman empire, and even to this day we find many remains of it among the inhabitants of these nations, where knowledge never yet came.

With respect to spirits or ærial beings, of whom they worship many, they have no images, but pay their adoration to them under trees, planted near their houses. This act of devotion consists in offering up a sacrifice to these spirits, about the latter end of December; and this is introduced with abstinence and fasting, at least from all flesh meat, and if any is provided for them, they give it to those whom they imagine have none. All the fragments left at the feast, are put up into a box made of birch, and this box is hung upon a tree behind the house, for the subsistence of such spirits as rove about on the mountains and in the forests.

It is difficult to say from whence this species of superstition took its origin, because it seems to be peculiar to the people in this part of the country;

country; but then it is necessary that we should consider that there are some differences to be found in the worship of all Heathen nations. All arose from this single circumstance, namely, neglecting the true God, and setting up their own images in the room of his commandments.

The Laplanders are so much addicted to superstition, that they adore the first object that presents itself to them in the morning. They never suffer their wives to go to the door first, lest there should be a rein deer, for in such cases they would be obliged to go a hunting all the day. Every house, every family, have their own peculiar deities; they have places erected for them, and as their priests are numerous, so they are never at a loss for some of them to officiate. Whether in sacrifice, or by any other means, a drum is always used, for they believe there is something magical in the sound of that instrument. Indeed this is not in the least surprising, because all the northern nations made use of drums in their religious sacrifices, and transmitted them to their camps and to their battles. Such is the origin of drums, and although they make at present a distinguishing figure in our armies, yet they were no more original than implements of superstition and idolatry.

There are some other particulars in which the Laplanders differ from all the people we know of in the world. They believe that there are two Supreme Beings, but so gross are their notions, that they imagine one of these beings to be mortal, and the other immortal. The mortal being they believe dies in consequence of any person breaking wind backward against him, and then he is succeeded by another, who reigns till he meets with the same misfortune. On the other hand, the immortal being resides always in heaven, and is no ways affected by the passions of men, he is indifferent about their wants, he is unconcerned about their condition in this world. And is not this epicurianism in the highest degree? Indeed we are of opinion, that notwithstanding what has been said against Epicurius, as a moral philosopher, yet he was not the father or author of those sentiments which bear his name. If he was, why should we find them among Heathen nations, who never knew any thing of literature? Does an ignorant Laplander know any thing of Epicurius, or of Lucretius? No, they never heard of their names, and yet they have imbibed all their notions. From what source does all these flow? the answer is obvious. The corruption of human nature has sunk so deep, that it has contaminated the minds of the whole race of human beings. All mankind are extremely fond of knowing more than has been revealed to them, and therefore they are apt to form the same notions of God as of themselves. This is the fundamental error in all religious dispensations, it is a poison which runs through the whole body; but having said so much by way of digression, we shall now proceed with our narrative.

All religious ceremonies are less or more conducted by beating of drums, and it is very remarkable, that these people never undertake any thing, not even so much as common diversions, without first consulting the drum. But it is ob-

vious to every one's observation, that these drums are not all exactly of the same fashion, and the reason of it may possibly be, because some of them are more adapted for magical operations, and more mischievous than others. There are two appendixes, which are absolutely necessary to render these drums complete, and fit for use, and they are the mark and the hammer. The former points out the thing, or secret enquired after, on the painted figures of the drum, and the latter is made use of to beat with. What they call the mark is, a large copper ring, to which they fasten several others of a lesser size, which make a large bunch altogether. The fashion of these rings, however; frequently varies. One of them is made of a very thick plate of copper, about the size of a crucible, with a square hole in the middle, and with little brass chains, which hang down instead of rings, and meet together in a circle. The other is a brass ring, with a small round plate of brass hung to it by several small chains, and the hammer or stick, with which they beat this drum, is made of a rein-deer's horn. The Laplanders do not aim at making a great noise with their drums, but are chiefly solicitous, as we have before observed, about the motion of the rings, that, according to their position, they may form a right judgement of such secrets as they want to have revealed.

These Laplanders have such an extraordinary veneration for their drum, that they will not permit a maid that is marriageable so much as to touch it. When they remove from one place to another, it is the last utensil that is carried off the premises, and after every one of the family is departed, they are peculiarly careful in the conveyance of it to their new apartment. It is given in charge to the husband, as his peculiar province; for the wife must not presume to meddle with it, and they always find out, on this occasion, some by-way, very different and distant from the high road. They are apprehensive, that if any one, but more particularly a married woman, or a marriageable maid, should by accident go the same by-way, within three days after the drum has past, she would either die upon the spot, or some fatal disaster would befall her. A brass ring, however, presented in a solemn manner, for the service of the drum, makes an atonement for any such misfortune. The Laplander, in all his magical consultations with the drum, must be upon his knees, and so must all who attend him; the consequences whereof are, as we are informed, surprising and supernatural; but as they want due confirmation, the best way will be to suspend our belief.

The drum which is peculiarly appropriated to magical purposes, is somewhat different with respect to its form, from those made use of on other occasions. That part of it which may properly be called the handle, is made like a cross, and divides it into four equal parts. This drum is embellished, for the generality, with the claws and bones of such beasts as they have hunted down in pursuit of their game. When they make use of it on any magical occasion, their usual practice is this: In order to know, for instance, the transactions of any foreign country, one of their operators beats the drum in the following manner: He first lays a large quantity of brass

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rings linked together, with several small brass chains upon that particular place where the sun is delineated. Then he beats the drum in such a manner, with his horn, hammer, or stick, that the rings are put in motion. During this action, he sings very distinctly a song, which in the language of Lapland is called *Jonke*, and all the natives that are present, both men and women, add their respective songs, which are distinguished by the name of *Duvra*. The words which they utter are so distinct, that they nominate the very place of which they want some secret intelligence.

After he has beat the drum for some considerable time, he raises it to his head, and then drops instantly down upon the ground, like one fallen fast asleep, or in a trance. His senses are all lost, his pulse ceases to beat, and he is in short, a dead man to all outward appearance; from whence it has been thought that the soul of the magician actually abandons his body for a time, and, through the assistance of some invisible spirits, is conveyed to those very countries, of which they want such intelligence as before-mentioned. Whilst the officiating Laplander is in this situation, this state of insensibility, he is notwithstanding, we are told, in such extremity of pain, that the sweat runs down his face and all over his body, and mean while the whole assembly continue singing, till he returns from his reverie to his perfect senses. For should they cease or endeavour to awake him by the least touch imaginable, the magician, as we are further told, would inevitably die; and, in all probability, that is the reason why they take a more than ordinary care at such a time, to prevent flies, or insects of any other kind from settling near him. When he is perfectly awake and come to himself, he gives a full account of the informations he has received, and answers all interrogatories of the whole assembly. The duration of this extatic slumber is very uncertain; but it never lasts, at the most, as we are informed, above four and twenty hours. The conjuror, however, let him recover his senses sooner or later, always produces some token of the thing or country enquired after, as an undeniable testimony of his supernatural abilities. What has already been said is sufficient, we presume to give the reader an adequate idea of the use which these Laplanders make of their drum. We shall only add, therefore, this cursory remark, that their physicians likewise make use of it to discover the cause and quality of their patient's distempers; that is to say, whether they are the meer results of chance, or of nature, and to find out the best ways and means they can to appease their gods on all such occasions. We must not, however, omit one thing, which is very remarkable; that is, if the rings of the drum turn from the left to the right, it is looked upon as a propitious omen, being conformable to the course of the sun, which is the great dispenser of the various blessings of nature, and the inexhaustible source of all agreeable objects. But on the contrary, if they turn from the right to the left, as their course is the reverse of that of the sun, it portends some fatal misfortunes, malignant distempers, or the plagues of poverty and distress.

There is something very particular in their

sale of the winds. The Norwegians, northern Laplanders, and such as reside on the borders of the Bothnic gulph, sell them to travellers and sailors. The secret of this magical commodity consists in a rope with three knots, which they dispose of to their customers at the best price they can get. As soon as the first knot is untied, a gentle breeze arises; at unravelling the second, the wind blows brisk, and swells their sails; but storms and tempests fill the skies when they venture to undo the third; they are no longer masters of their vessels, and shipwreck is their inevitable portion. This secret, as Scheffer assures us, depends entirely on the nativity of the magician. He has an absolute power over that particular wind, which blew the moment he was born; so that one is lord and ruler of the east wind, and another of the west, and as they have the secret power to set a ship a sailing, so likewise can they stop it when under sail.

The Laplanders, likewise, as we are informed, make use of some certain magical javelins, which they throw at their enemies to annoy them, and by this act of fascination, they are able sometimes to afflict their adversaries with very violent distempers; but if their art fails them in the personal execution of such injuries, they will at least do all the mischief they possibly can by proxy, and make dreadful havock of their flocks and cattle. Most authors, indeed, have omitted this particular circumstance; but they all agree that there are some familiar spirits, or imaginary demons, whom these northern people call *Gans*, employed by them to accomplish, as far as they are able, all their private schemes of malice and revenge.

The instrument called *Tyre* by these Laplanders, is another of their magical machines, which, according to our historians, is, to all outward appearance, nothing but a ball about the bigness of a walnut, or a small apple, and composed of the down of some particular animal. This little machine is round and smooth, and so light that it seems to be perfectly hollow. It is a motly, or party-coloured commodity, yellow, green, and grey, but mostly of a yellowish cast; and the Laplanders, as we are informed, set them to sale, and look upon them, as it were, animated, and so far capable of action, that the purchaser can send them where and to whom he pleases. The motion of this tyre is like that of a whirlwind, and its mischievous effects, however personal intended, fall always on the first animal that obstructs his way.

We shall close this article with a short detail of their superstitions relating to the chase. In the first place then, we must take notice that they are very observant of lucky and unlucky days; that in order to discover the one, and avoid the other, they consult their drum; and that when they are determined to pursue their game, they always go through a back passage, contrived for that purpose, lest they should meet with some woman or other at the street door, which they look upon as an impropitious rencounter. The hunting of the bear is accompanied with such extraordinary formalities, that one would imagine they paid a peculiar regard to that savage creature. As soon as they have opened the chase, by
the

the consultation of their drum, according to the custom observed on the occasion, he who has discovered the bear's hold, marches at the head of a numerous train of huntsmen, without any other weapon of defence but a long staff with a brass ring on the top of it; and after him follows the drummer. Each individual assistant has likewise his particular province assigned him. After they have killed the desperate savage, they sing a kind of triumphal song over him, and therein congratulate him on his death, and return him thanks for having done them no mischief. After this, they whip him with a bunch of rods, and then carry him to a cottage, prepared on purpose for his reception, where they flea him, cut him up and dress him. The whole train of huntsmen attend the sledge, or carriage on which their prey is extended, and sing during the procession, a song suitable to the occasion, wherein they beg of him not to resent the ill treatment he has met with, or injure those who are any ways instrumental to his ruin, and the rein-deer which drew the sledge must be employed no more on any occasion whatsoever, all that year. The wives assemble themselves together at the cottage above-mentioned, and there wait the return of their husbands, who at their first arrival desire them, in a chanting tone, to chew the bark of an alder-tree between their teeth and spit it in their faces. Every huntsman, when the bear is lodged within the cottage where it is to be dressed, is obliged, according to custom, to repair to another commodious apartment adjacent to it, where their wives are, who having their mouths full of alder-bark ready chewed, discharge it in their faces, that they may seem at least, as if they are besmeared with the blood of the savage monster. Here it is that the wives regale their husbands with the products of their toil and fatigue.

There are several other circumstances in the description of their bear hunting, which we shall purposely omit, and content ourselves with such only as are very singular. All those who are concerned in the chase, or come in at the bear's death, are obliged to abstain from the conversation of their wives for the three days next ensuing; and the principal or captain of the band, for five: The skin of the beast is hung upon the top of a tall pole, and the women shoot at it with their bows and arrows. Every one is very ambitious of hitting the mark, since she who first succeeds is the most honoured and respected. This piece of dexterity is looked upon as the happy presage, that her husband will be the foremost in the chase of the next bear. It is this woman's province likewise, according to Scheffer, to take several pieces of stuff, and fasten as many crosses upon each of them as they have conquered bears, and to hang these trinkets about the necks of all such as were assistants in the chase, who are obliged to wear them for three days together; that is, till the setting of the sun on the last day. A cross made after the same manner is hung about the neck of the rein-deer, which drew the bear from the forest to the cottage. In all probability, the intercourse which these Laplanders have had with Christians, induced them to look upon these crosses as preservatives against the Demons, or Genii of the

forests, who perhaps may resent all indignities offered to their savage subjects.

As the chief riches of the country consist in their abundance of rein-deer, so the young woman, whose parents possess most of these animals, has the greatest number of gallants. Reindeer are the absolute property of the young persons of both sexes, it being customary for their parents to make them presents of them as soon as they are born. A Laplander, in the choice of his wife, has an eye particularly to her wealth; and in this he acts in the same manner as the people in other nations. The lover never courts his mistress himself, but employs an old woman as match maker, in the same manner as in China, Tartary, and other nations. Some skins of wild beasts, and feathers of curious fowls, are sent as presents to the intended bride, and after some formalities are over, the bridegroom is permitted to visit the bride's relations. If he is permitted to speak to his mistress, it is esteemed a very great favour, but this seldom happens, till after several visits to the parents.

At the first interview they salute each other with an affectionate kiss, and a sanguine squeeze of their noses one against the other, which is an essential point, the neglect of it being looked upon as a declaration of coldness and dislike. There marks of love are heightened by the presents the gallant brings with him, which, among other things, consist of rein-deer tongues; of which they make delicious feasts. The young woman, who is surrounded by her relations, pretends, either through shame or modesty to decline his favours; but at the same time gives him a private signal to withdraw, and when alone, with pleasure accepts of them all. From thence forward, the young Laplander thinks himself entitled to greater liberties, and gives a full loose to his passion. He begs the favour of his mistress to let him sleep by her side, or in other words to lie with her; but if she is not amourously inclined, she throws his presents on the ground with disdain. It is some considerable time before all the preliminaries are settled, because the girl's relations are dilatory and seemingly loth to give their consent, which is all artifice, and the pure result of an avaricious disposition. For the gallant, during the whole time of the courtship, is daily making them some valuable presents, in order to ingratiate himself into their favour, and obtain their consent, and they are cunning enough to know that there will be but few presents after marriage.

When all parties are absolutely agreed, a certain day is appointed for the celebration of their nuptials, and the bridegroom must bring along with him more presents, some for the bride, and some for her relations. The marriage ceremony consists in the priest's striking a flint with steel, and the bride and bridegroom light tapers at it. Then they walk home to their huts, and the bridegroom is obliged to serve his father-in-law a whole year after the marriage, and then he takes home his wife and her fortune. When a woman is pregnant, they pretend to know whether she will have a son or a daughter, and this they do by consulting the moon. When a star appears above that planet, it indicates the birth of a boy; and when a star appears near and seems to go before

before it, it is a happy presage that the child will be healthy, robust and active.

Scheffer tells us, that when a native falls sick, he sends for one whom he imagines most skilful in the use of the drum, who, in order to restore him, first offers up a rein deer as a sacrifice to one of their idols; then he beats the drum, and falls down in either a real or imaginary trance. He continues in this inactive situation about an hour, and, during that time, those who are present sing the magician's song, which restores him to his senses. He rises up, takes his drum, and clapping it close to his ear, beats softly upon it. Afterwards he stands for some short time like one in deep contemplation, and then relates all that was delivered to him while in a trance.

When a man dies, his whole family leaves the house; for they have a notion, that the soul of the deceased hovers round the corpse. They generally bury the bodies of their dead in gloomy caverns, the mouths of which they stop up with stones. They put into the cavern beside the dead, a hatchet, a steel flint and a tinder-box; and the reason they give for this strange ceremony is, that as the deceased will want light, so he may strike it when he pleases. We are assured that the antient Danes and Saxons, before they were converted to Christianity, buried warlike instruments along with the dead, of which many have been dug up in different parts of Britain; and, probably, this was the practice of all the Heathen nations in the world.

In Lapland the hatchet is laid beside the deceased, that in case he should meet in his way with briars and thorns, or boughs of trees to obstruct his passage through the thick forests, he may cut them down; for they believe that no person after death can be admitted into heaven, unless he fights his way into it. This notion of theirs seems to proceed from the nature of the climate where they live; their nights being long and dark, they imagine the dead meet with the same inconveniences in their way to heaven. At their funerals they kill the rein deers which drew the body of the deceased to the grave, and make merry over their corpse, in memory of their friend being removed out of a world of grief and sorrow. They have one more custom relating to their dead, which is singular enough. They pour brandy over the face of the corpse, and dance round it, singing their funeral songs in praise of the deceased.

When they take an oath, they wish the devil may come and fetch them away, with their wives, children, and rein deers, if they perjure themselves. They have confused notions concerning the creation of the world; and whenever they see the moon eclipsed, they believe that planet is attacked by some malicious devils, and on such occasions, they think it their duty to give her all the assistance they can. In this emergency, they take their arms and shoot at her, and continue to do so till the eclipse is over. When it thunders, the Laplanders imagine that God is chastizing the devils, and that they, in order to escape his vengeance, take shelter under the bellies of their dogs; for that reason, as long as the thunder continues, they keep those creatures shut out of doors.

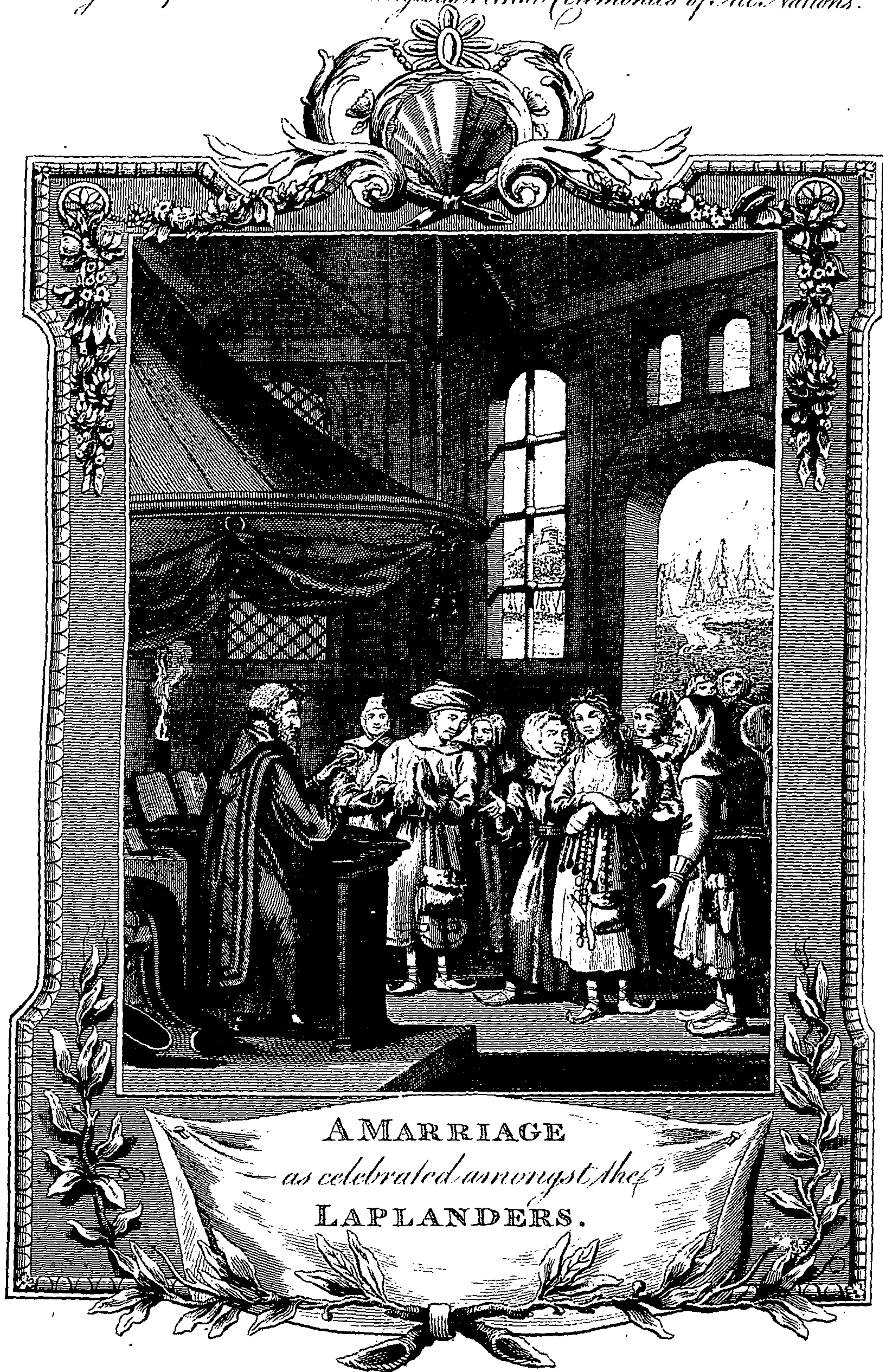
When they sit down to eat, they invoke their idols to bless their provisions for their use, and they gather up all the bones of the rein deers, and throw them into their marshy grounds. This they look upon as absolutely necessary, because if neglected, the rein deer would become indolent and inactive. They ascribe to their witches a power to augment the coldness of the weather; but then none are duly qualified for this operation, but such as have been born in winter. These women take a little human figure made of snow, and besmear the head of it with their spittle, coloured red with the juice of the alder tree, the bark whereof they chew in their mouths when they set themselves about performing this operation.

When they are disposed to allay the excessive cold, they take the skin of a bear and hang it out in the air all night. The Laplander, as soon as he rises, takes a bunch of rods and whips this skin; for they imagine that the cold abates in proportion to the blows. In this operation they make use of several magical terms, and for the same purpose cut the skin of a fawn into small pieces, and throw them into the fire, repeating a form of prayer. They take particular care when they have visitors, that no person shall walk in the house before another who is going out of it, and that no one shall cross the room in any part of it, but the void space between the fire and the company. Should a woman stride over a man's legs, in order to get by him, the unmannerly action would create a world of mischief. But we need not think much of their superstitions, seeing that were we to relate all the superstitions in our own enlightened nation, we might fill a volume.

With respect to such of the Laplanders as profess Christianity, they are not numerous; they are either Greeks or Lutherans, but neither of them are well grounded in the principles of religion. As for those who are Greeks, it is not much to be wondered at; for their religion, like that of the Roman Catholics, is not calculated to convey any sort of knowledge. As for the Lutheran ministers, it is well known that they are faithful in the discharge of the pastoral office in the countries where they are born, nor do we find they are remiss in Lapland; but probably, either they have not salaries adequate to their labours, or which is more probable, having no company to converse with, they become melancholy and long to return to their own country.

Such is the present state of Lapland with respect to religion, and melancholy as their conduct may appear, yet they are not worse or more superstitious than some who have better advantages. The only way to bring them over to the belief and knowledge of Christianity, is to get some of their young men to settle a few years in Sweden and Denmark; there they might be educated in all sorts of useful learning, and some of these might be ordained ministers, others schoolmasters. If this was done at the public expence, the youth in general would emulate each other, their manners would be civilized, and towns being erected among them, they would become fond of society.

Engraved for D. HURD's Religious Rites & Ceremonies of All Nations.



The MODERN RELIGION *of the* GAURES.

IN our account of the antient Persian religion, we have related what these people believed and practised, but as the Mahometan religion has made a vast difference in many things throughout that extensive empire, we shall now proceed to give an historical narrative of the Gaures, who although few in number, yet remain in a body together. And this will be found the more necessary, because it will naturally lead us to explain with greater precision and certainty the religion of the Heathens in Africa. Persia indeed is far from Africa, but still there is some affinity to be met with in the religion of all the antient Heathens. They differ indeed in many things, but they all agree in the worst of things, namely, that of opposing the truth.

These people boast of a perpetual succession of their religion, without any interruption; and though many persons may be apt to imagine this a meer romance, it is nevertheless strictly true and matter of fact. The religion of the Magi has existed almost ever since the flood; and although it may have been exposed from time to time to divers heresies and persecutions; and though, since the establishment of the Mahometans in Persia, it is reduced to a very small body of faithful members, it would be an act of injustice and partiality to rob them of the glory of maintaining their tenets with unshaken resolution, even in the blackest storms that ever threatened to overwhelm them. If the Gaures have lost their temporal jurisdiction, they can still boast an uninterrupted succession in the priesthood, a regular and uniform liturgy without the least variation since Zoroaster's time, and an inviolable attachment to the doctrines which he established.

The Gaures are inviolably attached to the reformation of Zoroaster, and they acknowledge a superior principle to those two beforementioned of good and evil, whom the Persians, after they had swerved and deviated from the religion of their forefathers, established, as the sole author of light and darkness. The Gaures conceived, that by the intermixture of these two principles, God created every being in nature. A very celebrated author is of opinion, that Zoroaster borrowed that idea from the Jews; and his observation, in all probability, is very just. We shall only make this cursory remark, however, that this great reformer, foreseeing the difficulties attending so mysterious and incomprehensible a point, maintained, that though all things were good which God created, yet darkness or evil inseparably attended them, as shadows do corporeal substances. God could not possibly, according to his nature, produce any thing but good, but evil resulted from those productions, as a privation of good.

Zoroaster was no stranger to the account which Moses has given of the creation, and of the fall of the angels, and our first parents; but if it be granted, that he had read these remarkable occurrences in the books of Moses, it must likewise be allowed, that he made, either wilfully, or through ignorance, some very considerable alterations. As for instance, he asserted, That the world was created at six several seasons, each consisting of a certain number of days, viz. the first of forty-five, in which God created the heavens; the second of sixty, wherein he formed the waters; the third of seventy-five, in which he made the earth; the fourth of thirty, which were employed in the creation of the vegetable world; the fifth of fourscore, which were spent in the formation of all manner of living creatures, man only excepted; the sixth and last, of seventy-five, in which he created our first parents; but some authors give us a quite different account of this creation.

The Gaures likewise hold, that as the world was to be increased and multiplied by two persons only, God graciously determined, that Eve should every day bring a pair of twins into the world; and that during the term of one thousand years, death should have no dominion over her seed; that the devil tempted our first parents, in order to render them odious in the eyes of their creator; that God, being conscious of the malice of the spirit of darkness, did not think convenient totally to suppress this evil, but took the following measures to check the malignant influences of it. He constituted a select company of angels to be the guardians and protectors of his creatures. Hamul was made inspector of the heavens; Acrob superintendant of the angels; the sun, moon, earth, waters, man, plants, and all living creatures of what nature or kind soever, had their particular guardian angels. But notwithstanding all these prudent precautions, evil increased, men grew wicked and perverse in all their ways, and God therefore sent the waters of the deluge at once to extirpate them, and all their impious race. The devils are put in opposition to the good angels; whose several names and functions are registered at large in *Hide*; but we shall not trouble the reader with a transcript of his catalogue.

The Gaures are exceedingly religious, and never mention the deity but with all the circumspection and reverence imaginable. They allow him all the same glorious attributes as we do; they look upon him as the sovereign judge, and bountiful rewarder of all mankind, just, merciful, and ready to pardon. Both the angels and devils of whom we have been speaking, are the ministers of God; the one for the administration of good, and the other of evil. These Gaures likewise are of opinion, that each individual person has

both a good and evil genius constantly attending him. It is farther a received notion amongst them, that the influence of a certain general light is infused, if we may be allowed the expression, after an extraordinary manner, into some particular persons, who are the favourites of the Almighty. It is this light, according to them, that renders some men conspicuous for their deep penetration into all the arts and sciences, and forms the genius's of such as are born to sit at the helm of state; and we may add, helps them to bring about the various revolutions that overset whole empires, and likewise to excite the same confusion in the minds of men.

This is doubtless no absurd notion, nor is it any ways extravagant to imagine, that this light sometimes diffuses itself after such a profuse manner, on some certain number of persons in a family, that its favours seem partially bestowed on them, to the manifest detriment and disadvantage of the rest. This is indisputably a very just remark, though not to be accounted for by physic, or astrology. Any person that will give himself but the least trouble imaginable to reflect, will easily perceive, that there is a certain quantity of merit, as well as of temporal advantages allotted for distinct families. Kingdoms likewise are, after the same manner, permitted to be formidable and powerful, to flourish, and be masters of the arts and sciences in the highest perfection for a time, and then again, are destined to an apparent declension. And indeed all things in nature, as well as the human species, have their proper seasons for their increase, maturity and decay.

It is impossible to keep off the revolutions of the last mentioned period of decay, and the emperor Augustus, and Lewis the Great, king of France, who were so exactly alike in their lives and governments, are incontestible proofs of the truth of this assertion. The Gaures have a kind of veneration and respect for cocks, on account of their waking them so early in the morning, and reminding them, by their crowing, of the duties of the ensuing day. Their books recommend them to the favour and affection of the faithful. These testimonies of their esteem for this particular animal, were transmitted to them, in all probability, by the traditions of the antient Persians.

The Primitive Persians, as we have already observed, made use of no manner of temples, as thinking them places too circumscribed, and below the dignity of the Supreme Being; but when they were inclinable, in imitation of the Jews, to preserve their consecrated fire, it was absolutely necessary that they should admit of their Pyreums. Zoroaster, not satisfied with those he found already introduced, erected a considerable number more wherever he went. These consecrated fires are at present much in vogue amongst the Gaures, and preserved with so much care and precaution, that they are called idolators, and the worshippers of fire, though without the least grounds to support the ungenerous accusation. For they pay no adoration to the material fire, although they make use of that element in the celebration of their divine service. It is the

deity alone whom they adore in the presence of the fire, as the true symbol of the Divine Majesty. Though fire, according to the Gaures, is the purest of all the elements, yet they look upon it only as one of God's most perfect creatures, and it is, as they imagine, his favourite habitation. When they pray, they neither make their addresses to Mithra, nor the sun, nor fire, but to God alone; many instances whereof are produced by the learned doctor Hyde above quoted, from whence we may very readily infer, that the imputations of idolary are as rash and groundless in Asia as they are in Europe.

Zoroaster enjoined his disciples to adore the deity with their faces first turned towards the sun, and then towards the consecrated fire. It was the mode of worship among the antient Persians, says the French translator of Dr. Prideaux's history, and this institution preceded the reformation of magianism. When the Persians drew near to their consecrated fires in their divine service, they always approached them from the west side, because by that means their faces being turned to those as well as the rising-sun, they could direct their worship towards both at the same time. This form of worship was directly opposite to that of the Jews. For the Holy of Holies, wherein was enclosed the symbol of the Divine Presence, which lay on the propitiatory, or mercy-seat, being at the west end of the temple of Jerusalem, all such as entered therein to worship God, had their faces turned that way. That was the point towards which they constantly directed their divine worship; but that of the Magi being the rising-sun, they always worshipped with their faces toward the east.

The Gaures, according to Lord, are obliged to turn towards the sun at their morning and daily service, and at nights towards the moon. For these two planets are not only the two bright luminaries of the heavens, but likewise two of God's witnesses opposed to Lucifer; that is to say, the devil, or principle of evil. The priests are obliged to watch day and night to maintain and repair the consecrated fire. But it is absolutely necessary that it be rekindled after the purest manner that can possibly be devised; for which purpose they frequently make use of a steel and flint, or two hard sticks, which, by continual friction, will in time take fire. Sometimes likewise they kindle it by the lightening which darts down from heaven on any combustible matter; and sometimes again by those *Ignes fatui* which frequently arise in marshy grounds; or else by common fire, in case it is pure and undefiled, or with such as the Banians make use of to kindle the funeral piles. But they have one other method still, as noble as it is pure; and that is, by collecting the rays of the sun into the focus of a burning-glass.

They are strictly enjoined not to touch this fire with sword or knife, and they are obliged to feed it with the purest kind of wood, without the least kind of bark upon it. They are not allowed to blow it with their mouths or a pair of bellows, for fear of the least profanation; which was formerly punished with immediate death; and that rigorous treatment for such offences continued till the destruction of the Magian monarchy by the

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*The HIGH PRIEST of the GAURES or PERSIANS performing their
RITUAL SERVICE before the FIRE.*



*HEADS of different GAURIAN PRIESTS, with their MITRES on,
and their MOUTHS covered.*

the Mahometans. The priests themselves never presumed to approach these consecrated fires without a piece of fine linen over their mouths, to prevent their breath from polluting the sacred flames, and this precaution was always observed whenever they drew near them, or when they read or repeated that form of prayer which might properly be called the service of the fire. The Magian priests, who were the proper celebrants, performed this ceremony with such an humble and lowly voice, as not to be heard, or at least understood by the congregation. It was a kind of whisper, not unlike that practised by our Roman Catholic priests when they read low mass. The language in which this office is wrote, is at present as untelligible to the Gaures as the Latin to some of our illiterate Europeans. When their sovereign pontiff approached these consecrated fires, he was washed from head to foot, perfumed and dressed in a vestment as white as snow. After this he prostrated himself to the very ground before the flames, and said his prayers with bitter sighs and groans; which are well understood by the devotees of all religions. These ardent acts of devotion, the affectionate respirations of his soul, were all addressed to the deity; to him he offered up his prayers, extracted from their sacred scriptures; and in short to him alone he made confession of his sins.

These customs are all observed by the Gaures at this very day. Their religious devotion, according to Lord, is introduced by the Distoore's seasonable exhortation to the people; the sum and substance whereof is as follows, viz. That the celestial fire having been delivered by God himself to Zerroost, (Zoroaster) their wise legislator; to whom he declared, that it was an emanation, or part of his own infinite virtue and excellence, they ought to look upon it as sacred and divine, and the proper object of their profoundest veneration, as being a portion of the divine essence, since it is of the same substance, and that they ought to love and regard every object that bears any resemblance of it, as the sun and the moon, who are God's two awful witnesses, who will testify against them, if they condemn or neglect that worship, which has been enjoined them. After this, he exhorts them to ask pardon and forgiveness of God, if, in their daily use of fire, they should by accident, let fall the least drop of water into it; or, by any inattention, carelessness, or otherwise, be guilty of an impure action with regard to that element.

In some particular parts of the Indies, the faithful, who are professors of Magianism, are convened or assembled together by the tinkling of a little bell. But the Gaures in Persia are not allowed to give any such public notices; for which reason they meet together without any ceremony at the stated hours; and then, according to the custom observed by the Armenians of Zulpha, are convened only by five or six strokes on a plank with a hammer. In their temples, instead of a fire they have nothing but a burning lamp. Although during divine service these devotees have their mouths and some part of their faces covered, they must keep, notwithstanding, at an awful distance from their consecrated fires: But as to the priests, they may approach them in

such a manner as to be able to officiate, without the least inconvenience to themselves, or profanation of the fire.

The little twigs or switches which we have already mentioned, are looked upon as an essential branch of the rites and ceremonies observed in their religious worship. These rods are cut off with abundance of formality from one particular tree, which the Persians call a Hawm, and very much resembles the Tamarisk. If no such tree however can be found, they have immediate recourse to the pomgranate-tree. The knife made use of on this occasion must first be sanctified by a very careful ablution, and by several prayers pronounced in a low voice to the praise and glory of God, and of the sacred fire. These rods or twigs are deposited in a case or box made for that particular purpose; and whenever they read or pronounce any of the prayers contained in their Zend; or whenever they engage in any other religious exercise whatsoever, a proper quantity of these twigs must be taken out, and laid ready before them: for these sacred instruments are as essential to them on such solemn occasions, as to our Catholic devotees their chaplets, or sets of beads. The number of them, however, is not fixed and determined. Some prayers require thirty-five, and others but twenty-four. Five only are sufficient for an ejaculatory grace before their meals: but as they are of no further service after the prayer, they must be devoted to the flames.

Though the Persians had a peculiar veneration for the fire, yet they paid likewise such an extraordinary respect to the three other elements, that some antient historians have charged them with paying divine adoration to them all. This accusation, however, is groundless and unjust. All their care and circumspection in former times was, and still is, to preserve those pure elements from the least stain or pollution. They look upon them as sacred, the principles and seeds of all things being, as they imagine, comprised in them: and for that reason they constitute distinct conservators for each of them, whose peculiar province it is to preserve them from any intermixture or profanation. This purity is the principle whereon the Gaures have grounded their ceremonies with relation to the dead. The water, however, is the element next in repute amongst them to the fire. A scarlet and deep yellow are their favourite colour; and they make choice of them before any other in every thing they wear, as being, in some measure, emblems or representations of the fire. For the very same reason likewise, a ruby, a carbuncle, and a granate are much more valuable in their esteem than any other precious stones whatever. Notwithstanding this peculiar regard of theirs for scarlet, &c. it is undeniably true that their priests are obliged to be dressed in white during their celebration of divine service.

The Gaures have their guardian angels for every month and day throughout the year, and to them they direct their prayers, according to the forms laid down in their rituals; but in such a manner as relates only to every ones particular functions. Here seems to be something of a contradiction, because it has been already taken

taken notice of, that they acknowledge but one God. The truth is, like all other heathens altho' they acknowledge but one supreme God, yet they, at the same time address their prayers to subordinate beings, whom they consider as mediators and intercessors for them. This was the practice with the Greeks of old, as well as the Romans; and we may add, that it is the practice with the Roman Catholics, otherwise, Why do they pray to saints to intercede for them with God?

New-year's day is a grand festival with them, as well as with the people in other nations. They likewise keep six festivals in commemoration of the six days work of creation, and each of these lasts five days successively; and besides these they have a great number of lucky and unlucky days, being, like most other Heathens, very superstitious. These Gaures likewise commemorate their dead once every month throughout the year, and on such occasions they provide an elegant entertainment, in memory of their deceased friends and relations. This monthly feast is instituted and kept up by order of an express injunction in the sadder or liturgy of the Gaures, namely, "Remember the souls of your departed fathers and mothers."

The first day of every month is set apart for divine worship, and so on, the eighth, fifteenth, &c. in the same manner as one out of seven is kept by the Jews, Christians and Mahometans. The sermons preached on those days consist chiefly of moral precepts, and exhortations to the people, to observe strictly the rites and ceremonies of their religion. In reading their prayers they resemble in their tone of voice, the Jews in their synagogues, and many of their ceremonies are similar. In singing they likewise resemble the Jews, and probably this must be owing to some of the Jews remaining among them, after the rest returned to Jerusalem, and rebuilt the city and temple under their captain Zerrababel.

They keep several stated fasts, and a sort of abstinence for five days successively after each of them, so that great part of their time is spent in rites and ceremonies. On all festivals, each person carries a part of what he eats, to the temple, as an offering to the fire, and this is done in order to procure a blessing from heaven upon the fruits of the earth, and such other things as serve them for a subsistence.

It is probable, they learned this custom from the Banians, who reside near them, for it has no affinity with the ceremonies of the antient Persians. On the mornings of their festivals, they repair betimes to their sanctuaries or temples, which are but mean huts, and take their victuals along with them. The rich distribute some part of their plentiful store among the poor, and all eat sociably in common together, like brothers. Their devotees never fail going once every day to worship the sacred fires, in one or other of their temples, and there they confess their sins to the priest, much in the same manner, says Dr. Hyde, as is practised in the church of Rome. Those who live too far distant from any of these places set apart for public worship, content themselves with performing their acts of devotion before their own fires at home; and for this purpose, every Gaure carries home once in the year, a

lighted lamp from the sacred fire, in the temple next to where they reside, and keep it continually burning.

Bodily purity is much attended to by them, for in that respect they are as scrupulous as the Jews or Mahometans; for they refuse to eat or drink with any person who is not of the same religion with themselves. Whether the Gaures are ambitious or not, of making profelytes, like the professors of most other religions, does not appear from any of the accounts we have of them; but as no temporal advantages are to be derived from this profession, consequently they are but few in number; and Mr. Hanway tells us, that they are a poor despised people, who live in remote parts, and are very cruelly treated by the Mahometans. But notwithstanding all this poverty and many hardships which they suffer, yet they have the same love of ambition as is peculiar to other people; for they have their high priest and all subordinate ones, and the election of these is carried on with the same intrigues as in other countries where the emoluments are worth seeking after. None, however, can be admitted to the priesthood but sons of priests, and this is one of the reasons why all their priests are obliged to marry. All their priests wear long beards from the chin, but they shave their cheeks, and if they have whiskers they cut them short. Their caps terminate in a point, and the laps of it hang down to their neck. Their hair is generally long, and they are enjoined never to cut it, except when they go into mourning for a deceased relation. When they perform divine service, the priests hold a cloth before their mouths, that the people may not see their lips move.

Their upper garment is of a reddish colour, but they are poor wretched rags, such as we would not take up in the streets. It falls down from the neck to the calf of the legs, and is bound round their waists with a sash of camels hair. This sash or girdle is consecrated by the high-priest, and considered as containing many virtues. Every faithful Gaure is obliged to take care of his girdle, for if he should lose one, he must neither eat, drink, nor sleep, till he has purchased another from one of the priests, who have always some to dispose of. They imagine that he who loses his girdle, loses all the blessings inherent in it, and they have a proverb, "A man without his girdle is without his blessing." They begin to wear it when they are from twelve to fifteen years of age, for at that age they think they can comprehend all the principles, and practise all the duties of their religion.

The laity are enjoined to be very strict and precise in their deportment, and to perform the duties required of them with diligence and application. Shame and fear, according to the Gaures, are the basis and foundation of all virtues. They are commanded strictly to examine, and weigh every thing they propose to undertake, and put nothing in execution till they are fully convinced of its justice and equity. They are likewise obliged, when they go out in a morning, to return God thanks for the creation of all those animals, of what nature or kind soever which they see in their way, but their priests are subject to still greater austerities.

Besides

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GAURIAN PRIESTS celebrating the NUPTIAL Ceremonies of their principal People. 2.

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The BAPTISMAL CEREMONIES of the Zoroastrians, or Guebres in PERSIA.

Besides the obligations they are under of being perfectly acquainted with all the principles in their religion, and all the rites and ceremonies used in divine service, they must abstain from every sort of carnal lusts or desires, and keep themselves pure, both before God and man. Thus they are not to tell lies, because God is truth, nor are they to be too curious, lest they should pry into things beyond their comprehension. They must not touch any thing that is impure and polluted, and they are to oblige all those whom they marry, to promise that they will not deviate from their religious principles; to attend constantly on divine worship, to habituate themselves to the practice of patience, to be of a just, affable disposition, and imitate as far as in them lies, the perfections of the deity, who is for ever merciful and gracious to the whole human race, notwithstanding their many sins, iniquities and ungrateful provocations.

They have likewise an ordinance of a very peculiar nature, by which their high priest is prohibited from touching any secular person, but more especially one whom they reckon a Heretic, or Infidel. He is obliged to wash himself and to put a hand to all his own necessary affairs, either as a mark of his humility and condescension, or for the better preservation of his bodily purity. He is to abstain from every thing that is superfluous, to spend part of his revenues in alms-deeds and other works of piety, and to avoid all manner of extortion in collecting his tithes. He must habituate himself to the practice of contemplation, study, and reflect on the precepts of his religion without the least intermission, to reprove the vicious, and to stand in awe of no being, however illustrious and potent, but God himself. To conclude, he is under the necessity of taking care that the sacred fire never goes out, and to see that no person offers to profane it.

As the people are extremely poor, so they are obliged to use many expedients, in order to support their priests, who, at the best, are but a miserable, wretched set of beings. Every devotee is obliged on the twenty-fifth of April to extinguish his lamp, and pay the priest about the value of sixpence of our money to have it re-kindled from the sacred altar. The sun and the consecrated fire, which the Gaures believe to be the visible symbols of the Divine Presence, bear some affinity to that fire which the antient Jews made use of on their altars, erected for their sacrifices, and which continued till the first destruction of the city and temple. Indeed, the sacred fire in the Jewish temple, was always considered as an emblem of the deity, although no divine honours were paid to it.

Neither the Jews of old could, nor are the Gaures at present permitted to put any but pure clean wood on these fires. There must be no bark upon the wood, nor any defilement whatever. Indeed, the strong conformity between them, may serve to shew that some of the Heathens, particularly in Persia, borrowed ceremonies from the Jews, which they did not understand.

At present their priests are not permitted to have any more than one wife, unless she proves

barren, and in that case, in order to have children, they may take another, but not without the consent of the first. The Gaures are proud and ambitious of nothing more than that of having a numerous issue, and this they call adding numbers to the faithful; for according to their notions, such an increase of their stock will be looked upon as meritorious at the day of judgement, provided they are born in wedlock. All their marriages are performed in their places of public worship, where the priest joins their hands, prays with them, and gives them his benediction. It is a received notion among the Gaures, that the marriage state is the most honourable in the world, especially when they have children. All their marriages are performed before the sacred fire, and when the parties have joined hands, the bridegroom gives the bride some small pieces of money, as a pledge of all his temporal substance being hers. They are ordered by their religion to marry very young; and the women whom they take to be wives must be of the same sentiments with themselves.

The Gaures never circumcise, but wash their children, which is a kind of baptism or ceremony practised by them for the purification of the soul. The new-born infant is brought to the temple, and presented to the priest before the sun and the fire. The priest having taken an exact account of the time when the child was born, he then calculates what is to happen to him in this world. As these impostors must be often deceived, one would naturally imagine that such circumstances would open the eyes of the people, and lead them off from deception; but the great misfortune is, that where the mind is once bewildered with superstition, all hopes of reformation are lost, and even the silly tricks practised by artful impostors, are considered as the quintessence of truth.

The parents having declared the name of the child, the priest pronounces it aloud, and then pours some pure water upon a certain piece of wood, called holm. In the next place he sprinkles the infant with the consecrated water, and prays that it may be the means of his purification. He then dips the child all over in the water, which concludes the whole of the ceremony.

When the infant attains to seven years of age, he is brought to the priest to be confirmed, as being then qualified to be admitted into their temples. The priest asks the youth a few questions, suitable to the occasion, and teaches him a few prayers, which the child must retain in his memory, and repeat them, holding his mouth over the sacred fire, with a cloth before both it and his nostrils, lest his breath should convey any sort of pollution. As soon as he has finished his prayers, the priest gives him some water to drink, and the rind of a pomgranate to chew in his mouth, as an internal purification. To conclude, he bathes him in a tub of water, and afterwards binds his girdle on him; but according to Hyde, the latter part of this ceremony is not performed till the child arrives at years of maturity.

When a Gaure is dying, his friends send for a priest, who, standing close by his ear, prays for him, and commends his spirit to the living God.

A dead corpse defiles the person who touches it, for which reason none of the priests must come within ten feet of it. They never bury their dead, because they imagine it would profane and pollute the earth. They have round towers erected of stone, and thither they carry their dead on biers; within the tower is a stair case with deep steps made in a winding form, and when the bearers are got within, the priests scale the walls by the help of ladders; when they have dragged the corpse gently up with ropes, they then let it slide down the stair case. During the first three days after the body has been thus disposed of, the people firmly believe that the devil is on his watch and seeks all opportunities to torture and torment the soul, which, therefore, wings her way with all possible speed towards the celestial regions, in hopes to escape the tyranny of that malicious enemy of mankind, and fiend of darkness. For this reason, the friends and relations of the deceased meet together at morning, noon, and night, to beg of God, in the most ardent manner, to pardon, and absolve him from all his sins. On the fourth day the soul is fixed in the place appointed for it, either of happiness, or misery, and it is therefore on this fourth day, that the priests prognosticate the future state of the deceased. The method used by these impostors is rather singular, and different from any thing we have hitherto taken notice of in our accounts of other Heathen nations.

The party deceased, being laid under the walls of the sepulchre, with his eyes turned towards the heavens, the vultures are permitted to come and peck at his face: the first part they generally attack is the eye, and if they seize at once upon the right, the corpse is instantly carried to a white tower, as a proof that the soul is in heaven; but, on the contrary, if the vultures peck at the left eye, then the body is carried to a black tower, it being their opinion that the soul is in a state of punishment. However, they are not uniform in this, for Ovington says, that before they expose a dead carcase to the birds of prey, they lay him decently on the ground, while one of the relations goes round the village to try if he can allure a dog to follow him. He does all he can to bring the animal as near as possible to the corpse, for they imagine that the nearer the dog comes, the nearer the departed soul is to everlasting happiness. But if the dog cannot be tempted to approach it, then it is considered as a bad omen, and they almost despair of his ever entering into happiness.

When the dog has performed the task assigned him, two priests, standing about ten yards distant from the body, repeat a form of prayer half an hour in length, but they hum it over in such a manner as hardly to give themselves time to breathe. During the whole of this ceremony, the corpse has a piece of paper fixed to each ear, and hangs over the face about three inches below the chin. As soon as the prayers are over, the corpse is carried to the place allotted for its reception, and all the company follow it two and two, with their hands devoutly closed. They are enjoined not to speak a word, because their sepulchral monument is a place of silence and repose.

We cannot conclude this account of these idolators, without taking notice of one sentiment they embrace, which indeed is in some measure

peculiar to all the Heathen nations we have treated of, namely, the immortality of the soul. Strange, that from one extremity of the world to the other, even the most unlightened nations should believe the doctrine of the immortality of the soul, and yet many of those who have been brought up under the joyful sound of the gospel should deny it. This will rise in condemnation against them, and they will be convicted at the tribunal of the great Judge of all the earth, for trampling upon knowledge. We are surprised still more, that there should be none but learned men in the world so abandoned, but learning without grace, and the fear of God becomes a real curse instead of an useful blessing.

The above instances of those who have the benefit of the gospel dispensation, will be in the end a dreadful aggravation of their guilt. Our Saviour said it would be more tolerable for Sodom and Gomorrah at the day of judgement, than for the unbelieving Jews. And if this is to be the case and condition of those Jews who lived under a law of carnal ordinances, how then shall those escape who trample under foot the blood of the son of God, who crucify him a fresh, and put him to open shame. How dreadful the consideration, that men, brought up by their parents in the purity of the Christian doctrine, should attempt to establish a system which even an ignorant Heathen would shudder at. And yet there are men of no small abilities, who have attempted to prove that the soul of man is mortal. By such doctrines being believed, the hedges of morality and genuine piety are broken down, and the flood-gates of profaneness set open.

By this, many unthinking young persons, who otherwise might have been an honour to their parents, and the comfort of their declining years, have forgot the fear of God, despised religious duties, plunged themselves into diseases and death, and been hurried down to damnation in multitudes.

Melancholy as the subject is, its importance obliges us to dwell upon it; could those unhappy materialists of whom we have been speaking, be brought to acknowledge their own weakness, and their own wickedness, there might then be some hopes of a reformation, but in the mean time we may lament the shocking condition of human nature. Well might Dr. Watts say,

Backwards with humble shame we look
On our original;
How is our nature dash'd and broke
In our first father's fall.
To all that's good averse and blind,
But prone to all that's ill;
What dreadful darkness veils our mind!
How obstinate our will!

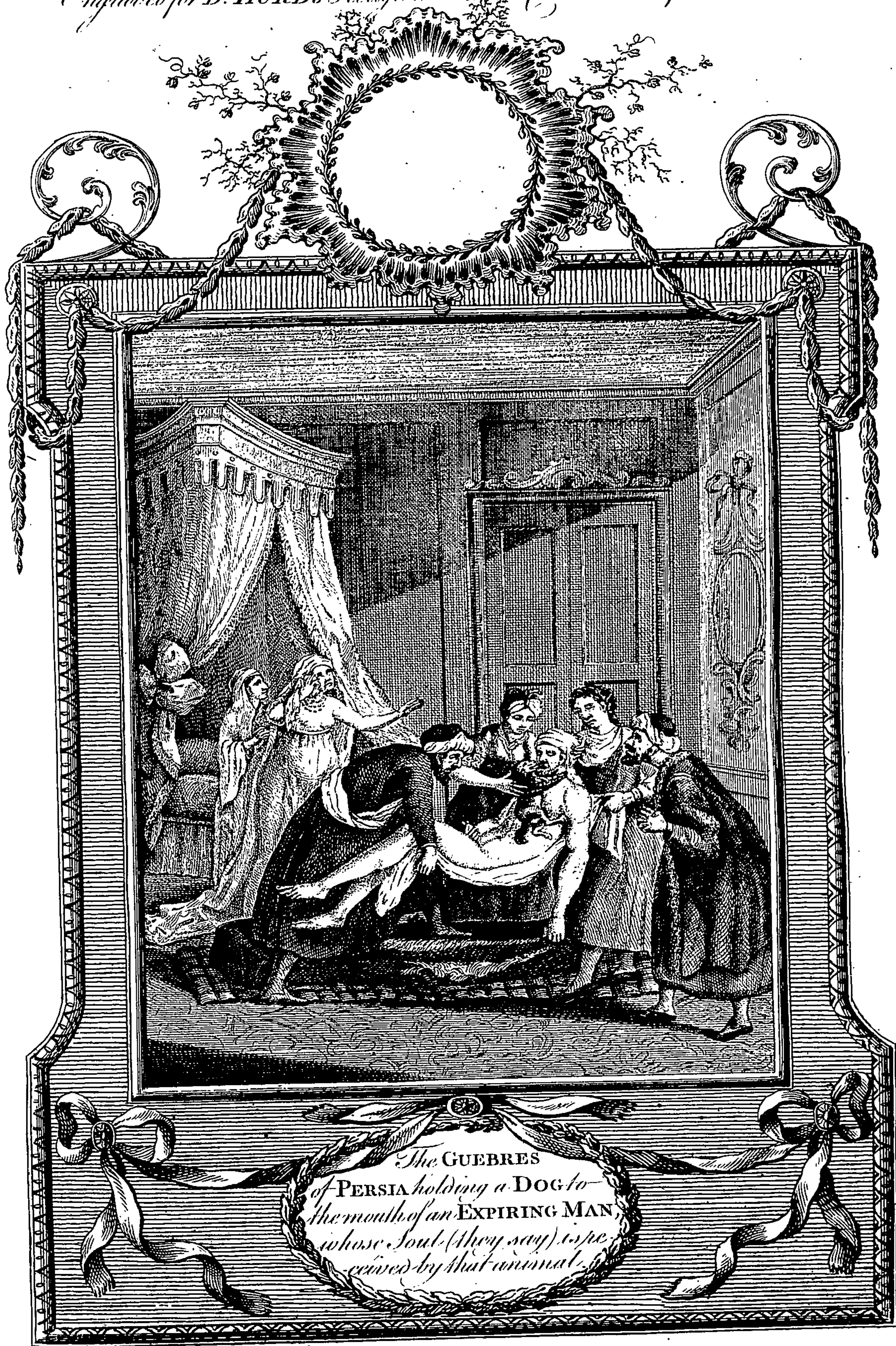
These reflections do not arise from any suggestions of a gloomy mind, but really from a concern the author has, as far as his weak abilities will permit to promote the best interest of his fellow creatures. He is not so sanguine in his hopes, as to imagine that it is in his power to stem the current of infidelity, but he is sensibly touched when he finds some men calling themselves ministers of the everlasting gospel, and at the same time attempting to overthrow deism itself. This they evidently do, when they tell us that there is no immortality of the soul, nor a future state of rewards

Engraved for D. Hurd's Religious Rites & Ceremonies of All Nations.



The
FUNERAL CEREMONY of the GUEBRES

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*The GUEBRES
of PERSIA holding a DOG to
the mouth of an EXPIRING MAN,
whose Soul (they say) is re-
ceived by that animal.*

rewards and punishments. Thus they are worse than the most illiterate Heathens, and even the deists laugh at them. They hate the cross of Christ, they despise the gospel; so that we may apply to them what Dr. Young says,

And is there, who the blessed cross wipes off,
As a foul blot from his dishonour'd brow?
If angels tremble, 'tis at such a sight:
The wretch they quit, desponding of their charge;
More struck with grief or wonder, who can tell.

Upon the whole, while we look upon the evidence of the Heathens as a collateral proof of the truth of our holy religion, yet we have a higher authority to trust to, namely, divine wisdom itself. Christ said to his disciples, "Because I live, you shall live also." And we may venture to affirm, that as he became the first fruits of them that slept, so our bodies shall be raised up at the last day, and being joined to our precious and immortal souls, shall both together enjoy eternal happiness.

Of the Different RELIGIONS in AFRICA.

IN antient times, this country was considered as a third part of the terrestrial globe, and it may be properly called a peninsula; for were it not for that small tract of land running between the Red Sea and the Mediterranean, it would actually be an island. It is remarkable that in antient times there were many Christians here, who had fair and flourishing churches, and here some of the most eminent Christian fathers resided; among these were Cyprian, bishop of Carthage; Austin, bishop of Hippo; and Tertullian, the famous apologist. These African churches continued to flourish till about the middle of the seventh century, when the Arabians, under their caliphs, established Mahometanism in many parts, such as Egypt, Morocco, Algiers, &c. but at present, the greater number of the inhabitants are idolators. But here we find it impossible for us to inform the reader, from whence these modern idolators derive their worship; for it bears no manner of affinity to that of either the Greeks, Romans, or Egyptians; and there is so little of the antient religion of the Ethiopians, Nigritians, &c. preserved in it, that it would prove a very difficult task to trace from those remains the idolatry of their descendants.

Strabo has transmitted to us the following tenets and religious ceremonies of the Ethiopians. "They acknowledge, says he, one Immortal and Supreme Being, who is the first cause of all things, and believe in another god, who is immortal, nameless, and wholly unknown. They look upon their patrons and benefactors, and their most illustrious personages, as deities. And they are of opinion, that kings in general are the guardians of all the inferior orders and degrees of men, and that particular persons are the protectors of their peculiar favourites. There are some persons amongst those who dwell under the torrid Zone, that are look'd upon as perfect Atheists, because they detest the sun, and curse that radiant planet as often as it rises, on account of its excessive heat, &c." Herodotus, assures us, that the Atlantes, who are inhabitants of the Libyan deserts, curse the sun likewise, because he burns them, and parches up all their country. Purchas makes the antient Africans pay divine adoration to the sun, and to

the fire; and they consecrated, says he, divers temples in honour to both, and maintained their fire, in the same manner, and with the same care and circumspection, as the antient Romans; but this assertion has no authority to support it. He adds, that the Africans of Lybia and Numidia, offered up their sacrifices, and addressed their prayers to some particular planets; and one part of the Negroes worshipped Guighimo, that is to say, the Lord of heaven. Their Pagan superstitions were afterwards improved by embracing the Jewish rites and ceremonies, which they religiously observed for a long time, till they were converted to the Christian faith, from which they apostatized soon after, and sunk into the vile impostures of Mahomet. If therefore we may rely on the veracity of Purchas, who has given us this account, the footsteps of Judaism, Christianity, and Mahometanism, are, in all probability, still discernable in their idolatrous worship. It is probable, likewise, that the Hottentots, who reside in the remotest parts of Africa, observe the Jewish ceremonies at this very day; for the German historian, who has given us in folio, a long description of the Cape of Good Hope, and the several countries inhabited by those people, affirms it for a positive truth: nay, it is possible, were we inclined to produce learned quotations from the Greek and Roman authors, we might be able to reconcile the ideas of the antient and modern Africans; but such curious researches would seem so much the more needless and impertinent, as it is impossible to determine, in this case, what would be agreeable to, and hit the taste of the reader.

The Religion of the Inhabitants of Nigritia, or Nigeria.

This Nigritia comprehends the several dominions of Gualata, Genchoa, Tombut, Melli, Soufos, Madigna, and Sanfara, and the kingdoms of Senegal, Gambia, &c. Some of these Nigritians embrace the Mahometan religion. Those of Gaulata, we are informed, pay divine adoration to fire; and as for the rest, they cannot properly be said to profess any religion at all. The inhabitants of Senegal, and the parts adjacent, pay their

their respects to the moon with loud acclamations, and their religious worship is celebrated in the hollow trunks of the most spacious trees, and the idols who preside in these temples are honoured with divers oblations, which, for the generality, consist in beans, peas, herbs, and all sorts of grain; but sometimes, indeed, they sacrifice the blood of beasts. This worship of theirs is under the direction and management of a kind of priests, who dispose of several little leathern purses amongst these negroes, full of pieces of paper, with mystic characters drawn upon them, of equal force and virtue as those of amulets and abraxas. These priests, as we are informed, contract no alliance with the laity; and they are expressly enjoined not to marry any woman whomsoever, out of the sacerdotal tribe.

We are informed, likewise, that these Negroes acknowledge the unity and omnipotence of the godhead; and circumcise their children, when they are about six or seven years old. But all the accounts we have of these African countries, are in reality very lame and uncertain, and full of contradictions. However, if we may give any credit to them, the inhabitants of Nubia were formerly Christians, and at this very day some antique footsteps may be seen there of Jesus Christ, and several of the saints. They baptize with a hot iron; or, more properly speaking, they make an impression on some particular part of the body, with that instrument, as an equivalent to baptism. The inhabitants of Gambia, and the parts adjacent, have retained a faint and imperfect knowledge of Jesus Christ, whom they call Nabe, and of whom they say, that he was the son of Mary, and a great prophet. If it be true, they are indebted to the Mahometans for that idea of him.

The Negroes of Kafamanse worship an idol, by them called China; and their priests, whom they call Aracani, carry it in procession on some certain days in the year set apart for that solemn purpose. Their standard, or banner, is a kind of white silk scarf, on which are painted several dead men's bones, and ears of rice. After the procession is over, they deposit the god within the hollow of a tree, and there make him oblations of honey, and such other good things as they see convenient. This idol, or god of theirs, called China, is represented, it is said, in the form of a faggot, or bundle of sticks bound together.

The worship of the people of Mandigna is a medley, or composition of idolatry and Mahometanism. Their Bexerins, who are their priests, are very much addicted to the practice and study of magic; and the grand Bexerin, who is, as it were, their sovereign pontiff, resides in the metropolitan city of that kingdom; and all the priests keep seminaries of superstition and magical knowledge. They distribute some particular billets amongst their pupils and the people, which are, they pretend, infallible preservatives from all manner of dangers and disasters. Some of them are so ignorant, or wicked, as to refuse ascribing the blessings which they receive to God's goodness: for, say they, if he was really good and gracious, he would never suffer

his creatures to be at such trouble and fatigue to attain them.

All these Negroes in general are polygamists, and even part with their wives whenever they think proper. They are under no manner of restrictions in this particular, and act without the guidance of reason in every point relating thereto, but in having no conversation with a wife that is with child. The inhabitants of Sierra Leona have in all their cities or borough towns, a kind of boarding-school or monastery, situate at some small distance from the common dwelling-houses, where the young ladies that are marriageable, are educated for about a year, under the care and conduct of a venerable old gentleman, who is a person of rank and distinction, as well as unspotted character and reputation. At the year's end, they are released from their confinement, and permitted to appear, dressed in their best attire, at their public ball or assembly. The relations of the young ladies likewise accompany them to this matrimonial market, where there are always a crowd of young gentlemen present, to enquire into their character, and survey them, whilst they are dancing to their Moorish music. After they have taken the necessary precautions, they make choice of such as they fancy most, and pay not only a valuable consideration to their parents for them, but gratify their old superintendant for his extraordinary care and expence in their education.

The Negroes of Senegal and the Jaloffes, accompany their dead to the grave with the beat of drum, at the head of their funeral train; and all the relations, both men and women, follow the corpse. When they inter their dead, they bury with them all the implements and utensils they made use of when living, and afterwards close their graves, and erect a kind of monument over them. The materials of the house, in which the deceased resided, is, for the generality, devoted to this particular service, and a white flag, or standard, in case he was a warrior, is always set upon the top of his monument. These Negroes entertain a notion with respect to such as are professed drummers, which is very remarkable. They imagine, that the ground where they are interred immediately loses its native virtue, and becomes barren; and that if they should throw them into a river, or the sea, the very fish would be infected, and rendered incapable of spawning. In order to prevent such fatal inconveniencies, if we may rely on the veracity of Dapper, they bury them in the hollow trunks of their largest trees.

These funeral rites and solemnities naturally lead us to the notions which these negroes entertain, with respect to their serpents. As they are fully persuaded, that their friends and relations are metamorphosed into these reptiles after their decease, they cannot be induced by any means whatever, to injure, or kill any one of them, though never so dangerous and destructive: They firmly believe, that some person or another in their neighbourhood, would infallibly die upon the spot, where such animal should lose its life. Several of the negroes have the art of charming these venomous reptiles, and will venture to handle and play with them without any manner

manner of fear or reluctance. These magicians, likewise, can, by their facinations, heal such persons as have had the misfortune to be dangerously wounded by them. In short, they charm their very horses, imagining that by virtue thereof, they shall run no manner of risque in riding them, and that in war they will deliver them out of the hands of their enemies. The antients ascribed much the same virtue to the Pŷlles, who resided in those parts now called Barca: but notwithstanding this pretended conformity, and the vouchers which our historians produce of spells or charms for soothing these reptiles, and rendering the malignity of their poison ineffectual, it is very probable that the surprising influences of such facinations, may be reduced to some secrets in nature, to which at present we are perfect strangers.

The natives of Gambia bury their dead, with all their gold and valuable treasures, and he who has the richest grave, is, in their opinion, the happiest man. When the king of Guinella dies, twelve officers, dressed in party-coloured robes, proclaim, by sound of proper instruments, his majesty's decease to all the people; whereupon they all surround the corpse, robed in white, and proceed immediately to the election of a new sovereign. They bathe or wash the deceased all over; then take out his bowels, and burn them in the presence of the god of their country, but preserve his ashes however, and embalm his body. About a month afterwards, they solemnize the pompous funeral, and bring perfumes from all parts for the purification of the corpse. Six persons, dressed in white silk robes, carry him to the grave; and during the procession there is a melancholy concert of Moorish music, both vocal and instrumental. The whole train of attendants, except such as are princes of the blood, walk on foot, and they indeed are mounted on horseback, dressed all in white, which is the usual mourning with them, as well as the Chinese.

All his wives, most faithful friends and domestics, and even his favourite horse, are sacrificed at the grave, in order to attend him to the other world. We have no such instances of loyalty amongst us: neither is it to be supposed, that their subjects are sanguine rivals in this case, and make all the interest they possibly can, to procure the honour of attending his majesty in this solemn expedition; for many of them take care to abscond, when they find his majesty's death approaching. Our accounts add, moreover, that these his unhappy companions are treated with uncommon barbarity, even before they are sacrificed. But be that as it will, these savage Moors are not half so heroic and intrepid, as our antient Gauls and Germans were, who never swerved from their loyalty, nor started at the apprehensions of attending their sovereigns to Vahalla; that is, to the other world. The latter, on the contrary, were so concerned, lest they should not arrive soon enough at those regions of bliss, where they might carouse and indulge themselves without any of the anxious cares that pall the enjoyments of this life, that their grandees took care to ride post thither; and for that reason their horses were killed afterwards, and buried with their masters. Is it not very surprising, that Christianity, which gives us such a delightful prospect of a future

state, should not be able to wean us from our violent, or at least, too fond hankering after the present? Can so pure and holy a religion produce effects, so inconsistent with the scope and design of our wise legislator? From whence can it possibly proceed? It must doubtless arise from this, that Christianity promises nothing but spiritual advantages; and promises of that nature have not power sufficient to influence even the teachers and propagators of them. For, in general, they are shocked at the apprehensions of death as much as any other persons, and in all probability more. It is possible, they may be more sensible than others of the intricacies that attend religious maxims.

The natives of Beni and Soufos, add to their hideous outcries and lamentations fundry presents, which, when they go to a funeral, they carry with them, and divide into three parts or shares; one whereof is appropriated to the king's service, another to the relations of the deceased, and the third to the party deceased himself, with whom it is buried. For the generality, they erect a hut on this occasion, at some small distance from the grave, in which the relations of the deceased meet together, in order to ask him what troubles and sorrows he meets with in the other world, and to offer up their sincere and hearty prayers to Almighty God to release him from all his afflictions. As to the kings and grandees of their country, they take care to bury them with all the secrecy and precaution imaginable, and frequently conceal them even in the bosom of their deepest rivers, that no person whosoever shall be able to extract, or run away with, the immense treasures which are buried with them.

They bury the kings of Sierra-Leona in the high-roads; because such as in their life-time have acted in a public capacity, and been possessed of the most important posts, ought, according to the notions of these Negroes, to appear in public likewise, in some measure after their decease.

The Religion of the Inhabitants of the Coast of Guinea.

The slave trade carried on in Guinea, has given Europeans many opportunities of making themselves well acquainted with the inhabitants. Happy, had our merchants been as assiduous to promote the knowledge of Christianity, and the eternal happiness of immortal souls, as they have been to procure riches, by means that no man can justify. This melancholy subject has been considered in a proper point of view, by Mr. Granville Sharp, a gentleman, as much distinguished for his learning, as for the most unblemished character, universal benevolence, and unaffected piety. He considers it in a light which no one ever did before, namely, that as Jerusalem was destroyed by the Babylonians for their oppressions of the poor, so the continuing of the slave trade, and even encouraging it, will bring down the Divine judgements upon sinful nations. In vain do they pretend that these people are used as well in the West-Indies as at

home. This has nothing to do with the argument, for we must insist that no mortal has a right to deprive his fellow creatures of liberty, except for crimes. But are these poor Africans, when brought to the West-Indies, instructed in religion? No, it is industriously concealed from them. Nay, it is not long since they were bought and sold in England, like beasts of burden. No encomiums can be too great on Mr. Sharp, who brought the matter to the fountain-head of the law, and obtained a solemn judgement, that no slave can live in England; that every foreigner, whether an African, or from any other part of the world, is free the moment he sets his foot on shore in this country. We with pleasure may add further, that the court of session in Scotland, has lately given judgement to the same import as in England.

We thought these things necessary to be premised, in order to make the reader the better acquainted with these people, and their religious sentiments; for some of them observe the ceremony of circumcision, without assigning any manner of reason for their conduct, which, perhaps, may be grounded on mere necessity. But should some certain customs be added to it, which are in vogue with their neighbours; such as presenting the choicest of their fruits to a particular god, called Belly, and to the souls of their relations; refraining from eating beef or veal, or any kind of shell-fish, we may visibly discern the foot-steps of Judaism, and the Paganism of the antient Egyptians. This hint, we presume, is sufficient for such to draw conclusions from, as are fond of reconciling the most distant conjectures.

Purchas has collected abundance of curious observations, relating to the religion of these people, and their rites and ceremonies. Notwithstanding they have no books, no scriptures, nor even any civil laws for their political government, yet it is certain, they are not destitute of all religion. They dedicate, and set apart Tuesday for the worship of their Fetiches, as we do Sunday to the service of God. This day of rest is very strictly observed in the exercise of dancing, &c. and this is likewise their day appointed for the circumcision of their children. There is one of their Fetiches, it seems, whom they acknowledge superior to all the rest. When any one asks them what notion they entertain of the Deity, they answer, that he is black, like themselves; and that, instead of being their bountiful benefactor, he acts like a tyrant and an oppressor. To this our historian replied, in the language of a missionary, that God is white like us, is good and gracious, and has done great and marvellous things for us; that he descended from heaven to earth for our sakes, and was crucified by the Jews for our salvation; that after the dissolution of these our earthly tabernacles, our souls shall take their flight to the celestial regions; but all this seemed meer cant and jargon to these Negroes, who chiefly opposed the Divine Providence, alledging, that they were no ways indebted to the deity, but to the earth, the waters, the planets, &c. for the many blessings they enjoyed; and it is no wonder at all to hear them talk in this strain. If we will but give ourselves the least time to reflect, we may easily discern the

weakness and insufficiency of such arguments with the Negroes; especially the absurdity of insisting on the whiteness of the God of the Christians, in opposition to their black deity. Could no better way be found out to confute the Negroes, than by recommending a God to them of another colour from their own?

The Fetiches are the particular deities of the Negroes; and every one has a different sort, according to the direction of their Masouki, that is, according to Ovington, who is an historian of veracity, the priests of Guinea. They ascribe their good fortune, and happy deliverance out of all evils, to these Fetiches; and were they not so illiterate as they are, one would be apt to imagine, that they had copied the Talismans of the Eastern nations, which, by virtue of their characteristics, had an influence over the works of nature, and could prevent an impending storm of rain or hail, that hung over their heads, or any other event that they foresaw pernicious to them. But in all probability, their Fetiches are much the same as the Manitous of the Northern Americans, which bear a very near affinity to the Genii of the antients, particularly the Fauns and Sylvens. These Negroes pay them all the testimonies of the profoundest respect and veneration imaginable; and a glass of palm-wine is poured out to their honour, and has the precedence in all their public entertainments.

There are some particular birds, as also the sword-fish, which they look upon as Fetiches; and their trees likewise bear the same venerable denomination; and some of them are accounted the guardians of their hills and mountains. They perform their sacrifices at the foot of these trees, and they are fully persuaded, that should any one presume to lop off one of their branches, he would be the immediate cause of the total destruction of all their fruits. Whenever they consult these trees, as oracles, they tell us the Fetiche, or the devil, perhaps, assumes the shape of a black dog. Sometimes he does not condescend so far as to make his personal appearance, but delivers his answer invisible to human sight. The high mountains that have been struck with thunder, and such hills as are exposed to the same fate, are looked upon as the habitations of some of the Fetiches. The Blacks never presume to approach them without some oblation in their hands; and they sprinkle palm-wine, and strew millet, and divers other grains all round about them.

There are some particular stones likewise, like our land-marks, which are reckoned amongst the number of Fetiches; and as they are made use of for that very purpose too, there is a great resemblance, in our opinion, between them and the god Terminus, or the Terminal-Stone of the Romans. But some carping critic, perhaps, may start an objection here, and ask, why we should not rather compare them to those stones which they erected on their high roads for the direction of travellers? but, be that as it will, they place Fetiches before their doors, and these titular deities are made in the form of grapples, or hooks, which we generally make use of to shake our fruit-trees. The Negro priests fasten these to the stone Fetiches beforementioned, which they tell us are as antient as the world itself,

self, and afterwards dispose of them to the people, at the best price they can get, for the preservation of their houses. Thus much for their larger Fetiches; but they have several besides of a smaller size, which they carry about them, consisting of bawbles of little or no value, and which the priests sell to the Blacks after a formal consecration of them in their way. These they wear sometimes about their necks, and sometimes under their arm-pits; and these they pray to constantly night and morning; to these they present the choicest morsels of every thing they eat; and dress them, in short, in the gayest attire they can possibly procure.

On that day which answers to our Sunday, the Blacks assemble themselves together in a spacious square, in the center whereof is a sacred tree, called the tree of the Fetiche. At the foot thereof they set a table, which is embellished below with boughs, wreathed in the form of crowns. The table is covered with palm-wine, rice, millet, &c. in order to drink and eat after their service is over, in honour of their Fetiches. The whole day is spent in dancing and capering round the tree of the Fetiche, and in singing and drumming upon divers instruments of brass. The priest frequently sits near the center of the place before a kind of altar, on which he offers up some sacrifices to the Fetiches; and some men, women, and children sit promiscuously round the celebrant, who reads or pronounces a kind of homily to them. At the conclusion, he takes a whisp of straw, twisted hard, which he dips into a pot full of some particular liquor, in which there is a serpent. He either besmears, or sprinkles the children with this holy water, mumbling over them a certain form of words, and he observes the same ceremony with respect to the altar, and afterwards empties the pot; and then his assistants close the service with some inarticulate, unintelligible sounds, loud acclamations, and clapping of hands. On this solemn day they wash their faces and bodies with more care and pains than on any other; for they practise ablutions. They wash themselves every morning, and afterwards draw white lines upon their faces, with a piece of earth, like chalk, or lime, as acts of devotion, performed in honour of the Fetiche. The priest, attended by two women, frequently repairs to the tree of the Fetiche, in order to accomplish his magical incantations; at the foot whereof there appears, as we are informed, a black dog, who answers all his interrogatories.

This is the nature of their oracles, and if, for instance, the king is divested of his prerogative, or defrauded in his customs, he has recourse to the tree, which he looks upon as his Fetiche, and he presents it with something to eat and drink, as a kind of oblation. The priests approach the tree afterwards, in order to intreat it in the most solemn manner, to resolve their queries. In order to succeed in these important enquiries, they erect a small pyramid of ashes, in which they plant a bough of the tree; after that, they take a pot full of water, drink a draught of it, and then sprinkle the bough. This ceremony is attended with a certain form of words, mumbled over amongst themselves,

which, in all probability, are very mysterious. Having proceeded thus far, they sprinkle the bough a second time; and besmear their faces with some of the aforesaid ashes, and soon after this, as they assure us, the Fetiche, or the devil, delivers his final answer.

Villault de Bellefond has given us a description of another sacrifice of these Blacks, dedicated to one of those evil, or mischievous Fetiches, which we have already mentioned. I saw, says he, a man and a woman at the door of a certain house in one of their cantons, or provinces, who had killed a chicken; and were draining its blood upon some leaves, which they had strewed upon the ground; and when the blood would drop no longer, they cut it all in pieces, looked wishfully at the leaves, and turning one toward the other, kissing their hands, cried out, "Mecusa, Mecusa, Mecusa; Be propitious to us, be propitious to us." I would not interrupt them during the ceremony; but after all was over, I begged they would inform me of what they had been doing. The Fetiche, they said, of that district, had most sorely beaten and abused them, and that therefore they had been providing some victuals for him, in order to appease his vengeance. This Fetiche was nothing but a tile, wound round about with straw. I broke the tile, and planted a crucifix in the room of it. The author of this narrative served all the Fetiches in the same disrespectful manner, and substituted crosses in their room, after he had convinced the Blacks, that a chicken so sacrificed, was not food for any mortal, as they vainly imagined. He exhorted them, likewise, if ever this Fetiche should attempt to molest them again, to take some little crucifixes, and kiss them, and then make the sign of the cross; and many of them listened to his wholesome admonitions, and exchanged their Fetiches for crosses.

Our zealous traveller resolved to push the reformation he had thus happily begun, still further. I got a guide, says he, to conduct me to their Fetiche major, which was erected on the plain, and set apart for the celebration of their sacrifices. This idol was a large stone covered with earth, which I first cleared off, and then broke above five hundred hooks or grapples which were about it; after this, I applied myself to one of their priests, and asked him whether he had any Fetiches to dispose of. He replied, that I had one, meaning one of the aforesaid hooks which I had taken away, and that he expected to be paid for it. I prevailed on him to go with me to the before-mentioned Fetiche major; and when he perceived that I broke it down, he immediately assembled all his fellow priests together, and informed them of what I had done; who unanimously cried out, that it was the greatest miracle in the world that I was not struck dead upon the spot. In order to make you ample restitution, said I, I plant here this cross; and if any one of you presumes to touch or approach it, unless with awful reverence, and on your bended knees, he shall die that very moment. They ran back howling to their respective apartments, in the utmost disorder and confusion. It must be supposed, that this zealous reformer added more instructions to his outward performance,

ance, without which, the Blacks would have added profanation to idolatry, and looked upon crosses as more formidable Fetiches than their own. What other idea could these ignorant and idolatrous people entertain of two pieces of wood, the innate virtues whereof are perfectly unknown to all the world, but Papists.

Their priests follow no manner of employment, but are entirely maintained and supported by their Lay-blacks, who are as benevolent and liberal to them as possibly they can, in order to ingratiate themselves into their favour, and be remembered by them in their prayers. In return for their civility, they sell these Blacks such Fetiches as they have blest, or consecrated, by a solemn touch of the tree of the Fetiche. The dress of these priests, according to the description given of it by Villault de Bellefond, very much resembles a coat of armour, made of serge, or coarse linen. They wear a scarce round their waist, embellished with little parched bones of chickens, which, says he, bear a very near affinity to the little shells, or trinkets of the pilgrims of St. Michael. The other parts of their body are entirely naked, and they wear garters about their legs, made of the bark of the tree of the Fetiche.

As to their ceremony of taking a solemn oath, we shall give you an account of it in the words of the author before quoted, who was an eye-witness of the solemnity. A Moor, that had been taken in custody, on suspicion of theft, was brought before the Moorish general, in order to take his solemn oath, and eat up, as they call it, his Fetiche. I had a great inclination, says he, to see this ceremony; and in the first place I observed that a slave brought in a large bunch of thorns and briars in a basket. These prickles were covered with leather, and in the middle of them was a small quantity of tallow, wax, feathers of parrots, bones of boiled chickens, the feathers of their own country bird, called the Fetiche, &c. all which mixed up together, compose a Fetiche, which they are obliged to eat; and if they do not burst, they are dismissed and looked upon as falsely accused. One of their priests, who was then present, declared he had made it the strongest he possibly could, and told the Moor, that if he proved perjured, he would die the moment he swallowed down his Fetiche. The oath consists likewise in drinking a draught of a particular liquor, extracted from several drugs and herbs, which are an essential part of the Fetiche. They have also another ceremony, which is sometimes practised for the attestation of a truth; and consists in dashing their foreheads against the feet, breast, and arms of the person who demands satisfaction, pronouncing withal a particular form of words three times successively; and clapping their hands, stamping with their feet upon the ground, and in fine, leaving their Fetiches upon the very spot.

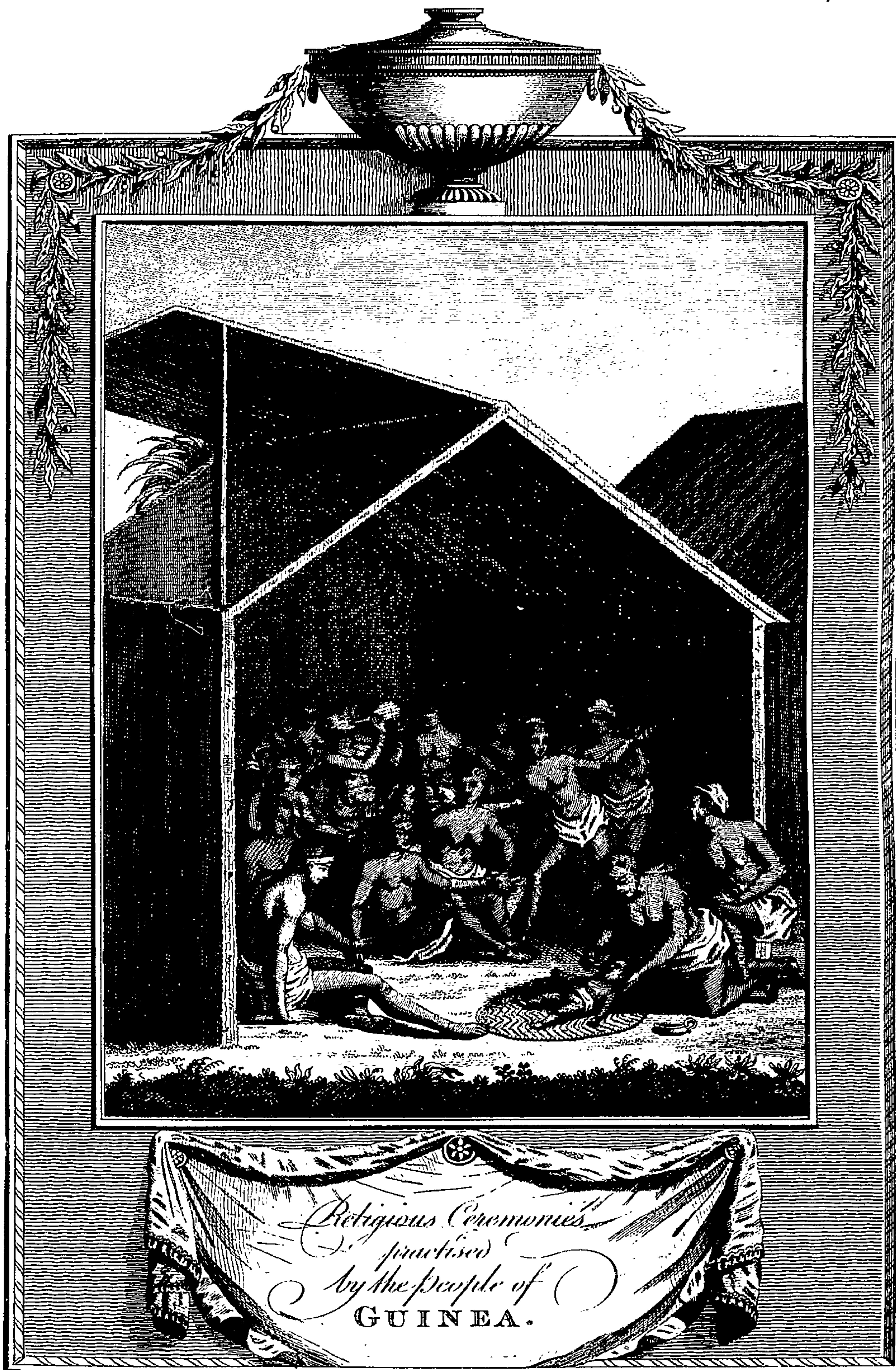
When the Negroes of Cabo de Monte enter into any treaty, they cut the throats of several hens, or chickens, drink up part of the blood of them, and present the cup to the other party; afterwards they order the fowls to be dressed, with which they regale themselves and their new allies. To complete and cement this happy union, they share the bones, which are carefully pre-

served on both sides, as a memorial of their contract; and when at any time a rupture happens on either side, they who are aggrieved, send their bones to the others, to intimate, that they have forfeited their honour, by a shameful neglect of their engagements.

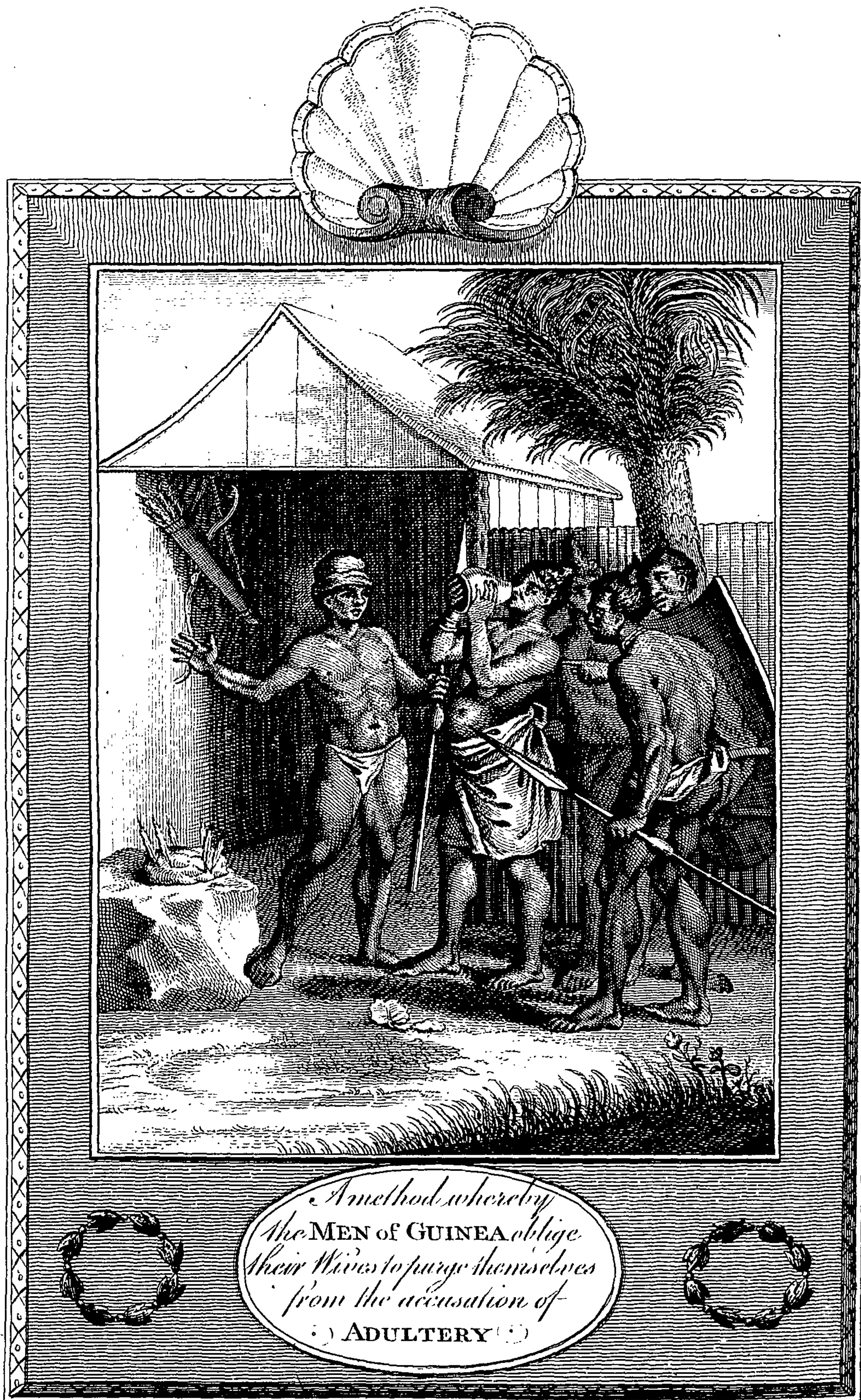
When the Negroes, who live between Cabo Formoso and Ambosine, take an oath, in order to acquit themselves from any scandalous imputation, they cut or scarify one of their arms, and afterwards suck the blood out of the wound. In order to procure success in their fishing, and ingratiate themselves into the favour and affection of their Fetiche, they throw rice, millet, and divers other grains into the sea; and in hopes of finding a plentiful store of gold, they allure him with sacrifices, which consist in strewing divers sorts of eatables all round their mountains, and their consecrated trees. After their seed-time is over, they burn the brambles which they find in their fields, with abundance of solemnity. This ceremony consists in singing, dancing, and pouring palm-wine into the fire, in honour of their Fetiche; and the anniversary of their king's coronation is one of their most solemn festivals. This day is called the festival of the Fetiches, and his majesty invites all his court to a sumptuous entertainment; and they, as an acknowledgement of the favour, make him several very considerable presents. The festival opens with sacrifices, and concludes with all manner of riot and licentiousness.

The creation of a peer, or nobleman, is likewise another very remarkable holiday. Such young gentleman, in order to discharge himself from his foccage, is obliged to make a present to all the nobility in general, of a dog, a sheep, and a cow; and the festival opens with an elegant collation. The populace resort in crowds to the place appointed for the solemnization of it; some either beating their drums, or jingling their bells, and others armed with their javelins and bucklers, having their faces and bodies besmeared all over with yellow paint. Thither likewise the peer, thus to be created, is carried in state, seated in a kind of litter, with two slaves crouching under his feet, and attended by several young Negroes of distinction. A little page carries a chair for him to sit on, when he is obliged to speak upon any particular occasion; and the nobility who go thither to congratulate him on his happy advancement, take a wad of straw, and lay it under his feet, which is looked upon as a testimony of the profoundest veneration and respect. The court ladies, likewise pay all due honours to the spouse of this new created peer: as for instance, they dress her to the best advantage, adorn her head with little golden Fetiches, hang a gold chain about her neck, present her with a horse's tail, to make use of as a fan, which they besmear all over with white paint, and throw salt into her lap. When the whole assembly are seated in the order generally observed amongst them, a cow is introduced in triumph by abundance of nobility dancing and singing in the procession. The beast is afterwards fastened to a stake, and surrounded by a multitude of Blacks, who beat their drums, and play upon divers instruments of Moorish music; whilst others, more sprightly and active, dance,
and

Engraved for D'HURD's Religious Rites & Ceremonies of All Nations



Engraved for D. Hurd's Ceremonies & Customs of All Nations.



*A method whereby
the MEN of GUINEA oblige
their Wives to purge themselves
from the accusation of
ADULTERY*

and divert the company with their warlike exercises.

The ladies likewise amuse themselves much after the same manner; for it is their peculiar province to attend the new created peer and his spouse to their chariot, and air them, throwing flour in their faces as they go along; and in the evening they conduct them home in abundance of pomp and grandeur. In short, the festival concludes with the sacrifice of the cow, which is divided amongst the whole assembly, the new-created peer and his wife only excepted; for should they partake of the least share of it, they would infallibly die at the year's end. However, they carry the head away with them, and after they have painted it with sundry colours, adorn it with little Fetiches, and hang it up in their house, as a public memorial of their dignity and advancement. Moreover, the Moorish nobility never fail to celebrate likewise the anniversary of their admittance. On that day the head of the cow is dressed in the most elegant manner, and exposed by every one to public view. They have another festival-day, on which the nobility, to distinguish themselves from the populace, paint their bodies all over with white and red streaks, and hang about their necks some little garlands, wreathed with straw and a variety of greens.

Villault de Bellefond assures us, that the Negroe women hang round the necks of their infants, little trinkets of gold, strung with the shreds of the Fetiche-tree, in order to secure and protect them from all disasters. And moreover, adds he, in proportion as they advance to the age of four years, they twist round their legs and arms several little sprigs wreathed circular, like rings, which they purchase of their priests, as preservatives against all misfortunes. Purchas, on the credit of some travellers, tells us, that they dress the bodies of their little children with bandages made of bark, which they embellish with a variety of Fetiches, being firmly persuaded, that after such prudent precautions, the devil can touch no part of them; and besides, they look upon them as highly serviceable to supply their want of strength. It is also a common custom amongst them to circumcise both sexes, and this ceremony is performed with abundance of solemnity, when their male children are about sixteen years of age. At such times they make bonfires, and sing and dance at the celebration of this joyful festival. But above all, the Negroes take peculiar care to be furnished with a sufficient quantity of provisions of all sorts, that the foul fiend or evil spirit, may have wherewithal to regale himself, and not be at leisure to incommode, or injure their children; but this is doubtless all artifice and priestcraft.

As to their nuptial ceremonies, we shall in the first place give an extract from Bellefond. As soon as their young men are able to get their livelihood, their parents, says he, begin to think of settling them in the world, and finding out such wives as may be most suitable to their inclinations. If both parties approve of each other, the maiden is demanded in form, and the parents meet together, attended by a priest, who presents them with several Fetiches, and makes the most solemn protestations before all the company

then present, of love and constancy to her intended husband; after which they reciprocally join hands. The bridegroom, however, binds himself by no farther obligations, and the whole ceremony consists in nothing more than what is here mentioned. Although polygamy is in vogue amongst them, the wife thus married, is looked upon as the only person who has a legal right and title to her husband; and, moreover, if we may credit our traveller, the husband cannot take a second wife, without the free consent of the first. His supernumerary wives are, properly speaking, no better than concubines, and only lie with him alternately, according to their priority of marriage; but his lawful wife lies with him three nights successively.

The young man's father gives him no manner of portion; he has nothing to trust to but what he earns by his own industry and application to business, and depends entirely on his own ingenuity for the support of his family. The young woman's portion seldom amounts to more than six or seven crowns, or thereabouts. Sometimes, indeed, there is an additional present of a young slave, to wait on the new-married couple; and as soon as the true and lawful wife begins to grow old, the favourite concubine assumes her place. From that time, the former becomes a meer domestic servant, takes care of the house only, and concerns herself about none of her husband's other affairs all the remainder of her days.

Adultery is punished by a mulct, or an amerceament; and if the wife proves unchast, she is immediately divorced. If she is only suspected, she is obliged, in order to clear her innocence, and justify her conduct, to swear solemnly by her Fetiche, and eat a small quantity of salt, or drink a small potion of particular liquid. She never presumes, however, in case she is conscious of her guilt, to take such oath, firmly believing, that the Fetiche would resent the affront, and destroy her that very moment for her perfidy and profaneness.

As to their funeral solemnities, they wash their dead, and lay them afterwards in a kind of coffin, made either of oziers, the bark of trees, or bulrushes; and this coffin is, properly speaking, no better than a large basket. The relations, friends, and neighbours of the deceased repair to his house, and there with sighs, sobs, and tears, beg of him to declare the true cause of his departure. After that, they dance and sing several doleful ditties; then take a solemn tour round his house, and make a hideous noise with their frying-pans and kettles. During this ceremony, a female friend goes a begging from house to house, in behalf of the deceased, and purchases, with the voluntary contributions so raised, an ox, or a sheep, for the priest, who attends on this occasion, in order to oblige and gratify the particular Fetiche, who is to usher the deceased into the other world. The priest, after he has sacrificed the beast, thus presented to him on the behalf of the deceased, sheds its blood in honour of all his Fetiches, which are after this ranged all in order, close by one another, the largest in the center, each furnished with his bumper, and adorned with corals, beans

and feathers. At the same time, his near relations kill a hen, with the blood whereof the priest sprinkles all these Fetiches, and his wives or relations dress this fowl, and serve it up to them in form. After this, the priest puts on a collar, composed of particular herbs, and begins his magical incantations, by muttering a parcel of obscure mystic terms; then he takes some water, or palm-wine in his mouth, and squirts it upon the Fetiches. In the next place, he takes a small quantity of those herbs whereof the collar is composed, and moulds them into the form of a little ball, which he passes and repasses twice or thrice together through his legs. During the performance of this ceremony, he pays his respect to the old Fetiches, and after a solemn manner takes his leave of them. He continues to squeeze, and mould the residue and remainder of the herbs between his hands, and after he has mixed them with the tallow and grease of the old Fetiches, throws the whole into one large mass or lump, which he dashes against his own face, and afterwards divides it into small parts or parcels, which he strings upon the bark of the sacred tree, and distributes amongst the company; the remainder of the mass is interred with the deceased, and looked upon as the guardian Fetiche, that attends him on his journey to the other world.

After all these preliminary ceremonies, the deceased is exposed for half a day to public view, having his head muffled up, and his hands spread open. Afterwards, the women convey him to the grave; the burial of the dead being their peculiar province, and all his female neighbours follow the corpse, which is carried after the manner here described. The men never attend the funeral, unless the party deceased is to be conveyed to some other town; for they are extremely ambitious of being buried where they were born; and in that case, the men wait on him rank and file. As soon as the corpse is arrived at the burying-ground, they make a grave for it of about four or five feet deep, and there they lay him, and cover him up so close and so careful with wood, that not the least dust of earth can possibly touch him. His favourite wife throughs his Fetiches over him, lays the greatest part of the implements, or tools of his trade or occupation by his side, and if there was any thing besides which he had a peculiar regard for, that is generally added to oblige him. All things thus adjusted, the assistants walk in procession round the grave, and with hideous lamentations take their last farewell of him, and when the corpse is deposited in the grave, the women that interred him, crawl over it backwards and forwards; after this, they rise, and return home, where they spend the remainder of the day in drinking and other agreeable amusements. Over the tomb they erect a little pent-house, and no one ever offers to meddle with the provisions or presents which are made the dead, and laid with them in their graves, except their sextons, and such persons as are employed in their interment, who are allowed to take from thence their customary fees, and they furnish their dead with a new stock of provisions once a year.

When their king dies, they expose him to public view for several days together; and during all that time, they wait on him with the same atten-

tion and respect, as if he were alive: But when he begins to smell and be offensive, some of his slaves convey him away, and inter him in some secret place, with all his Fetiches, his fire-arms and other warlike trophies, and such provisions as they see most convenient. Whilst these slaves are thus privately employed in the interment of his majesty, the populace make it their business to murder several women, maids, boys and slaves, to accompany their deceased monarch in his journey to the other world. They are cut off, however, according to custom, by surprise; that their untimely death, we presume, may seem the less terrible and shocking to them. The bodies of these his new attendants are buried with him, and their heads are stuck upon poles all round his Mausoleum, while two guards stand centinels to secure his funeral properties and provisions.

They pretend to protect themselves with their Fetiches, and large brass collars as thick as their arms, which they imagine are capable of charming, or warding off the blows of their enemies. Every individual person, man, woman, or child, rush into the field of battle; for it is an established custom among them to leave the house empty on such emergent occasions. Nay, when they are apprehensive of bloody engagements, they set fire to all their towns, villages, and habitations, under the specious pretence, that by such means they shall deprive their enemies of the advantages they might reasonably expect of their proving victorious, and to prevent their soldiers from thinking of, or longing for, home. They sell as slaves, all those whom they take prisoners, and they eat the dead bodies of their enemies whom they kill in battle. All crimes, let them be of ever so atrocious a nature, may be compounded for the payment of a small fine; but if the person cannot pay that, his head is cut off and his body quartered. All these parts of the body are given to the relations of the deceased, who boil the head, and put it up near their Fetiche or idol, and the women, having bathed the quarters with their tears, bury them in their gardens.

These people are, perhaps, sunk as low into idolatry as any we have yet mentioned, nor is it enough to say, they are ignorant of the true God; for even with respect to their own idols, they have the most unworthy notions. They ascribe to them no other attributes than such as are even degrading to human nature, and far beneath the dignity of a man. How can they imagine, that an inanimate being can supply their wants, alleviate their afflictions, inspire them with knowledge, preserve them through life, or make them happy in eternity? The most accomplished man in the world must know himself to be a dependent being, and consequently must look to some superior being, as an object of worship. But here we find men paying divine adoration to what they trample on in the streets, what is tossed about from place to place: *but this is a God.*

We shall conclude this article in the words of St. Cyprian, bishop of Carthage, who was himself a native of Africa, and suffered death for the gospel. "Idolatry is the mother of all debauchery, to throw a snare not only before Christians, but even to corrupt moral Heathens. It flatters them with false promises, amuses them with false hopes,

hopes, and seduces them by a kind of bewitching magic. The devil is the author of it, who, in order to give it a more promising appearance, joins with it all such lewd entertainments as are agreeable to the senses, but destructive to the soul.

Of the Religion of the Natives of Benin, Ardra, &c.

These people are, perhaps, in some things more superstitious, more ignorant, and more barbarous than any we have hitherto mentioned. It is true, they acknowledge one Supreme Being, but at the same time, they worship many subordinate ones. Nay, it is even asserted, that they worship the devil, but this we imagine, is nothing more than what is common to those Heathen nations, where it is believed there are two principles, one good and one evil. This notion seems to have taken its rise from the consideration of virtue and vice in the world. This induced some Epicurean, or rather Atheistical philosophers to set up two gods, the one in opposition to the other; and we are sorry to find that too much of this prevails even among those who bear the name of Christians. These considerations naturally bind us to draw a veil over the weakness of these people, and to pity their ignorance, because they have not an opportunity of being better acquainted with what relates to their eternal happiness.

All of these people have their Fetiches, and a priest, who is a sort of a father confessor, and who, at all times, undertakes to give them advice concerning any thing of a doubtful nature, which he does by consulting their oracle.

To carry on the deception as much as possible, the priests pretend that their idols, or Fetiches, speak to them audibly, and for that purpose they have a pipe fixed to the idol, and to it they apply their ear, after they have offered up sacrifices. They have some feint idea of the day of judgment, and they imagine that the souls of the deceased take cognizance of every thing here below, and for that reason they offer up to them their most solemn vows, prayers, and oblations.

Whenever they pursue the chase, or engage in any undertaking whatever, they take particular care to make some sort of oblation to the souls of their deceased relations. They likewise make sumptuous entertainments in honour of the dead, especially of their nearest and dearest kindred, who are the protectors, in their opinion, of their families; for to speak in their own language, every soul is the guardian of its own relations, and it is for that reason that their kings never enter upon any projects till they have first invoked the souls of their ancestors.

They imagine that these souls or spirits, generally reside in the woods, and such as are afflicted either in body or mind, resort to those solitary retreats, and there most humbly implore their aid and assistance. As for temples or chapels, or indeed any structures for public worship they have none. All their public meetings for worship are in the woods next adjoining to their huts, and there they offer up their sacrifices, and make their oblations to the spirits of the deceased.

All these Heathens practise the rite of circumcision, and indeed it seems to be universal through-

out Africa, but they have no fixed time for performing the ceremony. Some does it while they are infants, and others not till they are getting towards years of maturity. Every family has its own particular Fetiche or idol, and their priests attend them as often as they think proper. When a Negro is fallen sick, he sends for his priest, who is called the Fetissero, who offers up some sacrifices in his behalf, sprinkles the Fetiche belonging to the family with the blood of the victim. In general, their sacrifices are offered up once every six months, and on such occasions, the priests, who are the most arrant impostors in the world, pretend to make the people believe that the idol speaks to them, and gives them a gracious answer. As for the dead, they are of opinion that none but those who die in battle will ever be raised again, and this notion is inculcated in order to make the men regardless of danger, and strangers to fear.

The natives of Biafara offer up all they have, even their most darling infants, to the devil; and they are extremely addicted to the study and practice of the black art, and all magical incantations; flattering themselves, that by those mysterious operations they can influence the elements, and all the products of nature. When we talk here of the devil, we do not mean that evil spirit, which our Christian divines treat of; but a thing, a being, a spirit only, which we are at a loss to define, or give any adequate idea of; but in all probability it may be the sole object of some people's worship, and frequently is no more than a chimera of their priests invention, or a strong impulse, or delusion of their own distempered imagination.

We shall here amuse our readers with one particular custom, which is as idle as it is extravagant; and in all probability, extremely painful. The natives of Rio-Real, and the parts adjacent, as also the Negroes of Ardra, decline the ceremony of circumcision with respect to their females, as well as several others amongst the Africans, but have substituted another in the room of it, which is much more incommodious and uneasy. About the time that their daughters arrive at the age of matrimony, they lodge a small wooden instrument, plentifully stored with emmets, within their pudenda, which they frequently shift, lest in time those little insects should lose their innate quality, and not be able to sting with that pungency as required. This severe kind of probation continues near three months, nor is left off till they have qualified them for the marriage-bed. As to the mysterious circumcision of the Negro women, we shall treat of it hereafter in another paragraph.

The Negroes of Cabo de Monto, and the parts adjacent, have nothing very remarkable in their nuptial ceremonies, except that the presents which a young lover makes to his mistress, are looked upon as an earnest, and give him a kind of right and title to her. For instance, if a virgin is too young, and not altogether marriageable, her lover may retain her by proper presents. If he has none to give her, he may work for her, build her a hut, and manure her ground for her. In case his mistress is independant on any of her relations, and perfectly disengaged, it is customary for the gallant to invite her to his own house, and for her to accept of the offer, though with abundance of seeming modesty and reluctance; after which, she grants

grants him the last favour for ten or twelve nights together, before she insists upon the present which is to bind their engagement. If a son proves the result of their amorous interviews, the father provides for him; if a daughter, she is entirely left to the care and conduct of the mother. Such love-adventures as these prove of no ill consequence, are no manner of prejudice or disappointment to the fair sex; for, maids or not maids, they never fail of finding husbands. What a world of noise and confusion should we prevent, were we licensed to carry on such a free trade; were we entrusted for a week or a fortnight together, with such staple commodities, by way of probation, before we struck an absolute bargain, and paid down the purchase-money!

If the lover, after trial, finds his mistress to his taste, and for his turn, he makes his applications to her parents in form, and sends her some suitable presents. She accepts of them, in case she approves of her bed-fellow, and if not, returns them directly.

The naming of an infant is performed with abundance of solemnity; and the ceremony is generally performed betimes in the morning, when the child is about eight or ten days old, accompanied with vocal and instrumental music. The celebrant takes the child from the mother, and lays him on a shield or buckler, in the midst of the whole assembly, who are all armed in form. Then he puts a little bow into his hand, and makes an harangue of about half an hour long, according to the best of his knowledge, and the established principles of the negroes, on the duties required of the nominee, in order to be hereafter a happy man, and a man of honour. After this exhortation is over, he returns the child into its mother's arms; and the nomination of a daughter is performed much after the same manner, though not with equal solemnity. The woman, who is the celebrant, takes the girl, and lays her on a mat, in the midst of the whole female assembly, and puts into her hand a ladle, which they make use of to stir their porridge; and after that, she makes an harangue according to their principles, on the duties of a good housewife.

Some of the natives of the Golden Coast, are addicted, notwithstanding they are indulged in polygamy as well as their neighbours, to strolling abroad, and lying with strangers. In case they are detected, the affair is with ease accommodated, by paying the injured wife some trivial amercement; though should she, on the other hand, chance to trespass, and prove false to her husband's bed, she would run the risque of being divorced, or sold for a slave. The courtship of these people is not very ceremonious. The young man asks the question and seldom meets with a repulse; if he is not a slave, or does not forget his nuptial presents, which consist only in a few worthless baubles. She is conducted to her husband's house in the evening; and there a brideman is nominated to be her guardian, and to lie for about eight days between the new-married couple, to give a check to the violence of the bridegroom's passion, till in time they become better acquainted.

Now we are upon the topic of matrimony, we shall make bold to mention one particular ceremony, which, though there is very little religion in the case, it is true, cannot so properly be introduced in any other place. Every village amongst the negroes, maintains two or three common women; whom they instal, or put in possession of their posts, in the presence of a very numerous assembly. The candidates are exposed to public view, and seated upon a mat; in the interim the oldest of them cuts the throat of a fowl, and lets the blood trickle down upon her head, shoulders, and arms; and then solemnly promises upon oath, to oblige any townsman whatever with her favours upon reasonable terms; after this, she admits one of the company to her embraces, and then goes and washes herself with one of her comrades. The ablution ended, she resumes her post, and is rubbed all over her arms, breast, and shoulders with white chalk; and to close the ceremony, two young fellows take her upon their shoulders, and carry her in triumph all over the town. After that, she is obliged for eight days together to sit in public upon her mat, and there recommend herself to the generosity of her gallants.

The courtiers in the kingdom of Benin, are not allowed to cover their nakedness, nor marry without his majesty's licence and consent, first had and obtained. The privilege of raiment entirely depends on his royal pleasure; and whenever he confers that favour, he obliges them with a wife at the same time. Neither do the wives ever dress themselves without the husband's permission; who, when they grant any of them that favour, take up their lodging with them. A widow, that has a son, must never marry again, without his consent; nay, she absolutely becomes his servant. If any one makes his addresses to her, with her son's knowledge and approbation, the gallant always engages to settle the youth, and find out a wife to his inclinations. Parents never marry their daughters before they are duly qualified; and after their nuptials, concern themselves no farther about them. We omit several other customs, as being, in our opinion, not worth observance; but they have one notion, however, that is very particular. To be brought to bed of two children, is by them accounted perfectly scandalous; and as they are fully persuaded, that twins are the result of their wives incontinence and the loss of honour, they not only discard one of them; but sometimes, as we are informed, make away with and destroy it. What hard thoughts would they entertain of a superfetation? and how would they asperse and stigmatize such women as have sometimes three at a birth?

We shall now come to their funeral solemnities. The negroes of Cabo de Monte in the first place weep and lament over a dead friend, and mingle the commemoration of some of his most laudible actions with their tears. After this testimony of their respect, they wash his body, curl his hair, dress him, and in order to make him stand upright, tie him fast behind, and under his arms. They furnish the deceased with a bow and arrow, and adorn him with all the gayest things he was possessed of in his life-

life-time; and in that attitude each of them makes him some suitable present. The relations and friends sit on their knees all round about, with their backs turned towards him, having their bows in their hands, drawn with such violence, that they seem in danger of being broke. This ceremony, say they, declares, that they are prepared to take revenge on such as might any ways have been instrumental to his death. When they put him in the grave, they bury not only the presents that are made him, but some of his most valuable effects along with him. If a prince, or a nobleman dies, they bury a sufficient quantity of slaves with him, to attend and wait on him in the other world. Their mourning consists in making a solemn vow, and binding it with an oath, to fast about eight or ten days together. If some very valuable friend happens to die, whose loss is a more than common concern to them, they sometimes hold it for a month. During all that time they neither care for their wives, nor have any familiar converse with the female sex: They wear no coloured cloaths; they shave their heads, and lie upon the ground. When the term of their fasting is expired, they discharge themselves of their vow, by repeating the same ceremony they observed at first, that is to say, extending their hands in presence of a Fetiche; and after, they make a sumptuous entertainment in honour of the deceased.

When any one is suspected to have died an unnatural death, they neither weep over the corpse, nor wash it, nor dress it, till their jealousy is removed, and the fact cleared up. For, say they, should we mourn over it first, it would be impossible to find out the unhappy cause; since the spirit whom we should consult on this melancholy occasion, would then be silent, and resolve none of our queries. In order to discover the fact in such cases, they take a small piece of the deceased's garment, the parings of his nails, and a lock of his hair, all which they bind up together, and cover them over with the dust of some particular red wood. After this, they fasten this little packet to a stick, the two ends whereof are laid upon the heads of two men. Then one amongst them, whom they look upon as the best orator, takes two iron implements; as for instance, two hatchets, or the like, and striking one against the other, conjures the dead person to disclose whether his death was the result of violence, or a decay in nature: If the latter, the spirit, who actuates, or influences the two men, compels them to bow down their heads; if the former, to shake them. They continue in the same manner to ask him further, in order to be fully satisfied what he died of, if the dose, or potion, that was given him, was too strong for his constitution? if he was poisoned? who administered it? and the like. In short, when they have discovered, as they imagine, the malefactor, they charge him with the fact, and make him swallow down, fasting in the morning, the quantity of three or four cups full of a very strong liquid, extracted from the bark of some particular trees. This draught, they say, infallibly kills the party accused, if guilty; if innocent, he instantly throws up every drop of it. Sometimes there is a spell, or charm, laid upon the

spirit, which prevents him from giving an answer to all their interrogatories; and, in that case, they apply themselves to some magician, to remove the fascination, and then they proceed to the experiment above described.

After the decease of a father, the eldest son takes possession as heir of all his effects; and in case he has younger brothers, undertakes to be their tutor; and he is entitled to both, even before he is twenty years of age; but he is obliged, however, to testify his abilities before the king in the following manner: he repairs to the usual place where they practise the art of shooting, in the midst of a crowd of his relations, with his father's bow in his hand, and his quiver at his back. He grounds his bow as an able archer, and in that attitude asserts, that he thinks himself capable of making a proper use of the arms his father had left him. After this formal declaration, he gives a specimen of his art, and then makes a kind of an harangue, wherein he assures his majesty, that he will maintain his family, defend the rights and privileges of his brothers, and take care, as far as in him lies, of all their lands and effects, &c.

In the more remote parts of Guinea, beyond the kingdom of Benin, there is nothing very remarkable in the funeral solemnities of the Negroes, except, that after the decease of one of their heroes or commanders, they hollow a tree, and impale a youth alive in it, in order to be his slave and attendant in the other world. Such as die at Benin are always accompanied by a considerable number of slaves. As soon as the corpse is laid in the grave, they dance and sing over it for seven or eight days together; and sometimes take the body up again, in order to honour it with a fresh sacrifice of beasts and slaves. As to their king, when he dies, they dig a grave for him of an uncommon depth, in the center of the court, and there inter him; and his courtiers are all ambitious of attending him; but that honour is reserved only for his peculiar favourites. When they have selected their compliment, they bury them alive along with him; and afterwards a large sepulchral stone is rolled over the grave. The first of these favourites that dies, is always commemorated with the greatest reverence and respect. To conclude, the new king orders an elegant entertainment to be made for the populace upon the monument, which is the ceremony of his coronation; and is often attended with the massacre of several of his subjects, in honour of his accession to the throne.

There never was any one religion whatsoever, that had not a particular set of mysteries, which none but a few select devotees could ever attain to. In order to arrive at that pitch of perfection, there have always been such extravagant ceremonies to be observed, as were sufficient to surprise, blind, shock, and even confound the inferior class of devotees.

Fastings, penances, and a thousand austerities have been, for the generality, the preludes, if we may be allowed the expression, to those mystic ceremonies, and every person of experience well knows, that the imagination of a devotee is all on fire, especially while he is learning what he considers as a sacred mystery. This is evident, from the accounts we have of the initiation of

the antients, and we have frequently taken notice of this in our accounts of the religion of the idolators in the East-Indies.

The regeneration of the Negroes of Cabo de Monte, is of the same nature and degree. In order to have a familiar intercourse with spirits, and be admitted into their refined society, the candidate must die and be born again. The mysteries of such assemblies are concealed and hid from the eyes of women and children, nor are any strangers admitted. If the person thus qualified should indiscreetly reveal any of these divine secrets to a friend whom he loved ever so much, or thought he could confide in, the spirits, they believe, would resent the discovery, and would inevitably destroy the one for his indiscretion, and the other for his curious and impertinent enquiry.

The ceremony of this initiation is solemnized but once in twenty, or twenty-five years, and the Negroes in their common discourses about it, talk, for the generality, in the language of enthusiasts. All we can make of this ceremony of their dying, is, that it must consist in some abominable rites that they are ashamed of, otherwise, why should they keep it so concealed? Perhaps it is similar to some of those abominations, so frequently mentioned in the Old Testament; nay, that it is so, there is strong reasons to believe, because their idols have similar names to those of the Canaanites. Thus they call their regeneration, or that of dying and being born again to a new state of existence, by the name of *Belli Paaro*, which undoubtedly is the *Baal-Peor* of the Heathens. Now it is well known that there were many horrid abominations committed in the temple of Baal-Peor, for it was from him that the Greeks, and after them the Romans borrowed their shameful god Priapus, which leads us to consider these African mysteries as truly abominable, and not fit to be mentioned.

The marks, or signatures of this regeneration, or *Belli-Paaro*, are several long slashes down the neck and shoulders, and such as are favoured with these barbarous marks, pretend to much more knowledge than their neighbours. They sit as judges both in civil and in criminal causes, and as for those who are not yet in a state of regeneration, they are reckoned among the number of the profane, impure, and illiterate, incapable of giving a just judgement in any thing of importance, and unworthy of being admitted into any public assemblies, civil or ecclesiastical. But secret as they keep this mystery, yet something relating to it has transpired, which we shall here lay before the reader.

By the king's special command, they make choice of some private commodious place in the woods, that abounds with olives and other fruits, and in short is stored with all sorts of herbs, in such plenty, as are fit for the subsistence of the human species. To this sacred solitude their youth are conducted, but with reluctance; for they think it a melancholy circumstance to encounter with death. Before they set out, they give away all their effects to their friends and relations, intimating thereby, that they renounce all the vanities and pleasures of this life. They are accompanied by several old devotees, who

have been many years initiated, and these reside among them in the grove as their superintendants and instructors. They inform them of all the customs and ceremonies which must be religiously observed; they inure them by frequent exercise to a particular violent dance, that shakes them prodigiously, and they teach them some pieces of poetry, abounding with encomiums on their *Belli-Paaro*. All these candidates or probationers receive a new name at their regeneration, and the ceremony or initiation lasts at least five years, so that it may be considered as a course of liberal education. The king himself honours them with his presence several different times, and then it is that they are publicly examined.

As for the young ones, they are not permitted to stir out, nor appear among the profane; for such are, in their opinion, all those who have not been regenerated. The parts adjacent to this grove for three or four miles round, are looked upon as sacred, and no profane person must presume to enter therein. The women are all excluded, and if by any accident they should happen to enter within these bounds, they must sing as loud as they are able to raise their throats; were they to neglect this, they believe that the evil spirits would run away with them.

After the candidates have been fully instructed in this mystery of regeneration, their tutors conduct them to some private places, where women are permitted to attend them; and this is the first time they have an opportunity of speaking with those of that sex. It is here likewise that they are instructed in all things relating to morals and politics, for which reason these groves may be called the academies or colleges of the Negroes. At their dismissal from thence, they affect to appear as persons just come into the world, and in some sense it may be said so, for they know neither father nor mother, nor any friends nor relations; for to forget all things past, is the first consequence of this new life. They pretend to remember nothing of their past life, and they are all dressed in feathers, with a cap made of the bark of a tree, which hangs over part of their faces, with small jingling bells at their feet, and a set of leopard's teeth hung round their neck for a collar.

Thus equipped, they resort to public assemblies to practise their solemn dances, and perform before a multitude of people, that which in a more particular manner is devoted to the service of their *Belli*, and was taught them by their tutors in the groves, during the time of the regeneration. This is so essential an accomplishment, that such as are so unhappy as to be incapable of performing it rightly in public, are treated with all the marks of ignominy and contempt. At the conclusion of the dance, the tutors call the pupils by new names, and then introduce them to their relations.

The power and authority which is granted to such persons as are thus initiated, is the result of policy and superstition blended together, which have at all times been made use of to keep the people in awe. When they are inclined to make a public prohibition of any thing, they practice a kind of magical operation by virtue of a stick

a stick drove fast into the ground, at the top whereof hangs a bundle of reeds. But what makes them the most formidable to the people is, their delivering over such as transgress their orders to the power of the evil spirits; and this artifice consists in hurrying the delinquents away with much bustle and noise, by some of their attendants and creatures, whom they have at their back. They bear such an absolute sway over them, and keep them in such profound ignorance, that no person dares presume so much as to look, or make any enquiries, when these imaginary spirits seize such as are found guilty, lest they should fall into their hands themselves, and be in the same manner hurried away into the groves, and there be left to perish. Such are some of their mysteries, and here by the way we may observe, that in all false religions, the priests endeavour to keep the people in ignorance. And what is still remarkable, that even these poor Negroes, who go almost naked, have the art to study priestcraft, and impose upon their fellow-subjects.

When they would make a discovery who has committed a murder, they pour a particular liquid upon the arm or thigh of the person suspected, but before the liquor can be used, it must be boiled, and the supposed criminal's name is mentioned as soon as it begins to rise. The moment in which the liquid begins to boil, they address their imaginary spirits in the following words, "Is the party on whom I pour this water guilty or not? If he is, may it scald him and shrivel up his skin." If it has not that effect, the party suspected is absolutely discharged, and accounted innocent.

The Negro women have likewise their particular mysteries, which bear some analogy to those we have already mentioned.

The mothers take their daughters into consecrated groves, and commit them to the care of a sort of priestesses, who at first treat them with a dish of chickens, and this is considered as a kind of treaty; for they are called, "The chickens of alliance." After this, the young virgins have their heads shaved, and are instructed to sing and dance. When the time of their education is expired, they are all dressed in the bark of a particular tree, and their relations carry them abundance of trinkets, that they may appear as fine as possible when they make their public entry into the town where they are to reside, at which time there is an elegant entertainment provided for them, accompanied with music, dancing, and many other sorts of diversions peculiar to the country.

The initiations here described, are universally practised by all the natives of Guinea; and therein the footsteps of the mysteries of the antients may be easily discerned. There is a great conformity likewise between them and the initiations of the new world; for, it is well known, that the antients looked on theirs, as the entrance into a new life; which is the very same idea as that of the Americans and Negroes. It is likewise well known, that the antients thought the spirit and essence of religion were included therein, and that such as were unregenerated, saw nothing but the shell, as it were, or external part of it. In them were comprised the true in-

terpretation of the grounds and principles of their religion, and the maxims of their morality. Every body knows, in short, that such as were initiated, entered upon their regeneration with retiring from the world, and with divers austerities, fastings, and penances; all which were required to be religiously observed by the probationer or novice. These several trials were likewise to be accompanied with an absolute freedom and disengagement from all sensual objects; and when the soul was in that happy state of indifference, that nothing terrestrial could influence or affect it, they thought it qualified for the participation of the most sublime mysteries of religion.

As soon as the young virgins of Brazil arrive at the age of maturity, they are mortified to that degree, that we may term their unhappy situation, with propriety enough, a state of martyrdom. In the first place they either burn, or cut the hair off their heads as close as possibly they can. After this, they oblige them to stand upright on a flat stone, whilst their flesh is flashed and mangled with a sharp ivory tooth, from their shoulders to their waist, cross-ways, in such a violent manner, that the blood trickles down from every part. The agonies which these poor girls are in, are visible enough, by their various contortions and grimaces; but their modesty obliges them to conceal their torture as much as possible, and not one of them dares to vent a sigh, or shed a tear. After this they daub the wounds with the dust and ashes of a wild gourd, which is as strong a corrosive as gun powder; inasmuch, that the marks can never be erased. After this, they bind their arms; and, in short, their whole bodies, with a cotton fillet; hang the teeth of a particular beast round their necks, and lay them so low in their hammocks, that no body can see them. They are there confined for three days together at least, without being able to stir, and are not allowed to speak, eat, nor drink, during all that time. At the expiration thereof, they are taken down, in order to have their bandages taken off; and then they are obliged to stand again on the flat stone before mentioned, on which they underwent their first severe mortifications, that their feet should not touch the ground. After that, they are to be put to bed again, where their whole diet consists in a few boiled roots, a little meal and water, and no other refreshments whatsoever. In this low condition are they kept till their second purification; at which they are flashed and mangled again from head to foot, in a more barbarous and inhuman manner than before; then they are carried to their hammocks once again, but not so closely confined for the second month, nor obliged to undergo such severe abstinence as before; but, however, they are not suffered to appear abroad, to converse with any in the family, or do any manner of business, but card or spin cotton. The third month they besmear them all over with a black ointment, made up with a particular oil; and after this they begin to go abroad and appear in the fields.

Every town has a kind of a pest-house, situate at about an hundred yards distance from the rest, called Bournamon, into which all the women

men in general, maids, as well as wives, are obliged to withdraw, and exclude themselves from all manner of society till their purgations are perfectly ceased; after which, they are at liberty to return to their families again, as soon as they think convenient. Their daily provisions during those times are brought them, with as much care and precaution as if they were infected with the most malignant distemper. They durst not, notwithstanding, conceal their natural infirmity by any manner of means, when it comes upon them; for it would be inevitable death, should they be discovered to dress any victuals for their husbands at such a conjuncture. Accordingly they are obliged to eat of the *fétiche*, and take a solemn oath, that they will declare their infirmities to their husbands, and voluntarily withdraw to their Bournamon, as soon as ever they are conscious of the least pollution.

The Religion of Congo, Angola, and of the Jages, or Gauls.

The king of Loango, a particular province of Congo, is in some measure the object of his subjects divine adoration, who honour him with the attributes or titles of Samber and Pongo, that is to say, the deity, and for that reason look on him as an omnipotent being. The populace, nay the grandees of his kingdom, being fully persuaded that he can bless them with rain at his pleasure, make their public addresses to him once a year, with abundance of solemnity and with presents in their hands, for that intent. A day is by him appointed for the celebration of this ceremony; at which time they pay him the most solemn homage, and entertain his majesty with a trial of their skill in archery, and with a Moorish, or rather Ethiopian concert of music. After their adorations are paid, the king lets fly an arrow into the air; and the day is spent in all the demonstrations of public joy imaginable, especially if the rain happens but to descend ever so little upon them; and we may reasonably suppose, that these people, as well as other nations, make choice of such times as are likely to be most favourable, and give a sanction to the miracle they petition for.

His majesty, moreover, is, as we are informed a profound magician; for he orders and requires the divine worship of two idols, one called *Mokisso*, the other *Checocke*. The former to whom they give the additional title of *Gombery*, is served and attended by an old forceress, whose appellation is *Ganga-Gombery*. She is the Pythian priestess of Loango; but like *Triphonius* of old, she delivers her oracles in subterraneous caverns. There is a chapel erected in the high road, which is consecrated, and set apart for the service of *Checocke*; wherein stands a little black image, or representation of him, in which he sometimes condescends to communicate himself at midnight to his favourite devotees. Such nocturnal honours are attended with raptures, and enthusiastic agitations for some hours. Every sentence that such per-

sons utter, under their inspirations, is looked upon as an oracle, and the solemn declaration of the divine will and pleasure of the *Checocke*. All artificers, fishermen, and magicians, look on this idol as the peculiar object of their divine adoration; and one branch of their worship consists in clapping their hands.

Besides these two idols, the people of Loango have several household, as well as rural gods, whom they worship and adore under divers extravagant figures; and each idol has his peculiar district and employment. Such as preside over the fruits, the corn, and other products of the earth, are nothing more than scare-crows, or bug-bears, composed of bones, feathers, horns, hoofs, and skins of beasts, &c. Notwithstanding all these ridiculous instances of idolatry, they acknowledge a supreme being, whom, however, they neither concern themselves about, nor any ways regard; which neglect proceeds either from their profound ignorance, or a notion which many others entertain as well as they, viz. that God governs the world by his deputies, or vicegerents, to whom alone, by consequence, mortals ought to make their immediate addresses, as it is customary for us to make our applications to some favourite minister of state, for such favours as we are ambitious of obtaining from the prince upon the throne.

The formal manner in which the king of Loango generally drinks a glass of liquor, may be reckoned, with propriety enough, amongst the number of their religious customs. The officer, who attends him on that occasion, has a little bell in his hand, which he tinkles on the delivery of the cup, and turns his head another way; and at the same time, all such other persons as are present, prostrate themselves before him, and hide their faces, till the ceremony is over; for it is no less than death for any one to presume to see his majesty drink; so extravagant and fantastical is the veneration which this princely god exacts from his subjects! Moreover, he eats by himself in a withdrawing room, set apart for that particular purpose; and when he rises from table, he either knocks or rings a little bell, and then departs without any farther notice or ceremony whatsoever; which superstitious custom is grounded on an idle notion the Negroes entertain, that his majesty would inevitably die that moment he was seen to eat or drink by any of his subjects. Yet who knows after all, but this custom was first established with a political view, and that the assassination of some prince at his table was the original cause of its institution?

Whenever any of these blacks have white children, a circumstance, however, which but seldom happens, this king of Loango orders them to be brought up, and instructed in the black art, and the ministry of their idols. These priests have a peculiar privilege to make whatever they take a fancy to, their own property; and the veneration and respect which the people have for them is so great, that they never thwart or oppose their inclinations.

There is an idol in the province of Matambo, called *Maramba*, whose priests are all forcerers or magicians; and this image stands upright, directly

directly over against the temple dedicated to his peculiar service, in a basket, made in the form of a bee-hive. To this deity in particular they apply themselves for success, when they go out a hunting or fishing; and for the relief of all such as are indisposed. It is before him likewise, that a person, who is charged with the commission of any crime, is obliged to plead his cause, and clear his innocence. In the first place, he falls down on his knees before Miramba, and then, embracing the god with the profoundest veneration, pronounces these words; Behold, Miramba! Thy servant is come to justify himself before thee. In case he is really guilty, and is impiously perjured, he falls down dead upon the spot. The devotees preserve with care, and carry always about them some little images of this Miramba in small boxes, which may be looked upon, with propriety enough, as the relic cases of these Negroes; and sometimes they wear a Miramba about their necks, or on their right arms. Miramba always marches at the head of their armies; and he is presented with the first delicious morsel, and the first glass of wine, that is served up at the governor, or king of Matambo's table.

The natives of the king of Bamba worship an animal with two legs only, a long tail, and a pair of wings; an animal, in short, like a dragon, according to the description we have of that imaginary creature; and as it is but seldom to be met with, it is on that account, in all probability, looked upon and revered as a deity. The Blacks of the province of Congo, the Bramins and other neighbours of the Anzicains, worship the sun and moon, which they represent, we are informed, under the figures of a man and a woman. They have several other little deities, however, which they likewise worship; but the sun, and his consort the moon, for that is the notion they entertain of these glorious luminaries, are always their principal deities.

In the island of Quantalla there is an idol made of their current coin, to which the natives make voluntary oblations of their most valuable effects; which all persons are strictly enjoined not to touch on any account whatever. They let them lie till they decay through time and putrefaction, in an enclosure, fenced in with ivory palisadoes, and one priest alone receives the free-will-offerings of the devotees, and presents their homage to the idol. This vicegerent of his, industriously conceals from every body, the secret avenues which lead to the deity; for he never goes twice the same way. This wonderful precaution of his, in all probability, is no more than a piece of priestcraft to animate the zeal of the people, whom he thus keeps ignorant of the god whom they adore.

In short, the people of Congo pay divine adoration to dragons, serpents, goats, and tigers; as also, to a vast variety of birds and plants; being in all appearance like the ancient Egyptians, whose religion principally consisted in symbols, or hieroglyphics. The people of Congo have likewise several images and figures, made both in stone and wood, which seem to bear a very near affinity to the Fetiches and Talismans beforementioned; but as they acknowledge a Supreme Being, it must be supposed, that they look upon these idols as inferior deities, though

worthy of the esteem and veneration of mankind, on account of their relative power, and their easy access to that Supreme Being. But be that as it will, the images of these idols are certainly honoured with the respective names of the divinities they represent, and receive the vows of their respective votaries, as their deputies or vicegerents. The Gangas, or priests, when they visit their sick, present them with these images, which they set before their eyes, in order to restore their health, and excite their fervour and devotion. There are some of these Negroes, however, who are so rational in their conduct as to abstain, with the utmost precaution, from the worship of a plurality of gods, and invoke only the Supreme Being, whom they distinguish by different appellations, that is, Deuscata, the only God, and Desu, the God of heaven.

Their religious testimonies of duty and respect consist principally in their genuflexions, prostrations, and, as we have before observed, applauses, or clapping of hands. To these, however, we must add their prayers, vows, and sacrifices; as also, some particular gesticulations, which are the peculiar signatures or characteristics of humility and devotion, and their priests are all sorcerers and magicians. The art of divination, or prediction by birds, is particularly studied and practised by the natives of the kingdom of Angola. Their flight and various cries are presages, as they were amongst the Heathens of antiquity, of future good or bad fortune.

The Mokissos, or Fetiches of Angola, are composed either of wood, or stone; some few whereof are erected in temples or chapels, but the much greater part of them in the public streets, or high-ways. They have various denominations, according to their respective employments. To them they make their vows, and to them they offer up their sacrifices, either to appease their anger, or obtain their benediction. Some of these Mokissos are made in the form of four-footed beasts; and others like birds. They, in short, are their oracles; but not the only ones these idolators of Angola consult: They have a religious dance which fully answers that purpose; though, in all probability, it consists in nothing more than the art of throwing themselves into enthusiastic raptures, through the violence of their agitations. It is in this situation that the first inspired dancer talks in a sublime and spiritual language to his audience, and is listened to with as much attention as an oracle. We shall have occasion elsewhere to return to the religious dances of these Barbarians. The Mokissos, of whom we have been speaking, are subordinate to a superior being, who is called by the natives of Angola, Zamban-Pongo, and acknowledged to be the god of heaven.

In the province of Miambo, those who solemnly devote themselves to the service of Maramba are shut up by the Gangas in a close, dark apartment, and there obliged to spend considerable time in the strictest abstinence. After this retirement, they are likewise directed to observe a profound silence for several days together; and not to violate this injunction on any occasion whatsoever, not even the hardest treatment possible, which they generally meet with, in order to try their patience. When the term of this

penance is expired, they are introduced into the presence of their idol, and there undergo the painful operation of two incisions, which are made on their shoulders in the form of a crescent. After this, they are sprinkled with the blood that trickles down from their wounds, which completes the ceremony of their consecration to Miramba, to whom they are solemnly engaged to be ever true and faithful, and always carry about them one of his images. After this solemn dedication, they must not presume to taste some particular provisions; which are not, however, prohibited alike to all; some being forbidden to eat one thing, and others another. This is the ceremony of the initiation of their youth of both sexes, as soon as they are twelve years of age.

The idolators of Congo describe their gods as subject to various passions, who, if we may credit their account of them, look down with a jealous and angry eye on the partial adorations of their votaries. When a Negro imagines that he lies under some more than ordinary obligations to one particular idol, he worships it with an uncommon zeal and veneration; erects statues, and consecrates images to that favourite deity; which partial respect of his is not only resented, but severely punished by some other god that thinks himself neglected: The devotee is sure to feel at the long run, the dire effects of his indignation, which obliges him to consecrate some image in honour of him, in order to appease his resentment: But this is not all; for if any other god interposes, and demands a share of his respect, he is by no means to be slighted; so that the devotee is frequently compelled to consecrate a far greater number of images than ever he intended. Such are the ideas which the Negroes of Congo entertain of their religious duties, for we may credit such authors as have given us a description of those countries.

It is the peculiar province of one of their Gangas to consecrate these images in the presence of the whole family, friends, and neighbours of the devotee; the ceremony whereof is somewhat mysterious; for the votary is obliged to be duly prepared for it, by retirement for about a fortnight into a little palm-tree hut, and by a profound silence for nine days. After this preparation, the Ganga, the devotee, and a numerous train of his neighbours and relations, repair to a spacious plain, where, being ranged all round a drum, the Ganga sounds forth the praises of the Mokisso, and the whole assembly dance to the martial beating of a drum, in honour of the new idol. At the close of the second or third day, the devil begins visibly to actuate and possess the devotee. After that, the Ganga mutters some particular mystic terms, and stains his own temples, the corners of his eyes, and his breast, with red and white spots. In the same ceremonious manner, he paints the devotee, whose possession is now conspicuous, by the various contortions of his body, the rolling of his eyes, his wild grimaces, and convulsive agitations. We are fully assured, that in these enthusiastic transports, he handles and eats fire, without the least damage or inconvenience; but the most surprising circumstance of all is this, that the devil oftentimes transports the person thus possessed, to some solitary desert, where he is de-

tained for three hours together, without any one knowing what is become of him. The magician and his relations, therefore, search diligently all over the country in hopes to find him, they conduct him home with abundance of formality; but find him so prodigiously fatigued with his possession, that he is scarce able to stir a limb.

It is reasonable to suppose, that by long retirement, abstinence, and some particular potions which the devotee is obliged to take, his imagination is artfully wrought up to such enthusiastic raptures, and violent emotions, as induce the whole assembly to imagine, that the devil actuates and informs him: The quack sophistry of the magician, the solemn beat of the drum, and the excessive movements of the dance, finally complete the disorder of his distempered brain. And if it is true, that the consecration of those images is, for the generality, the result of a solemn vow, made in sickness, adversity, or old age, what can possibly contribute more to a perfect possession, and to make a finished madman of the poor visionary? But what shall we say with respect to the fire which the person so possessed eats without any manner of inconvenience? The answer is very obvious, that it is all artifice and legerdemain; but so well couched, as easily to impose upon the ignorant, unthinking Negroes, in the same manner as our ancestors were formerly deluded by their ordeal trials.

During the time that the devil actually possesses the Negro, he is asked to what solemn obligations he means to tie him, which, when he has publicly declared, a ring, or bracelet is immediately put upon the Negro's arm, and as often as he takes an oath, or makes any positive affirmation, his veracity must not be called in question, provided he swears by his bracelet.

The obligations, or religious duties of the Negroes are innumerable. There is not one amongst them all, that does not solemnly engage to abstain from some particular sorts of fruits, herbs, plants, &c. They lay themselves likewise under voluntary restrictions, both public and private, with respect to their wearing-apparel: As for instance, the men are obliged to wear the skin of some particular beasts round their waists, which must hang down so low as to cover one half of their thighs; and always to wear a cap, or something of the like nature upon their heads; or at least a head-band round their temples. On the other hand, the women go with their heads and hair always uncovered. The following custom is still more singular and remarkable: If any one sits upon a bed-side, in which there are two persons of different sexes, though legally married, he becomes polluted; and the master of the house must exhort such delinquent in a friendly and charitable manner, to go directly and purify himself. His clothes are accordingly laid before the fire, and the party who officiates as purificator, pursues the ceremony by hooking his little finger with that of the left hand of the party polluted: Thus united, both lift up their hands above their heads, and turn themselves round. After this, the purificator takes two implements made of iron, which he clashes one against the other three or four times successively, and then blows in the palm of his own hand, as well as that of the person whom he purifies. During these

these formal grimaces, and gesticulations, he mutters a dozen mystic words, which completes the purification. A person who has any illegitimate issue is obliged to abstain from the breath of a buffalo, or wild ox; but is acquitted from that penance, and acquires a just title to his children, by being duly married. All these religious rites and ceremonies are confirmed and established, by an habitual dread of being severely punished by their Mokissos, who seldom or never fail to chastise such as neglect the observance of them.

Singing and dancing are two fundamental branches of the religious worship of the Negroes; for it is at the celebration of those solemnities, the spirit actuates and possesses their Gangas, and for the most part, those who dance with them. It would be tedious, if not impertinent, to describe all their follies and grimaces, which in many respects very nearly resemble the extasies and transports of the antient soothsayers.

The sovereign pontiff, or supreme head of the hierarchy of Congo, is called Chitombe. He is revered after a very singular manner, and is looked upon as a deity, or at least as a being somewhat more than mortal. He is presented with the first fruits of all the products of the earth, and there are solemn supplications made to him for his spiritual benediction on their harvest; and accordingly he always blesses the seed and ground, before they presume to sow it. If he does not perform this ceremony himself, he does it at least by delegation of his vicars or assistants. This Chitombe, likewise, keeps up a sacred fire, at which some considerable quantity of brands are kindled, and afterwards distributed amongst the Sovis's or governors of the provinces, who receive them with all the testimonies of the most profound veneration and respect, and are incapable of exercising their public authority till they are possessed of them. The people are so far prejudiced in favour of this their Chitombe, or sovereign pontiff, and pay him such awful homage, that they will not acknowledge, or obey their Sovis's, unless they wait on his holiness for his heavenly benediction, and pay their obedience to this visible god, before they enter upon their respective posts. This submission of their Sovis's is as humble as can be imagined.

They attend the levy of their Chitombe, and there prostrate themselves before him; and the people who accompany them, prostrating themselves likewise at the same time, implore his holiness to receive their governors under his patronage and protection. After this, the pontiff sprinkles water and dust upon these Sovis's, and extending them on their backs, walks over them backwards and forwards several times, treading upon their breasts, and making them swear in that humble posture, that they will always remain dependant on, and be implicitly subservient to his orders and decisions. If the Chitombe in the celebration of this ceremony should boast of his walking upon the Aspic, or treading the Basilisk under his foot, one should almost be tempted to believe, that he had copied this haughty and imperious ceremony from the life of one of our popes. There are some, however, who in all probability will question the veracity of the missionary who has published this description;

and the reflection which he immediately subjoins, gives good grounds for such suspicion. It must be allowed to speak of him in the most favourable manner, that he was not conscious of the consequences that might be drawn from a reflection so foreign to the purpose.

But to proceed with our narrative: Should the Chitombe prove guilty of the most flagrant crime imaginable, no person whatever has any power to judge or correct him. It would be to no purpose there to appeal to a future council: When his duty requires him to visit his diocese, there must be a general preparation, by a strict abstinence from all unlawful pleasures, to receive him. Such as are married must even refrain from the conversation of their wives, whilst he is taking a review of his flock, and contribute, by their exemplary temperance and chastity, towards the preservation of their spiritual pastor. Moreover, the Negroes are of opinion, that should their pontiff die a natural death, it would prove of fatal consequence to the whole race of mankind; for which reason, when they think him past all hopes of recovery, his successor is empowered to strangle him, or dispatch him in such decent manner as he thinks most proper.

Their Negombo, though less revered and respected than their Chitombe, is notwithstanding extremely valued, and at the same time looked upon as both a priest and a prophet. He not only professes to foretell future events, but ascribes to himself an innate virtue or power of healing all manner of diseases. He is always sufficiently provided with a vast variety of medicines, the virtues whereof are so deeply impressed on the minds of the Negroes, that the miscarriage of the magician, or his prescriptions, is always imputed to the patient. We need not, however, travel so far as Congo, to meet with instances of prejudice, and prepossession equally extravagant.

The priest, who assumes the title of Negosci, must always have eleven wives, each of whom is honoured with the denomination of some particular Mokisso. They burn straw in the presence of these idols, and their worshippers take peculiar care to hang their heads over the smoke; because it is a received opinion amongst them, that the more they suffer themselves to be blackened and besmeared therewith, the more they ingratiate themselves into the favour and affections of the idols. Such as meditate revenge on their enemies, make their applications to the Negosci, who cuts off some locks of their hair, and after he has bundled them up together, throws them into the fire. The magician in the mean while pronounces some formal imprecations against the enemy particularly mentioned, and against his whole family. The Nepindi stiles himself the master of the elements, and pretends to overrule and controul the thunder, lightening, storms, and tempests. In order to render his power conspicuous, he erects large heaps of earth contiguous to his habitation, and after he has finished the usual sacrifices and magical operations, a little animal, say they, creeps out at the foot of one of them, which raises itself by slow degrees, and at last takes its flight towards the heavens. Then thick clouds darken the skies, and thunder, lightening and rain immediately ensue.

There

There is a sect of Negroes at Congo, who celebrate their mysteries in particular dark and retired places, and are called by father Cavazzi the Nequiti. Every person that is inclined to become a member of this society, is obliged to walk to and fro so often on a rope, that at last he falls down by virtue of an enchantment, or rather the artifice of some member, or, in short, through the giddiness of his own head. But be that as it will, as soon as he has fallen down, he enters into an extatic fit, and is carried into their public assembly; when he comes to himself, they oblige him to swear, that he will never abandon or forsake their fraternity. Such as violate this engagement, are sacrificed to their titular gods.

The priest, or Ganga, who is likewise stiled Mutinu, and assumes the title of King of the Waters, makes the Negroes believe, that he extracts from thence infallible remedies, and antidotes against the most malignant distempers. He causes all such as are afflicted with any maladies, to assemble themselves together on the banks of a river, into which he throws an empty pitcher, muttering, at the same time, a number of mystic words. The next moment he draws it out full of water, wherein the pretended remedies, which he distributes amongst the spectators then present, are all included. But to what purpose should we expatiate any further on the magical operations of these Negro priests, since the account we have already given, will furnish the reader with an adequate idea of their power, which, in reality, consists in nothing else but the tricks and artifices of empiricks and impostors?

The province of Sondi has a Chitombe peculiar to itself, and he resides on the summit of a mountain. He wears his hair very long, embellished with divers trinkets, which are the objects of these Negroes veneration. They pay him such a profound respect, that they never presume to speak to him without prostrating themselves before him with their faces to the ground. It is accounted an act of the highest presumption to look this venerable pontiff in the face, unless by a peculiar condescension he gives them that freedom. When he appears in public, every one bows down before him with devotion, and when he goes abroad, a wooden idol is carried before him on a kind of litter.

The Gangas have their respective posts or offices assigned them; and Amobondou is the guardian of their corn, through the aid and assistance of a Mokisso, or Fetiche, made of clay and feathers, which he buries in the middle of such fields as are under his protection. Amoloco restores such to their former state of health, who had lost it, by virtue of any magical incantations; for it is a received opinion amongst the natives of Congo, that no person is either sick or dies, but by virtue of some magic charms, or fascinations. We shall, in the sequel of this dissertation, treat more amply of the fatal consequences that attend this notion; for Molonga foretels their good or ill success in all distempers. Neconi and Nezali have the influence or power of healing the sick, Negodi cures the deaf; Nesambi cleanses the lepers, Embungula charms

the slaves, and makes them attend him by blowing a whistle; and lastly, the Ganga-Metambola, if we may depend on the veracity of Cavazzi, raises the dead by his magical incantations. The idolators of Angola pay an equal regard and veneration to their Gangas; for they imagine that their life, health, fortune, and the preservation of all their effects, are dependant on them; and they have an order of magicians, called Chibados, who always dress themselves in women's apparel.

In our dissertation on the religious customs of Guinea, we gave a description of their trial or experiment of the Quoni, and that which is generally made use of at Congo by the Imbondou, or Bonde, is of the same kind. The prisoner is obliged to drink a stated quantity of the juice of this root; and if he be able to make water freely after he has taken the draught, he is cleared, and declared to be innocent; but if he has the stranguary, and falls down after it, it is looked upon as an incontestible evidence that he is guilty, and as such, he is instantly condemned to die, without the least hopes of pardon or reprieve. This public experiment is made before the king, or the Moni-Boma, who acts as judge in these criminal causes. There is a fee or duty to be first paid to his majesty; after which the judges, the prosecutors, and their relations, meet together in some large square, or public high-road, where the prisoner, with all his friends and relations likewise attend. The latter are all seated by one another; for if the party charged, and suspected, undergoes the experiment with success, his relations, friends, and acquaintance, must submit to it in their turns, till the Imbondou has made a discovery of the pretended malefactor.

Another author adds, that as soon as the prisoner has drunk this Imbondou, the judge rises and throws a small rod, or wand at his head; at the same time making use of the following form of words, which doubtless amount to an imprecation; "If thou art guilty, fall down; if innocent, stand up, and make water." After this, he cuts the Imbondou into several small pieces, and throws them on the ground. All such as are suspected, are obliged to walk on these little bits of the Imbondou, and such as have the misfortune to fall in the experiment, are looked upon as absolutely convicted. Notwithstanding the many frauds and abuses that are committed on these occasions, the Negroes lay a prodigious stress on the practice and observance of these experiments. Nay, though they have been sufficiently convinced of the deceit and folly of these trials, it is with them, as with many others, the imposture, even after it is detected, is still carried on with success.

A king of Macoco, being very desirous to discover whether such experiments were really effectual, and might be depended on or not, pretended one day that some rogue or other had stole from him a considerable quantity of fine shells, which are the current money of the country. Two of his domestics were strongly suspected, and immediately taken into custody, who underwent with courage and resolution a very strict examination. The king, who re-

solved

solved with seeming resentment, that he would try to discover the truth, if possible, ordered that they should undergo the customary trials, and charged the priest who was to preside over this affair, to use his utmost endeavours to do him justice and find out the malefactor. The dose was accordingly prepared, but made so strong, that it had the same effect on the innocent, as it would have, as they pretend, on the guilty only. The persons prosecuted were immediately condemned, and hurried away, in order to be punished according to their demerits; but the king, who was then present, starting up, discovered ingeniously the stratagem he made use of before the whole company, and ordered the judge to be instantly executed, in the room of his innocent domestics.

The Negroes of Congo are very strict in the observance of their oaths; but if, however, they should accidentally at any time break them in the heat of their passion, it is customary for them to make a kind of confession to one of their Gangas, and ask his absolution. If the oath has been thus rashly violated but once, a single confession is sufficient; but if the crime has been aggravated by a frequent repetition, the delinquent must humble himself several ways before he can procure his full and free remission. The Ganga reduces some particular roots to powder, which he encloses in a phial, and thereupon pronounces several imprecations against the person who is perjured. After this, he orders the penitent to prostrate himself on the ground, and from the bottom of his heart to renounce and detest his sins; which done, he raises him up, and presents him with a glass of water. This salutary potion being drank with a contrite heart, the sinner returns home perfectly pardoned and absolved; having first made the Ganga some greatful acknowledgement for his spiritual consolation. Sometimes this Ganga anoints the tongue of the person perjured with the oil of dates, and accompanies the unction with sundry imprecations.

We shall close this article with the ceremony which these people practise before they enter on any warlike expedition. Curious, and fond of knowing the consequences of the approaching engagement, they put a vessel full of water, and several other ingredients upon the fire, which must all be first consecrated and duly prepared by a Ganga. As soon as the pot begins to boil, they enter upon their magical incantations, which, as they imagine, irresistibly attract the titular genius of their enemies, and oblige him to plunge himself into it. In this painful situation, they confine him for some considerable time; but when he has done sufficient penance, as they conceive, and that the torments he has endured must indisputably have humbled him, they ask him several questions relating to the success of the ensuing war. Whether he gives them any express answer or not, we are not informed; they always conjecture, however, that they shall either conquer or be conquered from the peculiar fermentation of these magical ingredients, and in all probability the genius never gives them any other satisfaction or reply. Sometimes, likewise, we are informed, they set an empty pot upon the fire, and when it is red hot, turn the bottom

upwards, and hovering over it, receive the heat, which, they imagine, inspires them with an invincible courage. A prepossession of this nature may often, in all probability, meet with the desired success, and numberless instances of the like nature might be produced from the history of all ages; but it would be impertinent, and foreign to the purpose, to quote them in this work.

Notwithstanding the Portuguese have introduced Christianity amongst the natives of Congo, yet they have not been able to abolish and extirpate the practice of polygamy. The Negroes, as well Christians as idolators, have not only several wives that are free-women, but a number of concubines likewise, who are slaves. The former live in a separate apartment from their husbands, but the principal, or governante, has the superintendence of the whole family, and is allowed a deputy to aid and assist her.

When one of these free-wives proves false and inconstant, or is barely suspected, her husband discards her, without the least disgrace to any party; nay, the woman herself quickly finds out another partner with abundance of ease; and as to their concubines, who are their slaves, they buy them for the generality when they are very young: Sometimes they bargain for them whilst the mother is with child, who, in case she be brought to bed of a boy, is obliged to procure the purchaser a girl in his stead. In short, they marry, by way of trial, according to the custom of several people on the coast of Guinea. This is the purport of what we judged most material, and worthy of observance in our author before quoted, but we are farther assured, that they are so courteous to any friend and acquaintance, or any stranger, that accidentally pays them a visit, that one of their wives is always devoted to his service.

We shall now proceed to a more particular detail of their customs: As soon as their daughters attain the age of maturity, their heads are shaved all over, except on the foretop, on which is purposely reserved a little tuft, like a crown. After that, their admirers begin to view them with transport, and are very importunate in their addresses to them. If a young virgin violates her chastity before she is conscious of her natural purgations, both she and her gallant are obliged to undergo a trial, something like what the French call the *Congres*, in the presence of the king and all his court. A wife there is under an extravagant subjection to her husband; and if we may rely on the veracity of some authors, those who have the most liberty in Lovango, or Congo, are much more passive and subservient than any of our meanest domestics. Nay, the king's consorts themselves in this country are perfect slaves, and obliged, however whimsical it may appear, to work for their daily subsistence. These wives are locked up, and live like nuns, till his majesty is graciously pleased to make choice of one of them to be the partner of his bed; but notwithstanding this plurality of wives, neither the king, nor his subjects, are strangers to the torments of jealousy. When the latter are apprehensive of their wives inconstancy and ill conduct, they immediately put them away;

but the former are more severe in their resentments, and death is the sure consequence of infidelity. Nay, they carry their groundless jealousies to such an extravagant pitch, that whenever any of their wives prove with child, they are constantly obliged to drink of the Imbondo, in order to give a public demonstration of their virtue, and unspotted honour. If they should have the misfortune, as abundance of innocent persons have, to be deemed guilty by such trial, there are no hopes of mercy for them; they are ordered to be burnt, and their imaginary gallants to be buried alive, without reprieve. Such is the cruel fate of the concubines of these sovereigns! But the lady whom they call the Macunda, enjoys a special privilege at Lovango; for she is one of the most antient matrons of his late majesty's seraglio, who is elected regent of the kingdom, or, more properly speaking, the superintendant of the actions of the prince upon the throne. This Macunda, who is stiled the Mother of the King, may have as many admirers as she pleases, and grant them the last favours, if she thinks convenient. Moreover, she sits as president in their councils, is guardian to the prince, and has an unlimited power and authority to pardon any malefactor, though ever so notorious.

The king's own mother, his sisters, and all the Negro ladies of the royal family, have the same privilege. So far are they from punishing them in cases of incontinency, and breach of their conjugal engagements, that they severely correct their husbands, in case they prefer other mistresses. It is no small misfortune, in short, for a man in that country to be married to one of the royal family.

The king of Congo's principal consort is stiled Mani-Mombanda; that is, Sovereign of the Wives, for whose service there is a public assessment made, which is very singular and remarkable. On her wedding-night, every bed throughout the kingdom is surveyed by proper officers, and rated in proportion to their respective dimensions. This queen lives in an apartment of the royal palace, with her maids of honour, who have free liberty to spend their nights abroad with his majesty, or such other of the court as they think proper; this indulgence is owing to the coquetry of their royal mistress, who studies all the ways she can to oblige them.

As the profession of Christianity at Congo appears to be superficial and insignificant, we shall pass it over, and proceed, for the amusement of our readers, in the description of their nuptial solemnities. It must be acknowledged, indeed, when they enter into the state of matrimony, they observe the form prescribed by the Catholic church; but from what we have already related, and what we have still farther to offer on that topic, it is demonstrable, that they pay very little, if any, regard to her laws and institutions. As for instance, in case there be three brothers, all of the same family, and one of them happens to die, the other two divide his concubines between them, share and share alike. Again, in case one of those two should depart this life, the survivor claims them all as his right and property. And after his decease, the next heir, though it

should be a son, we are informed, comes into the peaceable possession of the whole flock.

The women of Lovango are as subservient, to the men as our cattle are to us; and all of them in general, in the month of January, are obliged to make their personal appearance at the king's palace, in order to be employed in the sowing and manuring of his lands. The men likewise give their attendance along with them; and each of them is provided with proper arms for his service; not with intent, however, to work themselves, but to chastise such women as are indolent and remiss in their duty; and, in short, to be their superintendants and directors. As for the rest, they spend their time in such amusements as they think most proper. This Lovango is situate in one of those unhappy climates, where the men are perfect strangers to that complaisance, that tenderness and indulgence which we naturally have for the soft sex. It must be acknowledged, indeed, that the women have sufficient grounds for complaint, on account of their ungenerous treatment; and yet, in all probability, they think themselves happy, and never murmur or repine at their abject condition.

Dapper assures us, that when the young maidens of Congo begin to be tired of that heavy incumbrance, their virginity, they withdraw into a particular solitary place, dressed to the best advantage, according to the custom of their country; that is to say, their skins plentifully anointed with fat, and beautifully varnished, and their cheeks, and such other parts as are for the generality exposed to view, besmeared with red paint. In this gloomy apartment they reside for about three weeks, or a month, and there, no doubt, though our author is silent, and leaves us to our own conjectures, they very seldom, if ever, return without finding some good-natured person or another, who is ready to take their burthen off their hands. But be that as it will, they there make choice of such young active sparks as endeavour most effectually to ingratiate themselves into their favour, by such particular services, and such soft endearments, as are usual before marriage; and in this particular the Blacks agree with the generality of mankind.

A wife, after she is brought to bed at Angola, has no conversation with her husband till the infant begins to cut his teeth; and there is another custom in vogue there, which is universal, indeed, throughout all the barbarous nations, and at this day practised among the Jews, and that is, the husband and wife live apart during her periodical fluxions. Moreover, the wife must not presume to touch any one thing the husband eats, and neither lies in his house, nor approaches his bed; not to mention the marks and signatures whereby she is obliged to distinguish herself from those that are in a perfect state of health, and free from pollution. Amongst other characteristics, or tokens, she wears a string about her head during the whole time of her purgations.

Circumcision is universally practised, where the Christian religion has not prevailed; and at Angola, as soon as ever they discern that the infant has cut his first tooth, they dress it up as gaily

gaily as possibly they can. Its friends and relations dandle it about from house to house, to collect all the presents they can possibly procure for it. In those countries which are still idolatrous, as soon as an infant is brought into the world, a priest is instantly sent for, who lays it under some particular solemn obligations; which, in all probability, ought to be looked upon as preservatives against the numberless casualties to which the life of man is daily exposed; or some religious vows and duties, by the observance whereof, the people imagine they ingratiate themselves into the favour and affections of their deities. The priest takes particular care to confirm and establish this notion, which is so naturally imbibed by the generality of mankind, and so beneficial and advantageous to all the sacerdotal profession in general. He mutters accordingly some certain mystic terms, as prescribed in their rubric, and afterwards imposes such obligations upon the child as he thinks most convenient; and what he determines is listened to, and regarded as the voice of an oracle.

We shall now proceed to their funeral solemnities; for of all the prejudices and prepossessions espoused by these people, there are none of more fatal consequence, than the notion so generally received, that there is no such thing as a natural death, and that the decease of all persons whomsoever, is the pure result of the charms and fascinations of their enemies. The magicians, in their opinion, raise the deceased, transport him to some solitary desert, and their make him work like a slave. They take peculiar care to feed him with fresh meat only; for should the dead man taste but the least grain of salt, he would grow outrageous, and pursue the murderer with the utmost rigour; and by virtue only of this groundless and foolish persuasion, the death of one man is generally accompanied with the untimely fall of many that are innocent. The natives of Lovango begin their enquiries relating to their dead, with spells and incantations, which consist principally in leaning hard upon a knife, in the presence of one of their Gangas, and in rubbing their hands together with all their might; and during these operations they enter upon their interrogatories. Such a person, say they, is dead and buried; was he bewitched? or did his Mokissos take away his life? If upon this query, the person that makes the experiment, has not power to command his hands, it is accounted an incontestable proof that his friend's death was the result of some malicious enchantment; and from this interrogatory they run on to another, and the enquiry always concludes with the trial by the Imbondó.

These natives of Lovango are very much divided in their opinions, with relation to the state of the human soul after its departure from the body. Such as are of the royal family maintain a kind of Metempsychosis, and imagine that the souls of those who depart this life enter into the bodies of their children; others believe them mortal; but the greatest part of them think they become their titular gods; in the firm belief whereof they erect little chapels, contiguous or adjacent to the places where they died; thither they resort to pray to them, and make an oblation, before they sit down to their meals,

both of what they are to eat, and what they are to drink. Chicocka, of whom we have already made mention, is the guardian of their dead; and his statue, composed of wood, is erected at some small distance from their burying-ground. He takes effectual care that no magician clandestinely removes the deceased, or insults them, or compels them to work, hunt, or fish. Who knows but this guardian god has deserved the great confidence which the Negroes repose in him, by as natural an effect, as that with which Horace reproaches his fig tree Prapus? Perhaps were not impossible, if due enquiry was made, to find miracles of this nature in some parts of Europe.

These people bury their dead with all their cloaths on; and the poorer sort apply themselves to such as are men of substance to assist them in defraying the necessary expences of their funerals. At the decease of the king of Congo, all persons are strictly enjoined not to mourn for his death, notwithstanding the melancholy news is solemnly proclaimed, by the sound of a kind of cornet, throughout the whole kingdom. As to the rest, the pompous funeral of a prince is solemnized after the manner of the Roman Catholics; but such as never were proselytes to Christianity, or are only such in outward appearance, strictly follow the rites and ceremonies of their ancestors. They inter with their dead, a considerable part of their effects, several very valuable presents, and various sorts of goods; and as this custom has been universally observed by all idolatrous nations, both antient and modern, it would be needless, if not impertinent, to produce instances to confirm the truth of it. At the decease of a grandee, his favourites, clients, and slaves, carry their extravagance infinitely beyond what is practised in common; and besides the costly presents and foreign commodities which are buried with him, they furnish him with domestics to attend his royal person, and with several young ladies for his amusement in his journey to the other world, who either through compulsion, or the prepossession and artifice of their priests, are strenuous rivals, and contest the honour of being buried alive with their deceased monarch.

There are several religious customs likewise observed at Lovango, that are equally remarkable. Their funeral solemnities are always accompanied with floods of tears, and incessant wailings; and as soon as they have carried the corpse out of the house, they dance all round about it, and during that solemn ceremony, weep most bitterly, and fill the air with most hideous lamentations. At proper intervals they very demurely ask the deceased a thousand impertinent questions; such as, whether he decamped, or removed his quarters, for want of the conveniences of life? and the like. And though the deceased never obliges them with any answer, they always ascribe his decease to some dissatisfaction of one kind or another. This funeral concert, and these melancholy interrogatories, continue for some hours; after which, they collect every individual thing the deceased is to carry along with him, and when his bag and baggage are all packed up and ready, they remove the corpse and his effects, with as much precipitation,

tion, as if they had stole them. One moiety, or half part, of his aforesaid effects is allotted to be buried with him; the other is hung up and exposed to public view on poles, planted round his sepulchre; but to prevent any clandestine conveyance of them away by necessitous pilferers, they either cut into rags, or tear to pieces, such goods as are thus exposed. In the evening they renew their weepings and wailings, and continue these outward demonstrations of sorrow and concern, every evening for six weeks together, without intermission.

Their degree of mourning varies in proportion to the quality of the person deceased; and when a grandee dies, their lamentations are more vociferous and noisy than ordinary, and their attendance to the grave more solemn and numerous; for the people assemble themselves together from all the adjacent towns on such a public occasion. The magicians exert their skill to the utmost, and leave no charm, nor enchantment whatever unpractised, in hopes to restore a sick grandee to his former state of health; not but the people too use their utmost endeavours likewise to prolong his days, but there as well as here, it is grandeur that is the principal attraction, and it is out of a self-interested view of being well rewarded for their pains, that they are thus diligent and attentive. There is no question therefore to be made, but that such as are well versed in magical operations, are lavish of their most secret and valuable preparations, when the lives of such men as are thus honoured and esteemed are in apparent danger.

They hover round the corpse, which is either extended on a couch, or supported in a sitting posture, by one of the company, and sometimes, indeed, he is raised by proper supporters, artfully disposed under each arm. In one of these situations, his head is shaved, his nails are pared, his body washed, anointed, and painted red; and his nearest kindred, that is, his male relations, seat themselves at a small distance from the corpse; for the women, who have their tears always at command, and are by nature qualified to excite the passions, are employed, by their violent transports and agitations, to affect the whole assembly. They dance, or rather fly about, like persons distracted, from right to left, in the utmost confusion; but in their intervals they sing encomiums on the deceased, recite all his virtuous actions, and trace his genealogy; and this, in short, is his funeral harangue. To conclude, they bury some part of his patrimony along with him, and all the valuable effects which his relations and friends have collected together for his more commodious settlement in the other world. The usual place appropriated for the burial of these Blacks is generally called the Kienga; where on each respective grave are ranged, in decent order, the bow and arrows of the deceased, his wooden platter, his cup, or rather calabass, for the convenience of his drinking, when he thinks proper, and a sufficient quantity of pipes and tobacco for his smoking, &c.

The same solemnities are observed for their king, but with much greater pomp and magnificence; for they embellish the body of the deceased with the usual regalia, according to the dignity of these black princes. He is seated in

a chair of state, erected in a vault, reserved for the peculiar reception of such illustrious personages, with the representations, in wood or clay, of such as were his favourites when alive. Before him are ranged a sufficient quantity of kitchen furniture, or utensils, which were made use of at his majesty's table; such as cloths, napkins, &c. A considerable number of slaves are sacrificed, or rather murdered, for his peculiar service, who are buried near him, or in some separate vault, in order to revive with, and wait on his majesty in his journey to the other world; for they entertain some idea, though a very confused and imperfect one, of the resurrection of the dead. It was customary, in former times, to bury twelve beauteous virgins alive with the king of Congo, and these young ladies were all so loyal as to offer up their lives a willing sacrifice to the service of their monarch. With warmth and zeal they disputed their title of precedency, and each one was fond of stepping foremost, and intercepting her competitors. They dressed themselves as gaily as was possible on these tragical and solemn occasions, and their relations supplied them handsomely with all sorts of furniture, and all the conveniences of life, which they thought proper for their accommodation in the other world. This custom, however, we are informed, is at present abolished, as repugnant to the principles of natural religion; and one branch of their funeral solemnities is reduced to an elegant entertainment only, which is renewed for eight days together, on the monument or sepulchre of the deceased monarch. Whilst they are partaking of this regal banquet, they have their intervals, in which they indulge themselves in all the demonstrations of the deepest sorrow and concern, which, in our opinion, may justly pass under the denomination of a religious custom.

There is but very little difference between the funeral solemnities observed at Angola, and those of Lovango and Congo; for they wash their dead, comb them, shave them, wrap them up in a kind of shroud, and afterwards lay them on a small earthen bier. The deceased is always dressed after the most elegant manner they can possibly devise, and several beasts at the same time are sacrificed, and their blood spilt in honour of their departed friend. In the kingdom of Matamba, the corpse is covered over with rosin; and thus embalmed, or more properly speaking, besmeared all over, deposited in a deep grave, and guarded by slaves till perfectly reduced to dust and ashes. This precaution is taken, as we are informed, against the natives themselves, who are inclined to plunder these graves, and mangle the bodies of their dead countrymen, in order to carry away their limbs clandestinely, and hoard them up as sacred relics, which are more or less valuable according to the reputation of the deceased.

The relations and slaves, when they go into mourning, shave their heads and besmear their faces with oil, and divers kinds of powder, which serve instead of glue, to fasten the various feathers which at such times they stick about them. To hear their hideous outcries and lamentations, one would imagine that sorrow and affliction had deprived them of their senses; but, if we may rely on the veracity of our author, from whence we

we extract this account, they do not so much as shed one single tear. We shall close this topic with an agreeable story enough, relating to the widows of Congo. They entertain the notion, that the souls of their departed husbands re-animate their bodies, unless due care be taken to keep them at an awful distance; and such a re-animation would be an absolute bar to any new alliance. To prevent, therefore, so direful a disaster, they make their applications to one of their priests, who plunge themselves several times in some rapid streams; after which, as they lie under no fearful apprehensions of their return, they boldly venture on their second nuptials.

It is surprising how such notions should ever enter into the human heart, or that those who are endowed with rational faculties should stoop lower in their actions than even the animal creation. All is owing to ignorance, and well might the prophet say, "My people are destroyed for lack of knowledge." The fundamental principles upon which the civilization of mankind is built, consist in knowledge, and upon this foundation, a superstructure of politeness, humanity, benevolence, and piety is formed. To all this we may add, that an attention to these things makes way for the reception of the gospel; for although the promulgation of the gospel does not depend on human means, yet God has commanded those to be used, and therefore men are not to slight them, but use them in a proper manner.

The Religion of the Guaguas.

These people inhabit the kingdom of Matamba, and we are assured both by Purchas, an Englishman, and Father Cavazzi, an Italian, that they not only eat the flesh of their enemies, but even carry it about to sell as we do butchers meat. However horrid and unnatural this may appear to some, who have not had an opportunity of visiting foreign countries, yet we can see no reason to doubt the truth of it. Some of the American savages eat their prisoners, and it is but a few years since some Englishmen were killed, and eaten in an island in the South-Seas. But to proceed with our narrative:

The chief God of these people is called Quifango, and represented under the form of a giant, twelve feet high. This idol is shut up and circumscribed within an inclosure made of elephants teeth; each being embellished with the scalp of some slave, or captive, that has been sacrificed in honour of this blood-thirsty deity. But there are oblations made him besides these, such as libations of palm wine, with the blood of goats, deer, and other animals.

The person who is at the head of this system of false religion, acts both as high priest and as general of their forces. His hair, which is exceeding long, is adorned with some particular shells, by them called Bamba, which they have a peculiar veneration and respect for, and round his neck he wears a collar composed of other curious shells, but not of such value as the former. At his girdle hangs a chaplet, the beads whereof consist of the eggs of the ostrich. Such an

extraordinary chaplet as this is, perhaps, cannot be found in any other part of the world; for many of the beads are as large as the crown of a hat. The priest wears a small vestment round his waist, falling down low enough to cover what modesty requires to be concealed. As for his body, it is embellished with a variety of figures delineated after an inclegant and artless manner. In other respects, their chieftain is besmeared all over with red and white paint, composed partly of the blood of dead men, mixed with the fat. A piece of brass, about an inch in length, hangs down from his nose; and two other pieces from his ears. He has commonly about twenty or thirty wives, one of whom carries his bow and arrows, another waits on him when he is disposed to drink, and presents him with his cup which they call calabass. When he takes it, they all fall down on their knees, clap their hands, and sing till he has finished his draught. Some of the wild inhabitants of Florida, observe the same customs at this very day.

Before the sovereign of Guagua enters upon any military expedition, he offers up a solemn sacrifice to his idol, before the sun rises, at the celebration whereof, two magicians attend; one at his right hand, and the other at his left, with about forty women of distinction round about him, each of them having a wild horse's tail in both hands. Thus equipped, they sing a solemn service, accompanied with playing on different instruments; according to the manner of their country. In the midst of the congregation, or assembly, there is a large fire, with an earthen vessel hung over it, in which is contained a certain composition, wherewith they paint their temples, foreheads, breasts, and bellies, at the same time observing sundry ceremonies, charms, and incantations, which continue till the sun is set. After this, the magicians present the general with the *cafengola*, which is a kind of hatchet, and at the delivery of it, they exhort him to be resolute and courageous. Accordingly, he gives them what he thinks an incontestable proof of his valour, by raising up his hatchet, and hacking down a youth presented before him for that purpose. Having laid the youth breathless on the ground, four slaves likewise meet with the same untimely fate; two of whom are massacred on the spot, and the other two are put to death by his assistance. This human sacrifice is attended with the sacrifice of ten cows, ten goats and ten dogs. The blood of these victims is poured forth in honour of their idol, but the flesh is reserved for the repast of the assembly, which solemn feast is concluded with loud acclamations and other testimonies of public joy.

When his troops are assembled together, he delivers a very pathetic harangue, and then orders them to march. These declarations, delivered in order to animate the soldiers, are spoken in an elevation of voice, with such energy, grace and dignity as may stand in competition with those orations we meet with in the accounts of the ancient Grecian worthies. The captains follow the example of their intrepid generals, and thus these barbarians inspire the private soldiers with a savage brutal ferocity. If any private soldier discovers the least marks of cowardice, or inclination to desert and run away in the heat of an

engagement, he is instantly cut in pieces, and eaten up by his companions. All such as are taken prisoners of war, are eaten either sooner or later. Those who are lean are reserved to be fattened, as we do with our cattle, but sometimes they content themselves with selling them as slaves. However, they neither kill nor eat their captives till they are at years of maturity, but are particularly indulgent to such male prisoners as are very young; for they naturalize them and train them up in the practice of their own inhuman and barbarous customs.

They put a collar round their necks, as a badge of their captivity, and never take it off till they have produced before the general, the head of one of their enemies. Then they are made free, and honoured with the title of Gongo, which signifies a soldier, or warrior. They try the courage of their young captives, by shooting an arrow directly over their heads, and he that starts, or discovers the least signs of fear, is killed immediately and eaten. They are not to be naturalized without the strongest, and most signal proofs of their courage, and even then with initiation; for those who refuse to comply with it are treated with the utmost abhorrence. This ceremony consists in drawing out four of their fore-teeth, two from the upper jaw, and two from the under; they likewise bore their ears and noses, making very wide holes in them. And here it may not be improper to relate something concerning an Amazonian princess, who once reigned among them. The history of the antient Amazons is well known. They inhabited some part of that extensive country, antiently called Scythia, but now Tartary. One of their queens waited on Alexander the Great, and we are told that hero was very intimate with her, perhaps she granted him every favour.

This African princess, whom we shall now give an account of, prohibited the education of any male child within the limits of the kingdom, but strictly enjoined all parents to murder them, or expose them to the wild beasts as soon as they were born. She ordered all such children as had been preserved to be disinherited, and branded with a particular mark. She permitted the women to marry with their prisoners of war, to whom in consequence of that alliance, she granted all the privileges of the state, and this was done in order to preserve the breed of females. She charged all women who were with child, on pain of death, to avoid being delivered within the bounds of her kingdom, lest they should pollute the ground. If in disobedience and contempt of her commands, any male child should be accidentally preserved alive, she strictly forbade the reception of him into her kingdom, unless two of his teeth were first drawn; but when it happened that the upper fore teeth came down over the others, then he was instantly put to death.

She constituted and appointed proper judges, with other inferior officers, to see that these her laws were duly respected and executed; to put to death such women as should happen to conceal any children, and to oblige every young person to learn the rites and ceremonies of their religion. That these laws might receive the greater sanction, it was necessary to persuade the people to believe that they were the statutes and ordinances of their

ancestors; that by the observance of them they would become a terror to their enemies; that their power and authority ought to be confined and established by such examples as might demonstrate a solemn renunciation of that fondness and affection so natural to parents, and which is visible among savage beasts.

Here we may observe what power can do when united with that false fear of the deity called superstition. They imagined upon the implicit faith of their sovereign, that they should so far ingratiate themselves in the favour of their idol, as to obtain the privilege of being invulnerable, if they had the courage to murder their children, and besmear themselves with their blood. The princess herself was the first promoter of this unheard of barbarity, for she murdered her own son, and had his body beaten into a powder, with which she rubbed her body all over, to set an example to the wretched deluded people. How long this monster of barbarity reigned, does not appear, but probably not long, for barbarous and savage as the people were, yet it cannot be supposed they would suffer these things any great length of time. But we should add a remark here concerning the antient Canaanites, whom Joshua destroyed. The deists have objected that Joshua had no right to invade their country and destroy them. It is in vain for us to tell them, that Joshua was commanded to extirpate them, for that they do not regard; we must answer them on other principles. These Canaanites had been guilty of the most horrid unnatural crimes, similar to those we have been treating of; and therefore it was but justice that such wretches should be extirpated from the earth. Supposing an army of European Christians were to see such unnatural barbarities committed as those we have just mentioned, would not every man present think it his duty to punish the cruel perpetrators of them? Certainly he would, and human nature knows no punishment for murder, but that of taking away the life of the murderer. But to return to the subject.

As for the nuptial ceremonies of these people, they have nothing very remarkable in them, being so cruel and ignorant, many of them herd together like beasts, without any regard to age, sex, or decency; some of them, particularly the Jages, who inhabit the province of Anfiko, never bury their dead, but either eat them or bury them alive. They wash their bodies clean when they intend to bury them, and carry them to the grave in a sitting posture, and their wives, if they have any, are buried along with them. The ceremony concludes with cries and dreadful lamentations, which last several days.

We have already, in the course of this work, had occasion to lament, that so many of our fellow creatures are ignorant of the knowledge of Christ, but what shall we say of those Africans, who are worse than the wild beasts of the field! Does it not serve to shew, that mankind are not what their ancestor was when he came from the hands of his maker. Nay, it appears from what is related here, that he is capable of any thing, let it be ever so absurd, ridiculous, cruel, barbarous, or unnatural, which clearly proves our nature to be corrupted. Unless those things are granted, we shall never be able to account

count for the practices of many of our fellow creatures, who even in whole national bodies, commit, or rather live in, and establish crimes shocking to be mentioned. Hence we may conclude, that although there are many things of great value to be met with in the writings of the Greeks and Romans, yet we find they were most shockingly corrupted in their morals, when the gospel was first preached among them. From this it appears plain, that nothing but the gospel can cure our spiritual infirmities. We shall conclude our present article with the following passage from a sermon of the late Dr. Coneybear, bishop of Bristol.

“ It hath been related already (says his lordship) that sin was brought into the world by our first parents, from whence there is derived down to us, a depraved and corrupted nature. Hence both our intellectual and moral powers, have been greatly impaired, and as, in many instances, we know not what we ought to do; in others, when ignorance may not be pleaded, there is a remarkable backwardness, and even perverseness of the will. These evils must be remedied in some degree; otherwise no advantage can be made of the pardon which God, for Christ's sake, offers. For it is unreasonable to expect this should extend to any but those who embrace it by a religious return to God.”
Sermon I. Vol. I. page 22.

The Religion of the Natives of South Cafraria.

Mr. KOLBENS, a Dutch gentleman, who resided some years at the Cape of Good Hope, and visited many of the African kingdoms, is of opinion that there is a manifest conformity between the Cafres and the Jews. In order to support his argument, he enumerates several customs practised alike by both. The Cafres make abundance of oblations, and regulate the time of their festivals by the full and new moons. They have no conversation with their wives during particular seasons, and always use purification. They frequently make use of unleavened bread, and abstain from all sorts of salt meat. They practise the ceremony of circumcision, or something similar to it, and they eat nothing that is strangled, nor any fish without scales. They never admit women into their councils, and are allowed to give their wives a bill of divorce, even on the slightest pretence.

He observes several other rites and ceremonies similar to those of the Jews, such as giving the names of animals, hills, mountains, rivers, trees, fruits, herbs, and, indeed, every thing in nature to their children, instead of the names of their parents or relations. But all these arguments made use of by this Dutchman to establish his favourite system, have no weight at all, as will appear when we consider the following things. Their using unleavened bread, has no conformity with any custom practised by the Jews, because these Africans never knew how to make bread till they were taught to do so by the Europeans. With respect to their divorcing their wives, it will appear to the reader, from several of the former parts of this work, that many other Heathens

do the same, and circumcision is common in almost one half of the known world.

But he imputes to them in common with other authors, that they starve their relations to death when they are past their labour, which is contrary to every thing in the law of Moses. He says they are expert at the chase, but in that he should have compared them with the Hottentots, rather than with the Jews. We agree, however, with this author, that there is no improbability, that these idolatrous Africans were descended from the Phœnicians, who went from the South of Asia, in ancient times, and carried along with them their own rites and ceremonies. However, be these things as they will, we shall now proceed to give an account of the principles and ceremonies of their religion.

They have some faint notion of the universal deluge, for they have a tradition transmitted down from father to son, informing them, that their ancestors, issuing out of a door, or window, established themselves on this spot of the earth, which they now inhabit, and instructed their children in the art of agriculture. They likewise add that their parents names were Noh and Hingnou, and both these may relate to Noah and his wife, for his wife's name is not mentioned in scripture. All our travellers are very contradictory in their accounts of the religion of these people, because they are divided into clans, tribes, or hordes, and all these have different notions. However, from all these accounts, we see no difficulty of collecting the truth, because several reputable writers have enquired into them, and we cannot see any reason to doubt their veracity, especially as these accounts have been approved of by the Royal Society.

They adore one supreme being, though their notions concerning him are very dark and confused. They kill several cows and sheep in honour of their idol, and make voluntary oblations of their flesh and milk, as grateful acknowledgements of all his mercies from time to time; for they imagine that he alone sends them rain, sun-shine, and all the returns of the seasons. They seem to have little or no idea of a future state, and yet they have many good qualities which should secure them from the contempt usually thrown out upon them. They are, in many respects, honest and charitable to one another. They look upon theft and adultery as capital crimes; and such as are found guilty of them, are immediately put to death.

But notwithstanding this, every man has free liberty to marry as many women as he can maintain, although few of them indulge themselves with any more than three. A German missionary and a Protestant, asked one of these Cafres concerning his belief of the deity, and received the following sensible answer: “ Let him that cannot believe there is a God, survey the heavens, the earth, and every object round about him, and then let him deny the existence of a Supreme Being, if he can.” We have some reason to believe, that the zealous missionary dressed up the Cafre's words, and therefore it is best to consider them in the middle latitude, especially as the Jesuits have represented them as downright Atheists.

It is certain, that the Dutch have the best opportunities of being acquainted with these Caffres, or Hottentots, because no other Europeans have any settlement at the Cape of Good Hope. For many miles up the country, the Dutch have Protestant churches established, and as their ministers are men of sense and gravity, we ought at least to pay some regard to the accounts they have given us.

Kolben says, that they call the invisible God Gounia Ticquoa, a term that means the Captain of the Gods. They are far from being uniform in their religious rites and ceremonies, on account of their being divided into so many clans, or hordes, which they call cralles. The truth is, there is no constancy in any of the notions entertained by the Barbarians throughout the whole world. All is ignorance and confusion, and we seek in vain for a guide to direct us; which circumstance alone should more and more endear to us Divine Revelation. The Caffres, or Hottentots, who reside all round the Cape, pay their adoration to the moon, by dancing to her honour when she changes, or when she is at the full. This religious ceremony lasts all night, and is performed with abundance of noise, hurry and confusion. They shout, they clap their hands, direct their eyes upwards, with abundance of seeming devotion, and then they mutter some words which none can understand but themselves. Sometimes they run into vaults, where they clap their hands and repeat several ejaculations. All this is performed during the night, while the moon is in her splendor; and they frequently prostrate themselves on the ground, then rise up again, and gazing at the moon, with loud acclamations, make the following address to her. "We thy servants salute thee. Give us store of milk and honey; encrease our flocks and herds, and we will worship thee". During this ceremony, they mark their foreheads with red paint, a practice common among the savages in America.

It appears, that like some of the rest of the Pagan Africans, they worship a being, who, according to their imaginations, can neither do them any good nor any evil. And which is still more remarkable, they worship another being inferior to this, whom they believe can do them much injury, unless his anger is appeased. This being they imagine frequently appears to them under the most tremendous form, somewhat resembling the antient satyrs of the Greeks; and when they are asked how they can believe in such absurdities, so inconsistent with the Divine attributes; their answer is to the following import: "We follow the traditions of our ancestors, whose first parents having sinned against the grand captain, they fell into such a neglect of his worship, that they knew nothing of him, nor how to make their addresses to him." This may serve to shew, that however ignorant they may be in other respects, yet in this dark tradition they have some faint notion of the fall of man, which indeed is acknowledged by all the world, except some letter learned men among ourselves.

They pay likewise a religious adoration to a kind of May-bug. At sight of this insect, for, according to their notion, it always portends some

good to the family, and obliterates all the sins of those who belong to it, they sing and dance to its honour, and strew all round about it, and indeed about the whole house, the powder of a certain plant, which they call Buchu, and the herb Spiræa. At the same time, they sacrifice two sheep to this diminutive deity. This ceremony is distinguished by a term that signifies regeneration. If this insect should fortunately crawl upon any one in the family, it is a strong indication, that such person is become a new creature: he is looked upon as a venerable saint; two sheep are sacrificed for his service; an ox is slaughtered to his honour, and he is dressed with the intrails of the beast.

The Omentum is first well powdered with Buchu, and then clapped reeking hot about his neck. This collar he must wear night and day, till it rots off; or at least till another May-bug relieves him, by settling upon some other regenerated person belonging to the house. As to the flesh of the ox so sacrificed, the men regale themselves with it as soon as it is dressed; but the women, who are present at the entertainment, are allowed to touch nothing but the broth. If, on the other hand, this sacred insect settles on a woman, these Hottentots immediately canonize her: In that case, the women regale on the flesh of the ox, which is sacrificed and dressed in honour to the female saints, and the men have no right or title to any thing but the broth. They take all the care imaginable to prevent the Europeans from hurting this their favourite insect. All the misfortunes that attend it, inevitably draw down so many calamities on themselves and their cattle.

They have several solitary places which they look upon as sacred; more especially their hillocks, and little spots of ground adjacent to their rivers, which are, as they imagine, and as our German author expresses it, the abodes of some particular saints: but we have very good grounds to surmise, that they think the souls of their departed ancestors reside in these holy habitations; and, in all probability, there is some conformity between this notion of theirs, and that of the ancient idolators, who established the mansions of their Nymphs, Fauns and Syl-vans, near fountains, rivers, hills, and forests. But be that as it will, the Hottentots never travel over such holy ground, without performing some act of devotion as they go along; which principally consists in cutting a few comical capers, and singing to themselves some extravagant eulogium of the sacred inhabitant. If they look on him as a more venerable saint than ordinary, their religious ceremonies are more solemn and of longer duration. In that case, they stop to clap their hands and hum over their divine airs with more attention, and a better grace. In short, such as see through this rude and unpolished deportment, in which the difference between our conduct, and that of these savage nations, principally consists, must acknowledge, that both act in a manner upon the same principles.

Every cralle has its peculiar captain, priest and physician: Of these latter there are sometimes two; and sometimes likewise the women turn doctors, and prescribe to their neighbours.

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The physician is elected by the elders of the cralle. His office or employment is not hereditary; for when he dies, they proceed to the choice of another; and in case there be no person duly qualified for that important post in their own cralle, they make a farther enquiry for some able and experienced person to fill that vacancy. This honourable employment is conferred by the Hottentots upon none but sober, discreet men; men of an advanced age, at least near fifty; for otherwise the people will not confide in their care, or regard their prescriptions. These physicians, we are informed, have very few patients that die under their hands; but if such a misfortune should attend them, they have a reason always ready at hand for such a miscarriage. The patient, say they, was indisputably bewitched; a circumstance sufficient at all times to support the credit and reputation of their faculty.

We proceed now to the Furi, who is the spiritual physician of these Hottentots, and whose function is likewise elective; he is inspector general of their manners, customs, and religious ceremonies. Whether he has the same dexterity and address as his countrymen the physicians, or not, or the artifice and quackery of the Boias, and all such as officiate as priests amongst the savages, we are at a loss to determine; but in all probability, how unpolished soever these Furis may appear to travellers, they have their manner of insinuation as well as others of their profession. The fees of these physicians, both civil and spiritual, consist in the presents which are made them; sometimes of a lamb, and sometimes of a sheep; and the dignity of both functions entitles them to a free participation of all the public entertainments of the cralle.

We shall now amuse our readers with a short account of their manner of initiation, and admission into their civil society, which is far more whimsical and extravagant than any hitherto mentioned. The Hottentots cut out the left testicle of all their male-children, as soon as they are nine or ten years old at farthest. For which reason father Vachard, speaking of these people, calls them a kind of Half Eunuchs. They are not, however, indispensably obliged to fix this operation to the age before mentioned; since some persons more advanced in years are thus castrated; but none under eight. The introduction to this ceremony is their tying the arms and legs of the patient very fast; and moreover, they kneel upon his breast, that they may command him at pleasure, and at the same time prevent him from seeing an operation which amongst us would be submitted to with the utmost reluctance, and, in all probability, be looked upon as a diminution of our manhood.

The operator having thus secured his patient, takes out his lancet, makes the proper incision, takes away the testicle proposed, and artfully conveys a little ball of the same size, composed of sheeps fat and the powder of Buchu, into the wound, and then closes it up. This Lythotomist is always one of the spiritual directors before-mentioned, and master of the ceremonies in their respective cralles. As a preliminary of this operation, some of the Hottentots kill a sheep for the entertainment of the company at

the close of the ceremony. One circumstance we had like to forgot, which is very material, and ought not to be omitted. The patient immediately after the operation, is very plentifully anointed all over his body; and to complete the initiation, the reverend doctor honours him with a plentiful profusion of his urine, and then leaves him extended at his full length upon the ground. But as soon as the tormenting pain he has been put to, begins to abate, he must crawl, as well and as soon as he is able, to a little hut erected for that purpose, where he is ordered to continue for three or four days together. The entertainment provided on this occasion for the assembly, is a sheep as before mentioned; but both the person initiated, and the women then present, are obliged to abstain from tasting the least morsel of it.

The reason which some give, though without the least foundation, for the observance of this ridiculous custom is this, that the Hottentots become thereby more sprightly and active, and better qualified for the chase. On the contrary, there are the traces of religion conspicuous in this practice. The sheep that is killed and eaten, exclusive of the women, is manifestly a kind of sacrifice. The time generally fixed for this operation, is when the person to be initiated attains the age of maturity; and the peculiar care which the women take, not to have any familiar conversation with such as have not undergone it, is a strong argument likewise, in our opinion, that there is a kind of religious mystery in this operation. There is another reason, pleasant enough, given for the observance of this practice, viz. that the women are thereby secured from having twins. But be that as it will, we are credibly informed, no young fellow must presume to marry till he has thus parted with one of his precious stones.

Another custom which is very singular, is the reception of a youth, who has attained the age of maturity, into their civil society. No young person is permitted, till after this ceremony is complied with, to keep company with those who are already admitted members, or indulged so far as to eat even with his own father; and he who neglects to procure his admission, when he comes of age, exposes himself to the contempt and ridicule of all his countrymen. For the solemnization of this ceremony, one of the elders of the cralle convenes a general assembly, who form themselves into a circle. Every member supports his body upon his knees, in such a manner, as that his posteriors may not rest upon the ground. The youth who is to be admitted does not enter as yet into the august assembly, but plants himself at a modest distance in the same attitude with the rest. The principal or elder, opens with a short harangue, which turns directly on the business of the day; after which, he asks the consent of the whole assembly for the admission of the young man. Upon their general approbation, he advances towards the youth, and very gravely does that to him which Rancune did to the merchant, with more spleen, but less formality. However, before such asperision, he acquaints him, in as comprehensive terms as may be, that from henceforth his actions

bought to speak the man; that he is now no longer under his mother's eye, and that he must take care by his prudent deportment to merit the honour he has obtained, of being entered a member of their assembly. During the whole time of this aspersión, the young man, who receives it with all the testimonies of the profoundest veneration, bathes his body all over with the holy water sprinkled upon him. The ceremony concludes with the celebrant's hearty congratulations of the young man, in the name of the cralle, and his friendly wishes for the prolongation of his life, and the increase of his family. After that they are regaled with a whole sheep, at the expence of their new member, who, notwithstanding, is not permitted to taste a morsel till the whole assembly have first eaten what they think convenient.

When one Hottentot insults another, and treats him with approbrious and abusive language, he robs him, according to their notion, of his honour. The party injuring, therefore, must take care to redeem his credit, by presenting his companions with a fat sheep for an entertainment; who partake of it at his expence, but allow him the fat to anoint his body with, and the guts for his decoration. Should he refuse to make this peace-offering, which doubtless is looked upon as a purification, the party insulting would be abandoned, and become the object of universal contempt. From hence it is plain, that the point of honour is quite another thing with the Cafres than what it is with us, though it all tends indeed to the same end, with this difference only, that the Hottentots are so wise, as not to cut one another's throats to gratify their resentment.

When they have defeated their enemies, or destroyed a considerable quantity of wild beasts; when they are recovered from a tedious fit of sickness, or escaped some imminent danger, they solemnize a festival, after their country fashion, on account of their good success. The first ceremonious act on these occasions is the erection of a hut in the middle of the Cralle, which, as it denotes, in their opinion, the regeneration or purification of the builders, the materials ought to be all perfectly new, and never made use of in any previous fabric whatsoever. The foundation is always laid before sun-rise. The women, and such youth as have not as yet been admitted amongst the men, cut down the boughs and branches of trees, and collect a large variety of flowers for the decoration of their new hut; and then they kill a lamb or a sheep for their public entertainment. Who can tell, but that this ceremony we are now speaking of, is much the same thing as our dedication of a church? And it is very probable, that the erection of this hut is equal to our acquittal of a solemn vow for the foundation of a chapel.

They observe the same ceremony at their settlement in any new habitation; but before they remove from their old places of abode, they offer up the customary sacrifice; or make the usual oblation. Should there be a murrain among their cattle, they employ themselves in sacrifices for three days together, to avert the judgment; and if after such solemn acts of devotion the con-

tagious distemper does not cease, or at least visibly abate, they generally decamp, and remove their cralle to some other place, in hopes to find more healthful pasture-grounds, which they sanctify, however, before they enter upon them, in the manner before described. Moreover, they make their cattle pass through the fire, by way of a purification, which they receive, as they pretend, by tradition from their ancestors; which, in their opinion, is a sufficient justification of their conduct. A Hottentot, who was a man of better sense than the generality of them are, assured the author from whom we extract this account, that it is a charm or preservative against wild dogs, which would otherwise devour their flocks, and prove more destructive and injurious to them than even the tigers or the lions. Before such purification as aforesaid, the women are obliged to drain their cows as dry as possible, and give the milk to the men to drink, without presuming so much as to taste one drop of it themselves.

These barbarous illiterate people are of opinion, like the rest of their neighbours, that the living are daily exposed to the misfortune of being charmed, and the dead of being raised by magical incantations; and every transaction which surpasses their weak comprehensions, is looked upon by them as the result of sorcery and fascination: The most regular effects of nature they ascribe to the irresistible force of magic, and can by no arguments, how cogent soever, be prevailed on to swerve from their established notions on any new emergency. But why should we so loudly inveigh against the perverseness and obstinacy of a people, who have for so many ages been deprived of all the advantages of a liberal education, when we have flagrant instances much nearer home, of persons who are confirmed in as great stupidity, and are infinitely more inexcusable? A managed horse, that had been taught a few surprising pranks, was condemned to die for his too profound learning not many years ago, as an impious practitioner of the black-art, by that supreme judge of the Romish faith, the court of inquisition. The Greek Testament, likewise, was looked upon by those very judges, whose ignorance was their only plea, as an infamous magical dissertation. The Cafres ascribe all their distempers to the spells, or charms of their enemies, and by consequence, such physicians as they apply themselves to for relief, must be adepts, as it were, in magic. Nay, the patient's cure consists in nothing more, than a stronger enchantment to repel a weaker; and for the generality, however, they try the effect of purification, before they enter upon such supernatural expedients; and their first operation, therefore, is the sacrifice of a fat weather; after that, the doctor very gravely examines the omentum of the victim, strews the powder of Buchu very plentifully over it, and then hangs it reeking hot about the neck of his patient, with this formal declaration; You are enchanted, it is true, but I will engage you shall be well again in a short time; for the charm you lie under is but weak, and will easily be dissolved. The patient is ordered to wear this collar, till it rots off his neck; but if this prescription proves

proves ineffectual, the physician enters on a new scheme, exerts all the skill he is master of another way, and has recourse to the secret virtue of a variety of simples, or medicinal herbs, which he collects in some remote and unfrequented places.

From their magical practices; and their confirmed notion of spirits, we may rationally conclude, that they entertain some confused idea of the immortality of the soul, a future state, and the resurrection of the dead. For, in short, it seems impossible, that they should have any conception of the dead returning to life, without believing that souls are immortal. Yet, if the Hottentots have any notion of a future state, it is very imperfect and obscure; since one of them was so impertinent, or rather ignorant, as to ask a traveller, If there were any cows, oxen, and sheep in Paradise. But as to the resurrection, according to our notion of that doctrine, there are not the least footsteps of it to be discerned in any of their dissertations. A few rambling expressions, dropped accidentally, or borrowed from the Christians, and collected and refined by travellers, are not sufficient to fix and determine the sentiments of any barbarous nation. It is very remarkable, that if we regard with attention, the arguments which the greatest part of the idolators of Africa, India, &c. make use of, we find, that all their funeral solemnities owe their rise to this notion; That the soul, though immortal, being material, is subject to the same inconveniences as attend the body, and that, by consequence, she has occasion, even after her separation, for the same accommodation of life, as when united to the body here on earth. The Hottentots, being fully satisfied in their way, of the necessities of the dead, abandon the huts which they resided in when living, and remove none of the household goods they were possessed of, that, at their return, they may have no occasion to rove about for new habitations, or to seize clandestinely on their survivors.

When a woman that is with child draws near the time of her travail, two or three grave matrons of her friends and acquaintance look after and nurse her till her pains come on; then the husband is obliged to withdraw; or if he should unfortunately be present, he must purify himself; that is, sacrifice two weathers, or two lambs, in the manner beforementioned. In case she proves difficult to be laid, they prescribe a decoction of milk and tobacco, which has a wonderful good effect on these Africans, notwithstanding the medicine would be as fatal as poison to our European ladies. If the infant happens to be still-born, it is accounted a sore disaster, and a general affliction; but a still greater, in case it be a male; and after its interment, the father purifies, or rather sanctifies himself, according to the usual custom. The hut he resided in is pulled down, and the ground abandoned to the sole use of the unfortunate infant, and a more propitious spot is fixed upon for a new habitation.

A new-born infant is laid directly on the floor, upon the skin of some beast or other, and there besmeared all over with cow's dung, by way of purification. In this blessed pickle it is exposed to the open air, without the least shelter from the injuries of the weather. This ordure, when dried

by the sun, comes easily off, without any pain or prejudice to the infant. After this, the good women take some particular leaves, and squeeze out the juice of them betwixt two stones. With this liquid they wash the young child all over, in order, as they imagine, to make him robust and hardy. After this ablution, they anoint him sufficiently with mutton or lamb fat, and then well dust him with the powder of Buchu. The former, they say, not only makes his limbs strong and supple, but secures his skin from receiving any impression from the excessive heat of the sun; the latter is made use of principally as an ornament, or kind of dress, though it is allowed at the same time to have an innate corroborating virtue.

The fortune of twins is very precarious. If, however, they both prove boys, their lives are not only preserved, but the joy of the whole Cralle is considerably augmented. The father and mother are congratulated on their extraordinary abilities; and it frequently costs the former a sacrifice of two or three oxen. If on the contrary, the infants should happen to be girls, they meet but with a very cold reception; and the poorest sheep in the flock is looked upon as a sufficient sacrifice for such increase of their family; and in case either of them appears infirm, or too feeble and tender; if the mother has not milk sufficient to supply them both; if, in short, the father should be unwilling to bear the expence of their education, they are either dropped, without any reluctance, in the open fields, or half buried, or tied to the branch of a tree. If the twins prove of different sexes, the male infant is always preserved, and the female exposed, unless she can be reared without any prejudice or inconvenience to the former; so hard is the lot of the weaker sex! The ancients, it is well known, treated them with the same barbarous partiality; nay, the Greeks and Romans themselves, though so wise, and a people polite, never scrupled to expose them, when their circumstances were narrow, and they could not well bear the expence of their education. We have already given the reader an account of the customs of the Chinese and Japanese hereupon.

We have before mentioned the names which the Cafres or Hottentots give their children, and we may add, that the husband is obliged to retire from his house, during the whole time of his wife's lying-in; and if he violates this established law, he must purify himself, by making the usual oblation. As soon as her time is expired, and he has free liberty to revisit her, he anoints himself all over, and dusts himself with the powder of Buchu. At his first entrance into the house, he takes a pipe of Dacha, without saying a word, and observes a profound silence, till the smoke begins to intoxicate his brains, and makes him gay and wanton; in this merry mood he flies into the embraces of his impatient spouse, and it is easy to conceive the good effects of such an amorous rencounter.

A gallant and his mistress are obliged, before they enter into any solemn contract, to ask the consent of their nearest relations, or, in default thereof, to consult their most faithful friends; at least, it is absolutely necessary, that the approbation of both the fathers should first be procured. Before

Before that, there is no familiar intercourse, no ground to suspect the least correspondence between them; nay, they are so cautious of their reputation, we are informed, in this particular, that some more refined and polite people than they are, might blush at their prudent deportment. As soon as a young Hottentot has cast his eyes on the dear object of his affections, the fathers on both sides, and several other relations, assemble themselves together, and the young lover entertains the whole company with their darling Dacha. When the smoke of this their tobacco begins to exhilarate their spirits, and make them gay, the parents come to the point in hand, and make their proposals.

The father of the intended bride consults for a minute or two with his wife before all the company, and then frankly declares either his free assent to, or absolute refusal of the match. In case of the latter, they all rise immediately, and go home without any farther ceremony; but in case the intended bridegroom is approved of, he is addressed in the following manner: Sir, take the girl, she is at your service. Upon this, he is allowed to speak freely to his mistress, and make as warm declarations of his passion for her as he thinks proper; and herein consist all the preliminary engagements; consummation immediately ensues. But in case the young virgin happens to answer his passion with coldness and disdain, he must win the heart of his cruel beauty by force of arms, and fight all his rivals, till she relents, and submits to his superior power. It may justly therefore be said of these Cafrarian gallants, that they make love like true sons of Mars, with sword in hand.

As to the public entertainment at the solemnization of their nuptials, the bridegroom treats the whole company with one, two, or three more oxen, according as his circumstances will admit of the expence. All the guests in general, anoint themselves with the fat of the beasts, and then cover themselves all over with the powder of Buchu, in which all their finery principally consists. But the women, who are, for the generality, somewhat more vain and affected, not only anoint themselves, but paint their foreheads, cheeks, and chins, with large spots, and strong streaks of scarlet, or some other colour that nearly resembles it. This assembly of friends and relations divide, and form themselves into two circles. In that of the women, the bride sits at a small distance from the rest; and the bridegroom follows her example, and sits apart from the men. After this, the principal, or head of the cralle, whose peculiar province it is to celebrate their nuptials, walks round about three times successively, making the same solemn asperision on each of them as we have already described when a youth is admitted into the state of manhood; and this asperision is attended with a kind of nuptial benediction.

They generally indulge themselves in marrying as many wives as their circumstances will well admit of; but immediate death, however, is the inevitable consequence of either adultery or incest. The offenders are bound hand and foot together, and thrown into a grave, where they are left in that helpless condition four and twenty hours. The next day, the gallant is hung

on the arm of a tree, and there demolished and mutilated limb after limb. The woman, bound as aforesaid, is, according to Dapper, surrounded with a large heap of dry faggots, and burnt alive. They dislocate the knees of such as are guilty of murder, and fasten them to their shoulders, and leave them to expire in that merciless, painful situation. From all which austere proceedings, it manifestly appears, that these Barbarians, notwithstanding their invincible ignorance, have preserved some regard for virtue and justice.

They have their formal divorces likewise, when they see convenient; and a widow, as we are informed, cuts off a joint of one of her fingers, whenever she marries a second husband; and, in case of more, continues the like operation, beginning at the little finger. Each joint thus cut off, is a pledge or compliment which she is obliged to make to her new partner; and if to this barbarous and inhuman testimony of their affection, we should add the toils and fatigues they undergo in all their family affairs, which are their peculiar province, their abject condition, their slavery and passive obedience, which oblige them to work in the woods, and provide for their husband, without tasting of any thing but their fragments or remains, it must readily be granted, that either the motives to marriage, or the ideas which those entertain, who have never tasted the inexpressible pleasure that attends that state, are impetuous and beyond all resistance. We are willing to grant both, since the most experienced widows themselves with pleasure support the galling yoke.

It is remarkable, that the Cafres, at least those who go under the denomination of Hottentots, eat no swines flesh, nor fish without scales; from whence it is generally concluded, that these Barbarians are the descendants either of the Jews or the Mahometans. But be that as it will, they have no other authority, but tradition, for the observance of that custom, or that other of the men's abstaining from sheep's milk, hares, and rabbits. The women, on the other hand, are enjoined not to taste one morsel of any thing that has blood in it; and as to such beasts which die through age or infirmity, they eat them without any scruple or reluctance, like the antient Troglodites. The men never eat with the women; and the principal occasion whereof is the apprehension which the former lie under of being accidentally polluted through the periodical courses of the latter. For the men are strictly enjoined, by tradition, or otherwise, not to have the least intercourse or familiarity with women in that condition.

They sing and dance to the music of their Gongom; as also to another instrument made in the form of a pot. The former is made in the shape of a bow, of a peculiar wood, that is very solid and substantial, the string whereof is the small gut of some animal, like those we make use of for our violins. At the top of this string is fixed a quill, through which they blow, and at the same time hold the tip or extreme part of the string in their mouths, that the sound so formed by their breath in the quill, may, by that means, affect the string, and that the concord, if we may be allowed the expression, which there is between them may make that sound still more melodious.

When

When they are ambitious of making their Gongs more musical than generally they are, they take half a cocoa-shell, scooped very clean and neat, and dispose it in such a manner on the string, as that by moving it higher or lower, it shall create a variety of tones or modulations; which strike the ears agreeably enough, even of those who are good judges of far better music than that of the Cafres. They make use of another musical instrument, in the form as we have before observed, of a pot, or, if you please, one of our kettle drums; which, as it is covered with a lamb-skin, braced tight, makes much the same sound as that martial instrument, but the women beat this drum with their hands. When they have occasion to cross any river or running stream, they never fail to wash themselves either before they plunge themselves into it, or at least as soon as ever they are arrived safe on the farther shore, and this ablution is always attended with capering and dancing; which ceremonious movements, in all probability, are grateful acknowledgments to the Supreme Being, for their deliverance from the perils and dangers of the waters.

As long as their antient people are in a capacity to do any manner of business, they encourage them to proceed, support them under their infirmities; nay, charitably relieve them, if there be any visible hopes of their maintaining themselves for any time without being burthensome to their friends and acquaintance. Notwithstanding the shameful treatment which the women in general meet with, notwithstanding they are universally despised by these Barbarians, yet the same patience and forbearance is exercised towards them, how old, disagreeable, or infirm soever they may be, provided they can but cut their wood, or gather their roots and pot-herbs. But for those that are so far advanced in years, so infirm and feeble, that they are incapable of all manner of work, and of giving any hopes of future advantage from their labour, they take an effectual method to discharge themselves of the incumbrance, by an action which they look upon as charitable, though we should account it, and not without good reason, very barbarous and inhuman. They erect a hut at some distance in the fields for such an antient and useless invalid, and after that, convey him on the back of an ox, to his last habitation. The whole Cralle, in a very formal manner, attend him on this occasion, and after having left him some small pittance to subsist on for a few days, they take their last farewell and never concern themselves about the poor unhappy creature any more. The best fortune after that which can possibly befall him, is to be speedily devoured by some savage beast.

The rich as well as poor, when old age has rendered them thus useless and decrepid, meet, we are told, with the same merciless treatment. The Troglodites however, were, if possible, they say, still more inhuman. Those antient savages of Africa, strangled their disabled old men that could not travel, with a cow's tail; but not till they had refused to be their own executioners. A formal exhortation accompanied the dispatch of the poor wretches; for they looked upon the murder of a man, when life became a burthen to him, as a deliverance from all his trou-

bles. They accounted such as were fond of life when they could no longer enjoy the sweets of it, as very unhappy. On this established notion they charitably dispatched all sick persons, whose maladies, in their opinion, were incurable. We beg leave to make this cursory observation, that this deportment, how barbarous soever it may appear to us, and which no doubt in reality was such, was founded nevertheless on a specious principle of humanity, and with intent to free their fellow creatures at once from all their sorrows and afflictions. As to the cure of their distempers, they sometimes make use of some particular simples, the extraordinary virtues whereof, we are informed, they are well acquainted with. At other times they have recourse to unction and friction; for which purposes they make use of the same fat wherewith they anoint and polish their skins; sometimes again they try the effects of unction with the same grease wherewith they anoint and varnish their bodies, or of incision and scarification; the method whereof is this. They take an ox's horn, which is so smooth, and so well polished at the point, that they can apply it directly, and press it likewise as hard as they see convenient, on the proper part of the body: After this, they make several incisions in the flesh, which, by the violent pressure of the horn, is so benumb'd, that the patient is insensible of the operation. This is repeated sometimes for two hours together, till there is some visible amendment. The time, however, is shorter or longer, according as the incisions are deep, or the constitution of the patient will enable him to bear them. During the operation, he is laid upon his back, and if he finds no relief, they have recourse to a potion, extracted from some medicinal herbs; and if after all these artful applications, the patient's pain continues, they then try the force of friction, which, if it meets not with the desired success, is followed by a fresh scarification.

We shall take no notice of their method of bleeding, since there is nothing in it particular, or worth our attention. They heal any infectious bite, or envenomed wound, by antidotes, which they very artfully prepare, and oblige the patient to swallow down a proper quantity, and at the same time make an external application of it, particularly near the heart. This operation is performed by incision. They pour a sufficient quantity of their antidote into this fresh wound, that it may incorporate with the blood by virtue of its circulation, of which doubtless they have some notion, though they are not duly qualified to talk in such a philosophical manner as we are on so curious a topic. They make use of friction and unction, when any bone happens to be dislocated; as also a violent agitation of the part or member so dislocated; and keep it in perpetual motion till it is replaced in its natural socket. The Hottentots, and indeed all the natives of Cafraria, shave their heads and beards, as a public testimony of their sorrow and concern for the loss of their near relations; but this custom is only complied with by such as are in but mean circumstances, and incapable of offering up so much as a sheep by way of sacrifice, or purification.

In order to discover whether a patient will die

or recover, they take a weather, or an ewe, which they skin alive, and then let loose, permitting it freely to take its own course. If it never attempts to run away, it is a bad symptom, and the patient's life is despaired of; in that case they resign him to the will of fortune, for they prescribe no more remedies after that, but let him eat and drink whatever his own inclination prompts him to. But if the ewe or weather, after it is slayed, frisks away, they look upon it as a happy preface of his amendment.

When a patient is given over, they have no recourse on that account to the Supreme Being, nor any act of devotion whatsoever. They content themselves with flocking round about him, and waiting for his dissolution; but however, they flatter the poor man, though just expiring, and give him hopes of finding relief, either from some sovereign medicine, or irresistible charm. For that is the name, we have already observed, which they give all the medicines prepared by their own physicians, or those prescribed to them by the Europeans. When the sick man is thought to be giving up the ghost, the whole assembly weep, howl, and make such hideous lamentations, that the patient sometimes is restored by virtue of the shocking sounds. Let what will be the cause however, he must offer up the customary sacrifice in case he recovers. If the patient be a man, those friends and acquaintance only that are men, partake of the flesh of the victim, and the women sup the broth; on the other hand, if the person thus restored be a woman, the men only sup the broth, and the women eat the flesh.

To conclude, when the patient is actually expired, they devote one quarter of an hour only to their lamentations; but they are so extravagantly clamorous and noisy, that they may be distinctly heard at a prodigious distance. The whole cralle sob, groan, and howl to that excessive degree, and moreover their expressions of sorrow are accompanied with such extravagant distortions, and such a violent clapping of their hands, that a man must stop his ears, or be stunned with the tumultuous noise. We know no instance to be given, of such an external noisy way of mourning, except that of the women of Languedoc. Without entering into the sincerity of either, the latter are, in their demonstrations of sorrow, as in all other things in general, ostentatious, vain, and conceited to the last degree. Such as are not acquainted with their hypocritical deportment, would really imagine, by the seeming violence of their turbulent passions, that, like the Ephesian matrons, they would bury themselves alive with their deceased husbands; and, in all probability, Petronius, when he wrote that celebrated story, copied it from these notorious originals. But to return to the mourning of the Cafres. It is one very happy circumstance, says our German author, to whom we are indebted for all the particular circumstances of these their funeral solemnities, that this excessive sorrow continues but a quarter of an hour; for every one contributes towards the speedy interment of the dead, and cheerfully makes use of any thing that he has in his own house, that will be serviceable, and testify his last respects to his departed friend.

In the first place, the principal, or head of

the cralle, dispatches several Cafres to prepare his last lodgings for him, and particularly to take care so to order matters, that when he is laid in the ground, the wild beasts shall not be able to grub him up, and devour his carcase. Whilst these are performing their good services abroad, those at home bend the corpse double, lay his arms across his breast, and his head upon his knees; or, to give you a more clear idea, they set the deceased in the very same situation he once lay in his mother's womb. In this attitude they wrap him up tight in the very skin which he wore in his life-time; and always bury him within six hours after his decease. Three or four bearers, who are nominated and appointed for that purpose by the principal of the cralle, take him on their shoulders, and convey him directly to the place of his interment. They have one custom with relation to their dead, which is very remarkable, and that is, they never carry the corpse out of the house through the usual doorway; but break down a passage for that particular purpose backwards, directly over against it. Our German is of opinion, that this ceremony owes its rise to the awful ideas they entertain of departed souls. For they imagine, says he, that they are mischievously inclined, and apt to injure the living as they go along, destroying their cattle that are left all night on the spacious green, which is situated in the center of the cralle. In order therefore to prevent any such disaster, they cause the deceased to be carried out of that part of the house which fronts the fields. Whilst the corpse is thus upon the removal, the relations of both sexes form themselves into two circles, and, according to custom, as near the doorway as possible. The men howl on one side, and the women on the other. Every one gives a loose to his sorrow, and it is difficult to determine, whether the male or female circle is the most extravagant.

As soon as ever the corpse is carried away, they immediately shut the house up close, and abandon it for ever, for fear any who come in should accidentally meet with the soul of the deceased. The whole cralle attend the funeral to the place of interment, but without any regularity or decorum. However, to make amends, if we may rely on the veracity of our German traveller, they walk along like perfect antics, and are more extravagant in their gestures and grimaces, than can possibly be conceived. After that they deposit the corpse in a vault, which they either cover with large, cumbersome stones, or entire trees, to prevent the beasts of prey from coming near it. As they return home, they repeat their noisy lamentations, their extravagant gesticulations and grimaces, and the name of the deceased without intermission, as if they would recal him from the grave. However, this is not all. At their return to the cralle, they seat themselves round about the house of the deceased, and renew with some regularity their weepings, wailings, and grimaces. Nay, sometimes they set apart eight days successively for this mournful solemnity; especially if the deceased was well beloved by his friends and relations. About an hour after the return of the company, the principal or elder of the cralle, rises, and very gravely obliges them all with the above-

above-mentioned aspersion, for their good offices to their deceased townsman. This first aspersion is succeeded by a second, which the reader will imagine, we presume, not so fulsome and preposterous, and more conformable to the practice of some other nations. This venerable old gentleman strews the ashes, which he has collected with his own hands out of the house of the deceased, over the heads of the whole assembly. The first aspersion, so inconsistent with decency and good manners, has no other foundation than its antiquity, for the observance of it. This ceremony, however, is peculiar to themselves; in this they are perfect originals; whereas in the second, there are the visible footsteps of a custom, religiously observed in times of sorrow and affliction by all the eastern nations. In short, some of the most disconsolate carry the point still farther, and add cow-dung to their mourning in dust and ashes.

The day after the interment the whole cralle decamps; every one packs up his bag and baggage, and pulls down his tent, or little cottage. There is not one single edifice left standing, but that of the deceased; which they leave behind them; as also the furniture and other appurtenances thereunto belonging, in order that if he should accidentally think proper to return, he may find his own apartment ready for his reception; without which precaution, he might possibly resent his ill treatment, and seize upon their new habitations; and before they decamp, they take care to purify themselves, by offering up some animal, great or small, for a sacrifice, according as their circumstances will permit. Being arrived at the place appointed and agreed on for pitching their tents again, and settling at least for a while, they purify themselves a second time. The flesh of the victims is made use of for an entertainment, as it is on all the other public occasions before-mentioned. The nearest relations to the deceased, as for instance, his children, are obliged to wear the cawl of the victim, especially if it be a sheep, for a collar round about their necks. That is their usual mourning for one so near a kin. We have already observed, that such as are in mean circumstances, and incapable of offering up any sacrifice, by way of purification, sit down contented with shaving their heads and beards, as a public testimony of their affection and concern.

Such is the account we have of these people called Hottentots, who reside near the Cape of Good Hope. Some of them have been converted to the Christian faith by the Dutch ministers. Those who visit the Cape town, are very civil and obliging. Many of them are employed as labourers, and they are faithful in keeping safe whatever is committed to their care. This may serve to shew what good effects would flow from preaching the gospel in its simplicity, without an unnecessary ridiculous load of ceremonies. The Dutch clergy are, in general, a very pious laborious set of men; and it would be much to the honour of the States General to have a school for the education of youth in the Cape town. There the sons of the better sort of Hottentots might soon be educated, and sent to preach the gospel of Christ to their poor darkened countrymen.

Christ came in the flesh that he might destroy satan's kingdom; and he has left it incumbent on all his followers, to propagate the knowledge of his name as far as their influence will reach. The Dutch have been long blessed with the light of the gospel, and the most grateful returns they can make for such an inestimable favour is to teach it to the Heathens. Indeed, it will be an aggravation of their guilt if they do it not. Nay, we may venture to affirm, that all those who know the value of the Christian religion, will wish to make every one equally happy with themselves. And what happiness so great as that of promoting the interests of precious immortal souls. To bring them from darkness to light, and from the power of satan to God. What amazing progress has been made in the highlands and islands of Scotland within these thirty years: Nay, What vast progress has been made in converting many of the American savages; and both these good works have been conducted by societies in this kingdom. Of this the Dutch are not ignorant; and let them take an example from our benevolent countrymen, who, for their compassion for the souls of their fellow creatures, will receive the approbation of Christ at the last day.

The Religion of the People of Mono Motapa.

The inhabitants of this kingdom are all idolators; for although they acknowledge God as the creator of the universe, whom they call by different names, according to the qualities they ascribe to him, yet they have several idols, and in particular, they adore a certain virgin, whom they distinguish by the title of Peru. They have some particular days in every month which they consider as more solemn and holy than others. The anniversary of their sovereign's birth day is always kept as a sort of festival, and to that we may add, the awful homage and profound reverence which they pay him, by lighting up a great number of fires. That these people have not in every place a settled form of worship, will appear evident to every one who considers, that some of them worship one idol and some another.

That they should pay divine honours to their sovereign, will not appear very strange, when we consider that the Romans, who boasted of their superior knowledge, actually worshipped their emperors. As for their lighting so many fires on their sovereign's birth day, it is done as a mark of their respect, homage and allegiance, which is expected from every subject. The king orders his inferior officers to deliver to the people throughout the whole of his dominions some wood for that purpose every year, so that the fuel costs them nothing. Every subject is under the indispensable necessity of extinguishing the fires in their houses, during the time that they light those in honour of the king.

It is at this time that all the taxes are paid to the king, and probably were it not for that, he would not be so liberal in distributing the fuel. Thus these ignorant princes in Africa, who are little better than savages, can extort money from their

subjects with the same facility as the most cunning of our accomplished European monarchs. But notwithstanding, it is certain, that like the antient Persians; they consider fire as a sacred element. For they never would be so superstitiously attached to it in honour of their sovereign, were it not that they consider something in it as endowed with Divine power, perhaps as one of the qualities of the Supreme Being.

When the king encamps at any place, a hut, or tent, is immediately erected, wherein a fire is kindled, and kept burning with all the precaution imaginable. And here it may not be unnecessary to observe, that the sophis of Persia had always some sacred fire carried before them; and we have taken notice in our accounts of the Guares, that all the Oriental nations testified the most profound veneration, for this their favourite and sacred element. The only reason we can, from the best informations, assign for this regard shewn to fire is, its being considered as an emanation from the sun, and the vast benefit it is of to mankind.

They always bow their knees when they approach their monarch, and never speak to him in a standing posture. No person must speak in his presence; but when he puts the glass to his mouth to drink, all the spectators make loud acclamations by shouting and huzzaing. These acclamations are re-echoed throughout the whole of the place where he resides, and the news are soon communicated to the neighbouring villages. This is carrying flattery and adulation to a large height indeed; but it must be observed, that all those people who live in warm climates, are, in their political notions, little better than slaves.

Like the inhabitants of many other Heathen nations, both the king and his subjects are slaves to superstition, and repose an extraordinary confidence in dreams and charms. The king has a building erected, in which he hangs up all the bodies of such malefactors as have been executed. And, horrid to mention, such dead bodies are never buried while any radical moisture remains in them, which is received in a vessel appropriated for that purpose. From this distillation they compose a sovereign elixir for his majesty's use, which in their opinion is not only an infallible preservative against the power of magic, but also an invaluable medicine to prolong life.

In this country, the young virgins go naked till they are married, except that they cover those parts which the women of all nations conceal. When they are married and have children, they cover their breasts, and wear such other dresses as are fashionable among them. And ignorant as these people are, yet they have convents like the nunneries in Roman Catholic countries, but these are only for the young women to reside in till they are married.

Polygamy, or a plurality of wives, is allowed

here, but there is always one who is superior to the rest, according to the custom of many other nations. No virgin is permitted to marry till her mother, or some other woman has declared that she is capable of having children. Seduction is little known among them, for they marry extremely young. As for their old women, they pay but little regard to them; for like those of many other countries, they value women no longer than the bloom of beauty remains.

When these people are engaged in war, they never wash themselves till peace is concluded, and probably this custom is the result of a solemn vow, an engagement which they voluntarily lay themselves under, out of a laudable concern for the honour and welfare of their country. There is another ceremony observed among them, some footsteps of which may be traced in antient history, and that is, the making eunuchs of their prisoners, and making presents of the spoils taken from their enemies to their wives, who are proud of wearing such things, as glorious signatures of their husbands conquests. This practice very naturally reminds us of that remarkable circumstance in the sacred history of king David, that Saul would not acknowledge him as his son-in-law, till he had produced as a nuptial present, an hundred foreskins of the Philistines. Josephus, who has altered several parts of the sacred history, to conceal some of the practices of his countrymen, tells us, that instead of one hundred foreskins, it was six hundred heads of the Philistines that David presented to Saul.

As for the funeral solemnities of these people, they differ but little from the rest of the Heathen Africans. They preserve, with the utmost care, the bodies of their deceased, and for eight days successively pay them a kind of adoration. On such solemn occasions they dress themselves in white, and set before the deceased a large quantity of provisions, spread on a table in a very decent manner. After this, they implore his benediction on his sacred majesty the king and themselves; and then they sit down and regale themselves on the dainties. Afterwards the body is carried out for interment, either in the woods, or in some other obscure place.

To conclude, the last custom of a religious nature that we shall take notice of, is the oath they take on the most solemn occasions. When a man is charged with being guilty of a crime, and the evidence against him is not full enough to convict him, he is obliged to take a medicine to clear his innocence. If he vomits it up, he is declared guilty, but if it digests upon his stomach, he is considered as innocent, and consequently acquitted. This custom once prevailed among many of the Heathens nations, and it does so still in some parts of the world besides Africa. The custom, however, is very barbarous; for the truth in convicting a criminal should never be sought out any other way than by voluntary evidence.

The RELIGION *of the* INHABITANTS *of* A G A G, T O C O C K A, *and* Q U I T E V E.

IN treating of these people, we shall not enter into the controversy, whether they are subject to the king of Monomotapa, or whether they have princes of their own. Perhaps their form of government is often changed, as it is among all other barbarians in the world, and it is needless to form conjectures when we have no authority to support them.

They have, according to Purchas, a confused notion of one supreme being, whom they call Motungo, but they never implore him for any favours, and consequently they never return him any praise. When they are labouring under any afflictions, whether public or private, it is to their sovereign that they make their most humble supplications for redress. To him they pray for all the blessings of Providence, which may serve to point out, that they are most gross idolators. A long and tedious drought is mostly followed by impetuous showers, and so in all other changes of the seasons; and the people, who are easy and incurious, imagine that their monarch works all these marvellous things for them, without ever enquiring any farther.

This king of theirs is for ever surrounded by a parcel of sycophants, composed of poets and musicians, who make it their whole study to persuade him that he is a god. They sing elegiums in praise of him, and in their compositions bestow on him all the pompous epithets, and swelling titles their imaginations can suggest. They stile him lord of the sun and moon, and king of earth and sea, and as in all probability they imagine that every action, whether good or evil, which approaches nearest to a pitch of perfection, deserves the character of great and magnificent, they call their monarchs the grand magician, as we do our princes illustrious conquerors. These are very favourable appellations with them, and they likewise call their sovereigns robbers, which to them convey no bad idea, seeing plunder and robbery is the very profession, the very employment of these savages.

They offer up prayers to the souls of their deceased relations, so that we may naturally conclude they believe the immortality of the soul; and thus much is certain, that they have the most awful and tremendous notions of the devil, whom they call the inveterate enemy of all mankind. As they believe the immortality of the soul, one would naturally imagine that they give their ascent to the acknowledgement of a future state of rewards and punishments; and yet we are told, that they have no notion of hell, but flatter themselves that after their decease they shall all enter into paradise, where they shall indulge themselves in all manner of voluptuousness with their wives and children. We have, however, some doubt of the truth of what is here advanced; for the most illiterate Heathens make a distinction between virtue and vice, and

consequently they must believe there is a future state of rewards and punishments, whether for a time, or for eternity.

They are perfect strangers to any genuine account of the creation of the world; for, according to some travellers, they believe it to be eternal, but this certainly cannot be true; for those who believe that the world had not a beginning, will hardly be brought to believe that it will ever have an end. All their religious ceremonies are regulated according to the will of the prince, and the first day of every month is a holiday. Most of their festivals are held in memory of their deceased and dearest relations, and these are a sort of deities worshipped by them. They have an implicit faith in some particular oracles, which, as they pretend, have the power to reveal to them the knowledge of future events.

It is proper we should here observe, that the antient idolators, of whom we read so much in the histories of Greece and Rome, did not worship their departed relations indiscriminately: No, these divine honours were paid only to the virtuous, in order that after their decease, they might become mediators between the Supreme Being and the whole race of mankind. To this may be added, that it was done to stimulate the living to the practice of virtue.

In their trials of prisoners, they have several ceremonies, but their oaths in general consist in making the accused person swallow a strong dose of physic; and according to its operation they form their notions of his guilt or innocence. When he takes the medicine, several dreadful curses are pronounced, to induce the prisoner to tell the truth. And if these maledictions and the medicines have no extraordinary effects on the prisoner, he is declared innocent, and acquitted. On such occasions, the prosecutor's goods are all confiscated, and he with his wives and children are all sold as slaves.

They have another form of trial, not much unlike the fiery ordeal in antient times in our country of Britain. These Africans call it Xoqua, and it is a kind of trial by a hot iron. The iron is made hot, and the person is obliged to lick it. If he burns his tongue, it is an indication of his guilt, but if otherwise, he is declared innocent. They have several other sorts of ceremonies in the administration of oaths, but they are so much similar to some of those already mentioned in our account of Congo, that it is altogether unnecessary to repeat them.

All their wives are obtained by purchase, and the man who has the greatest number of handsome and accomplished daughters, is esteemed the richest. If the purchaser makes any objection to the young woman after she has been with him sometime, he returns her to her parents, and receives back some part of the purchase money;

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after which, they dispose of her to the next person who bids most. With respect to such women as are poor, they are a sort of slaves for life, for their husbands domineer over them in the most cruel and tyrannical manner. The mean degrading manner in which the female sex are held in this country, where they are bought and sold, points out that the passions of the men are mean, low, vulgar and selfish. Love is of a spontaneous nature, it cannot be purchased; it flows as it were imperceptibly, and thus it is distinguished from gratitude, which is a purchased duty, because it commands a thankful return.

Such as are very old and infirm, are treated in the same manner as the Cafres or Hottentots, near the Cape of Good Hope; that is, they are totally abandoned, and their death is hastened on as fast as possible. It is true, they extend their charity for some of them so far, as to convey them into deserts, but there they are left either to starve, or be devoured by wild beasts. Nay, the poor helpless wretches, conscious of their approaching misery, beg to be dispatched out of the way, without being torn in pieces by wild beasts.

The burial of their dead, is left entirely to the will and discretion of those who survive, and, indeed, they are generally interred in a very indecent manner. They put into the grave some different sorts of provisions, to support the deceased during his journey to the other world. Some earth is then thrown over the corpse, and the chairs and bed of the deceased are piled up over the grave. They are so superstitious as not touch, on any account whatever, such chairs, or beds, or, indeed, any thing that has touched the dead body. Their mourning continues eight days together, from the rising to the setting of the sun; and that time is spent in dances, songs and howlings. The mourning being over, they eat and drink in honour of their departed friends and relations, it being customary on such occasions to consecrate all whom they know.

At the first appearance of the new moon, in the month of September, the king, who is the visible God of the country, sets out from Simbaœ, his capital city, attended by a grand retinue. He then repairs to the top of a particular hill, which is the place where their kings are buried, and there performs nine days devotion, to the memory of his illustrious ancestors. As soon as they are arrived at the place, they open the ceremony with a most elegant entertainment, and there intoxicate their brains with a liquor which they call Rombo. After their days of joy and festivity are ended, two more are spent in grief and sorrow, and on the last of these days, they imagine that the soul of the last deceased king, enters into the body of one of the courtiers.

The person falls down, and rolls upon the ground, and the devil, by his mouth, delivers himself in an unknown tongue; but soon after he comes to himself, grows more gentle and tractable, and talks in the language and stile of the late king. His imperial majesty, imagining that he perfectly recollects his royal predecessor, approaches and salutes him; and immediately the whole assembly retreat, and testify their respect at an awful distance. His majesty being thus alone with the demoniac, consults him as an infallible oracle, on all his affairs of any importance,

both public and private. As soon as this oracle has delivered such answers as he thinks convenient, the devil withdraws, and the poor harrassed demoniac, as we are informed, for the generality sits down contented all his life after, and thinks himself sufficiently recompensed for all his fatigue, by having had the honour of such a miraculous conference with his royal master. This intrigue, in all probability, is owing to the delusion and imposture of some person who professes himself an able magician, and that is all we can say of it with any certainty. It is well known, by the way, that a thousand instances may be produced from the antients, of pretended spirits that have been raised by their necromancers on the like occasions.

When the king dies, his wives poison themselves the moment he expires, in order to die with, and wait on him in his progress to the other world. As soon as his soul is departed, he is instantly conveyed to the sepulchre of his ancestors, and his successor the next morning takes possession of the royal dignity, and all the concubines of the deceased. He then exposes himself to public view, but in such a manner, that a curtain conceals both him and his wives from being discerned by the populace. He is immediately proclaimed throughout the kingdom, in order that the nobility and gentry may recognize his authority, and pay him homage. This ceremony is performed with all that passive obedience and abject deportment which is so conspicuous all over the east, and so agreeable to their imperious monarchs, who look upon themselves as deities, or at least as something more than human, when they see their subjects creeping and cringing with such awful fear at the footstool of their thrones, and addressing themselves with all humility to their persons, without presuming to lift up their heads, and look them in the face. Thus the subjects of Africa pay their submission and allegiance to their monarch, who graciously condescends to answer them, but still behind the curtain, which, however, is soon after drawn, and then his majesty obliges them with a full view of his sacred person. Every one immediately claps his hands, and rends the air with loud acclamations; in a few minutes the curtain conceals him again, and the nobility and gentry withdraw, cringing and crouching in the same abject and submissive manner as when they came. The whole city celebrate the festival of his happy accession to the throne, and testify their joy by loud buzzas, and a vast variety of their country music.

The next day his imperial majesty causes a proclamation to be made of his accession to the throne by proper officers, who at the same time give a general invitation to all persons whomsoever, without distinction, to see their new sovereign break the bow. This ceremony is sometimes observed when there are several competitors or candidates for the royal dignity; and there are divers instances of the like royal contentions to be met with amongst the antient inhabitants of Europe and Asia.

The new monarch, in all probability, complies with this ceremonious act, in order to give the people a specimen of strength and uncommon abilities. There are so many instances that may be produced from the antients, to demonstrate
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that such as were appointed to be sovereigns and rulers over the people, were by them required to have a larger share of strength of body, as well as sagacity and penetration, than the generality of mankind, that it would be needless, if not impertinent, to quote them. We shall content ourselves therefore with extracting one shining example from the annals of France, to prove that the French gave into the same notion, and expected to find in their princes the very same accomplishments. Pepin the Short, perceiving himself the object of contempt amongst a particular set of his courtiers, who on account of his figure, which was both thick and low, entertained but a mean idea of his personal abilities, invited them, by way of amusement, to see a fair battle between a bull and a lion. As soon as he observed that the latter had got the mastery over the former, and was ready to devour him, "Now, gentlemen, says he, who amongst you all has courage enough to interpose between these bloody combatants? Who of you all dare rescue the bull, and kill the lion?" Not one of the numerous spectators would venture to undertake so dangerous an enterprize; whereupon the king instantly leaped into the arena, drew his sabre, and at one blow severed the lion's head from his shoulders. Returning without the least emotion or concern to his feat, he gave those who had entertained but a mean opinion of him, to understand, in a jocular way, that though David was low of stature, yet he demolished the great Goliath; and that though Alexander was but a little man, he performed more heroic actions than all his tallest officers and commanders put together. David, though he met with the like contemptible treatment from Saul on the very same occasion, was notwithstanding remarkable for his strength, and was numbered amongst the valiant men of Israel. He says himself in one of his psalms, that by the strength of his arm he broke a steel bow asunder. Mr. Le Clerc, indeed, in his annotations, seems to intimate that this expression is only a poetical hyperbole; yet there are other commentators, in all probability, to be met with, who give this passage quite another gloss, who look upon it as real fact, and a public testimony, which David was willing to give the people of his extraordinary abilities.

When the Quiteve understands there are several rivals, and that his title is precarious, he must make all the interest he is capable of with the wives of the late monarch; for he alone, whom they admit into the royal palace, is his true and lawful successor. To get possession by force, would be of no manner of service; for all acts of violence, in that case, are repugnant to the laws of the land. The competitor, whoever he be, forfeits all his right and title to the crown, that is guilty of such rash proceedings. The best method therefore that he can take to maintain his claim, is to make his court to, and ingratiate himself as much as possible in the interest and favour of the ladies before mentioned.

We have already observed, that a considerable number of the king's wives are their own voluntary executioners the moment he expires. There is likewise, as we are assured, a numerous retinue of their grandees selected to attend him, under pretence that he has occasion for their service in the

other world; and the successor, for the generality, makes a shrewd choice of such as he has just apprehensions would be factious and disaffected to his government. Formerly the king himself, they say, was not exempt from that barbarous and inhuman law, whereby it was enacted, that all such as were afflicted with any incurable distempers, should hasten their death by violent means. In that case their kings themselves submitted to their fate, as soon as they had nominated and appointed the person whom they best approved of to succeed them. Any conspicuous deformity, crosses, misfortunes, adversity, or in short, the loss of two of their fore-teeth, obliged them to the like voluntary submission. A king, say they, should have no natural imperfections. If it is his misfortune, had not he much better quit the world with disdain, and fly to another, where he will be for ever free from all infirmities?

In process of time, however, their monarchs grew more in love with life, and protested against such false principles, how heroic soever they might seem to be at first view. One of them preferring the certain enjoyment of this life before the hopes of absolute perfection in the next, caused a proclamation to be issued out, that though he had the misfortune to lose one of his teeth, he was determined to live for the good of his subjects, and wait with patience for the day of his dissolution. Several particular days are instituted and appointed by this prince for the royal diversion of hunting, on which alone the lion is allowed to be run down; which presumption is at all other times looked upon as a capital offence, because the Quiteve is dignified and distinguished by the honourable appellation of the Grand Lion.

These people never engage in any affair of importance, till they have first consulted whether they shall meet with success, by lot, with a kind of dice, or by some mystic lines or characters traced out upon the ground. Notwithstanding sorcery is prohibited on pain of death, or at least on the confiscation of their wives, children, and liberty itself, yet they have a strong propensity that way. Adultery and theft, are subject to the same penalties as the practice of magic.

When the king has any negotiations to transact with his neighbours, he nominates and appoints four ambassadors for that particular service. The first only represents his sacred person, and must be treated with the same dignity and respect as his majesty himself; the second is called the King's Mouth, and it is his peculiar province to declare the purport of his commission; the third is the King's Eye, whose business is to inspect, and pry into all that passes; the fourth and last is the King's Ear. He is obliged to listen with the utmost attention to all that is said both on one side and the other, and to make an impartial report thereof to his royal master.

In this account of these people, are so many instances of the dreadful depravity of human nature, that we are frequently lost in amazement, and were they not attested by the most respectable authority, we could not give any credit to them,

them, but to doubt of them after such evidence, would be an equal instance of madness, as if we were to assert that the Roman Catholic religion is not professed in Italy. Unworthy notions of the Divine Being, imaginations of his corporeal existence, lead to barbarity in practice; for whenever we consider God as holy, pure, just, merciful, and good; when we consider him as infinite, eternal, and unchangeable, we are led to consider what sort of service is due to him, what he expects from us the most acceptable, and which will civilize our manners here, while it prepares us for everlasting happiness. But what can be said of those poor creatures who know no better, who are left to their own wild imaginations, and even think worse of the objects of their worship than they possibly can of themselves. As we are commanded to pray for all mankind, so we should never forget these benighted creatures in our addresses to the throne of grace. God approves of his creatures wishing for the happiness of each other, and when in that instance we discharge our duty, we are to rest satisfied, leaving the event to divine wisdom.

The Religion of the Natives of Sofola.

All that we can learn of these people is, that they are idolators. As to their nuptial rites and ceremonies, they are much the same as their neighbours; the following circumstance excepted, which is very singular and remarkable. The bridegroom procures a friend to carry him upon his back to the place appointed for the solemnization of his marriage, and this friendly service must be done at one stretch; for if he rests, it is looked upon as an impropitious omen, and the wedding must be deferred till another opportunity. Sometimes the match is entirely broke off without any farther ceremony on the like unhappy disaster.

As to their funeral solemnities, they, as well as all those of whom we have been before speaking, furnish their dead with a variety of provisions, and they erect two stones, one at the head, and the other at the foot of the grave, and rub them with sandal. They are mightily addicted to dreams; and although the credulity of those ignorant people is for the generality imposed upon, yet they cannot be persuaded by any means to deviate from this their favourite superstition; but there is no occasion to travel as far as Sofola to find out people of the same stamp and idle disposition.

Some particular Cafres, who reside in these parts, convey their dead into a cavern, which abounds with a vast number of crocodiles, in order that the souls of the deceased may enter into these animals, and purify themselves by that means. They have such a peculiar veneration for these crocodiles, that they leave proper provisions for them at the mouth of their dens, which are looked upon as holy ground. We have reduced this article into as small a compass as possible we could to avoid tautologies, and numberless absurdities, which a long detail thereof would

inevitably lead us into. It is no difficult task to make a collection of the numerous contradictions, which are to be met with in the accounts of travellers on this topic; but it requires a world of judgement to distinguish what is true from what is false.

Indeed, these people are not numerous, and in most of their religious ceremonies, they differ but little from the Hottentots, and some other African nations, whose religions we have already given an account of. The English gentlemen, who were sent over by his present majesty a few years ago, to collect plants near the Cape of Good Hope, were informed by the Dutch clergymen, who attended them during an eight day's excursion they made up the country, that these people were amongst the most barbarous of all the Hottentots, and so unsocial, that they had little or no connection with the rest of the nations around them; but an old Hottentot, who had embraced the Christian religion, assured them, that they buried alive all those aged persons who were unable to procure themselves a subsistence. This may serve to shew, that they are destitute of bowels of compassion; and what is still more, they imagine that such barbarous actions are acceptable to the idols, or rather to the devils whom they worship. This indeed has less or more been the effect of idolatry in all ages and nations, which is a striking evidence that politeness, humanity, benevolence, and all other social virtues can only be found where the human mind is enlarged with true knowledge, and adorned with real piety. Every thing else leads to barbarity, and even adds to the deformity of that nature which is already so much corrupted.

The Religion of the People who live on the Coasts of Quilimanca, Loranga, Quizungo, and as far as Cuma, towards the Borders of Sofola.

Those who reside near the first river, are some part of the ancient Troglodytes. Some of these people have no idols; and if they have, there are several of them, we are informed, that worship but one God, and acknowledge his Divine Providence, his goodness, and the immortality of the soul, and they believe, likewise, the existence of evil spirits. But all this notwithstanding, does not prevent them from blaspheming the deity, if their affairs run counter, and give them the least provocations. They observe some particular festivals and days of abstinence with extraordinary strictness; but the next day they always make themselves amends by excessive drinking. They debauch themselves with the heady liquor of maize, and a kind of sweet wine, made of their own country fruit. Mombaza is inhabited by Mahometans and idolators, and there is so trivial a difference between the religion of these people, and the others before-mentioned, that it is not worth our observation. The king is, as it were, a kind of visible God, who assumes to himself an absolute power here on earth, and they carry fire before him when he takes the field.

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The people of Melinda testify an unexampled veneration and respect for their sovereign, and they carry him on their shoulders, and prostrate themselves before his litter, without presuming so far as to look him in the face. Several officers, plentifully provided with the most exquisite perfumes, march before him; and for fear he should meet with any disaster upon the road, the moment he sets out from his royal palace, they cut open a young hind, the entrails whereof their idolatrous priests very curiously examine, in order to find the good or ill success of this expedition. The people rend the air with loud acclamations of joy, and their most beautiful women present themselves before his Moorish majesty, some singing his eulogiums, and others offering up, or burning their perfumes before him. When they are upon any important debate, they always take care to cut open a hind, and make the curious inspection before-mentioned. His majesty is obliged to walk three times successively over the hind, and the priests after such incision, practice several magical experiments, in order to ascertain the success. These people are, for the generality, addicted to the practice of magic, which principally consisting in some certain charms, and being accompanied with a dance that is very tiresome and fatiguing, affects at least one of the company then present, who, in this situation, discovers the secret they want to have revealed.

They indulge themselves in a plurality of wives, and on the wedding-day, two or three female neighbours, or relations of the bridegroom, march out at the head of a numerous train, and betimes in the morning, attend at the door of the bride's habitation, and there dance and sing, till the whole company, both men and women, have made the usual marriage presents, which principally consist in maize and flour. Before these testimonies of their respect are paid, the female dancers are presented with a handful of maize, and have their left eye and cheek dusted over with flour. The day concludes with joy and rejoicing, and in the evening, the bridegroom conducts his partner to his own house, which closes the ceremony. The young maidens, on the borders of Quizungo, when they are on the point of marriage, depart from their habitations, and repair into some barren field, there to bemoan themselves for the space of an hour on the melancholy prospect of resigning their virgin honours. This ceremony is observed in the daytime before a great number of friends and relations, who come to visit them on this occasion. At night they return home, and as soon as ever the new-moon appears, the marriage feast begins, and the next morning the damsel is delivered to her lover, who takes her to his warm embraces without any farther ceremony.

Their mourning is accompanied with long lamentations, and with weeping and wailing as loud as ever they can stretch their throats. They cover their dead, or rather wrap them up in black swaddling cloths. They bury them with their fire-arms, their equipage, and all other proper accommodations for their journey. The mat on which the person deceased lay, the chair or stool on which he sat, and the utensils or implements of furniture which he made use of in his lifetime, nay, his very habitation, are all burnt im-

mediately after his interment. The loss, however, as is presumed, does not amount to any considerable value; for these people are not ambitious of erecting any pompous and magnificent fabrics. The same customs are observed by the major part of the inhabitants of this coast, and it is a fundamental article with them, that the living must not touch the dead, nor any thing belonging to them, for such action would be an immediate pollution; and this unfortunate person must not re-enter his house, nor have any intercourse or familiar converse with his countrymen, till he has first washed and purified himself. The ashes of every thing burnt about the dead are collected together, and thrown into their graves with them, and their mourning continues two hours a day for eight days together. However, about midnight, one of the company sets the tune to their lamentations, and the whole assembly strike up immediately in the same melancholy key. In the morning they visit the grave, in order to supply the deceased with proper provisions. Those who undertake this friendly office dust their left eye and cheek with flour, in the same manner as at their nuptial solemnities. They mutter some certain words over the graves of their dead; but whether they are prayers to them for success in their harvest, or requests to have them in their remembrance, we are at a loss to determine, for they never wash their faces till the time of their mourning is expired.

On the coast of Melinda, and the parts adjacent, the young men, nay, the boys of seven or eight years of age, wear about six or seven pound weight of clay round their heads, till they have given some visible proof of their valour in war, or in single combat, and they are obliged to produce some tokens of their victory, and some effects of their neighbours. They are under the same indispensable obligation, as the natives of Mono Motapa, to produce some undeniable testimony of their conquest and their courage. Such a certificate must be had; and, doubtless, such peremptory injunction, and the scandal those lie under, who are indolent and inactive, and neglect the duty incumbent on them, are irresistible motives to the frequent practice of bold and heroic actions.

We shall conclude with this cursory observation, that there are a set of notorious, despicable fellows, between Angola, and Mono Motapa, who are addicted to Sodomitical practices, and are a scandal to their sex; by gratifying the inordinate lusts and passions of their brutal companions. These effeminate debauchees, in all probability, are a species of the Floridan Hermaphrodites.

The Religion of the Ethiopians and the Gauls.

Notwithstanding they live under a Christian government, there are numberless idolators in this extensive empire. They are vagabonds and barbarians, says Ludolphus, who profess no religion, are under no legal restrictions, nor subservient to any king. They are, in short, a kind of Troglodytes, and their language is very confused,

fused, rough, and unpolished. These barbarous people are reckoned amongst the number of the Caffres; but besides these, there are the Agawas, who inhabit the high-lands of Goiam, the Gongwas, the Gafates, the Gauls, who, in all probability, are the same with the Guagas, or Jages, whom we have already described, and several others too tedious to enumerate. We shall begin with the Gauls.

They have no idols, no outward form of divine worship; at least, no customs, wherein there are any visible prints, or footsteps of religion. They make no distinction between the heavens, and the Supreme being, the creator and preserver of all things. Though it is he, as they say, who comprizes all things within his own infinite immensity; yet they pay him no manner of adoration. However, they are, we are informed, very tractable, and might with ease be made proselytes to the Christian faith. The natives of Zender worship idols, or devils, and are extremely addicted to the practice and study of the black art; as to the others, we have nothing to offer concerning them that is worth the reader's attention.

The Gauls observe the ceremony of circumcision, and indulge themselves in a plurality of wives. Their young men are not permitted to cut off their hair, until they have signalized their courage in some warlike expedition, by the death of an enemy, or in the chase, by hunting down and killing some savage monster. It is not the heads of their enemies that they produce as testimonials of their valour, but some other very remarkable member, which the reader will readily discover, when he is informed, that they must give ocular demonstration of the slain person's sex. These honourable and distinguishing marks of their prowess are hung up as trophies, at the head of their camp. Once in eight years they elect a new general, or commander, who is obliged to notify his accession to the government, by an irruption on some of the Ethiopian territories.

The natives of Zender hunt all around their woods, in order to find out a king, or ruler over them, amongst the savage beasts, who by the prevailing influence of his incantations allures them to him, as Orpheus did of old, by the melody of his music. None but the grandees, or nobility of the kingdom, have any right or title to elect a prince, after the decease of his predecessor. In order to find out his haunts in the forest, they take a bird of the eagle kind for their guide, who by his cries discovers the mighty hero, that is to be their sovereign; and there have been people much more polished and refined, who have relied on as precarious guides for the just object of their choice. Darius, king of Persia, the first of that name, had the good fortune to be elected king, for no other reason, but that his horse neighed before any of those belonging to his rivals, and competitors for the crown, who had unanimously agreed after the death of Smerdis the impostor, that he, whose horse neighed first, should be elected king without further ceremony. But to return to the king of Zender.

That innate modesty, or rather that established

rule amongst these savages, which induces him to conceal himself, obliges him to oppose those who are ambitious of electing him; and he carries the ceremony so far, as to fight with, and wound them, if possibly he can. For which reason, the electors are obliged to treat him roughly, to provoke and torment him, in order to bring him to compliance, and accept of the crown: but he must not suffer himself to receive the least wound from any of his importunate electors; for in that case, he is looked upon as an object altogether unworthy of that high dignity; nay, his subjects, we are informed, are permitted to murder him, in case he happens to be wounded in this affected opposition and resistance. But be that as it will, even after he has submitted to his electors, he is once more subject to the insults of those who meet him on the road, and who endeavour by force to mount him on their shoulders, ambitious of the honour of conducting him to his throne. This regal seat, we may easily imagine, is none of the most pompous and magnificent; nor is his palace any thing more than a thatched house, or at best, than a common tent or pavilion.

The Religion of the Islanders of Socotora.

The islanders of Socotora are Beduins, copy after, and are the successors, or descendants, of the Troglodytes; for like them, they reside in caverns, and hollow rocks. There are some authors who have attempted to palm them upon us for the converts of St. Thomas. However, they have no knowledge, we are credibly informed, either of Jesus Christ, or of the Christian religion, though it is true, indeed, they seem to pay an extraordinary veneration to the cross, and deposit it on their altars.

They worship the moon, as the parent and cause of all things; and when they have been afflicted with a long series of dry weather, they make their earnest applications to her for a supply of water, in the following extraordinary manner. They make choice of one of their assembly, whom they enclose and shut up, as it were, in a kind of circumvallation, from whence he must not presume to stir, on pain of death. This devotee thus confined, is obliged to make his humblest addresses to the moon for ten days together, to implore the blessing of her refreshing showers. If it be matter of fact, that they cut off the hands of such devotee, in case, at the expiration of the term before mentioned, the moon should reject his prayers, and withhold her rain, we may with ease conceive, that the zeal of this devotee is as warm and conspicuous, as that of any other professors whomsoever, who, on the like emergent occasions, implore the assistance and mediation of the celestial beings, with the most surprising austerities, and under the galling yoke of the most barbarous and inhuman discipline: But we are not sufficiently apprised of all the circumstances that attend this extravagant and cruel ceremony, to be able to discourse upon it, without being liable to mistakes.

At some particular seasons, and before some remarkable fasts, the observance whereof is very strictly enjoined, the elders, or principals of the island, assemble themselves together, and offer up an hundred bucks, or goats, as a public sacrifice; and this is a kind of hecatomb. To these superstitious rites they add several Christian ceremonies; such as the celebration of Christmas, which they keep holy threescore days successively, by the observance of a kind of fast, or religious abstinence from milk, butter, fish, and flesh. In short, they are so rigid and severe, that should any one unfortunately be discovered to neglect and break through this ordinance, the penalty for the first offence, would be the loss of two fingers from his right-hand; for the second, his hand itself; and for the third his whole arm.

They have a considerable number of Moquamos, a term by which they distinguish their temples; and these Moquamos are very small, and low. They have three little doors, and in order to enter any of them, a person must be obliged to stoop almost to the ground. In each of these chapels stands an altar; on which are deposited a cross, and several sticks formed like flower-de-luces, which have something of the resemblance likewise of the cross. Every chapel has its peculiar head, principal, or priest, called Hodamo, who is annually chosen, and the signatures or marks of his function are a staff and a cross, which he must not presume to give away on any pretence whatsoever, or suffer any person so much as to touch it, on pain of losing one of his hands. The usual time set apart for Divine service in these chapels is, when the moon sets, or when she rises; and the visible marks, or external testimonies of their devotions are, for instance, the striking three times a day, and thrice every night, a stated number of blows on a long staff, with a shorter one; and afterwards the taking three tours all round the chapel, and turning themselves thrice successively, at every tour. This ceremony is accompanied with an oblation of some odoriferous wood, put in an iron basin, that hangs by three chains over a large fire. After that, the altar is incensed three times, and the doors of the temple as many; and the devotees make the most solemn vows, and supplications to the moon, with exalted voices, not only within, but all round the yard, or sacred enclosure. They implore her protection, and beg that she would vouchsafe to confine her favours to them alone. During this part of their divine service, the Hodamo sets on the altar a lighted taper made of butter, the use of all other fat being prohibited; and they always take particular care to have a vessel in the chapel full of butter. But not for that purpose only; for they besmear their crosses, and staves, which they make use of in their religious ceremonies, with this their favourite grease.

On some certain days of the year they make a solemn procession round the temple, at which public times they constitute one of their principals, or chief men in their country, to carry the most cumbersome sacred staff. After the procession is over, they cut his fingers off, and put a smaller staff into his hand, which, by virtue of some mystic marks, serves him as a buckler and de-

fence from all manner of insults; not to mention those singular honours which are paid him on account of his being possessed of such a sacred implement; and that odour of sanctity which the opportunity of carrying it in procession confers upon him. The reader no doubt very clearly discerns, by the account we have here given, what a monstrous medley there is of Mahometanism, Christianity and Paganism in this religion. They have likewise borrowed, as some authors pretend, several of their rites and ceremonies from the Nestorians.

After the relation of so extravagant a religion, the reader may well expect to hear of a variety of idle and ridiculous customs. They marry as many wives as their circumstances will permit them to maintain, and put them away again at pleasure; that is, they dismiss them without the least formality whatsoever. They exchange likewise their partners, and take in others for the time limited and agreed on; perhaps till absence has whetted their palled appetites. But nothing surely can be more singular and remarkable, than the method a father takes to assign or turn over his child to his friend and acquaintance. When he is disposed to discharge himself of such an incumbrance, he nominates this or that person to be his guardian; and such father, by adoption, is obliged to maintain and bring the boy up as if he was his own. Children thus transferred, are called the sons of Fire and Smoke; because these poor barbarous creatures, observing that the procreation of children is the natural result of that union to which the indulgence of their sensual appetites alone inclines them, determine, after they have gratified their passions, to transfer and make over the fruits of their labour to some other person; and for that purpose, he who is so disposed, kindles a large fire in his cavern, and throws some particular green wood upon it. As soon as it begins to rise, he runs out of his little cottage or cave and proclaims, as loud as he can stretch his throat, that the child with which his wife is pregnant, is the right and property of such a neighbour. He accordingly brings up the child thus presented to him, and pays the like compliment to some other acquaintance.

There is no manner of difference, in the opinion of these Islanders, between a dying person, and one actually deceased. For which reason, such as lie at the point of death, are carried directly to their graves; and their nearest and dearest relations perform this last friendly office for them; and those who are thus expiring, having, as we may reasonably suppose, shewn the like indulgence to others, never murmur at such treatment, or think it any ways cruel or unjust. As soon as they perceive their dissolution drawing nigh, they call their relations round about them, in order to exhort them not to renounce the religion of their forefathers; nor to have any familiar intercourse or correspondence with strangers, and to avenge them of their enemies. Nay, sometimes the person thus giving up the ghost, produces a long list of those who have injured him, with the particular causes of his just resentment. Having thus vented his spleen, he departs this life with all the calmness and

and serenity imaginable. This is generally the lot of those who are ignorant, and incapable of serious reflection, and they sink into the arms of death with the least reluctance or concern, when life becomes an incumbrance. And so do all such as are afflicted with any incurable distemper, plunged in inextricable difficulties, or harrassed with implacable persecutions.

They observe the ceremony of circumcision, and if any one should reside amongst them that has the misfortune not to be circumcised, he would have his hand cut off as soon as he was discovered; and his own wife, on such an occasion, would make no scruple to betray him. An uncircumcised person must not presume to enter into any of their Moquamos, or temples; and as to the perpetration of any particular crimes, the delinquents are punished by their hadomas, according to the nature and enormity of the offence. A thief, though pursued, is secure, if he has the good fortune to fly for refuge into a Moquamo, and find there upon the spot some friend who is willing to be his guardian and protector; such person is looked upon as godfather to, or surety for, the criminal. But if no such friend appears in the temple, he is dragged away from his asylum, and his hand is immediately cut off. The greatest act of complaisance that is practised amongst these Beduins, is, to kiss the shoulder of the person whom they intend to honour, and the same ceremony is observed in several provinces of Abyssinia.

To what we have already remarked, we beg leave to add, That, if we may rely on the veracity of some missionary Jesuits, there is abundance of Judaism comprised in the religion of these people. These fathers, however, ought to have descended to particulars; for there are no Jewish rites and ceremonies, as we can find, in vogue with the Beduins but that of circumcision. These Jesuits, moreover, add in their narration, that the Beduins are strictly enjoined, not so much as to touch or taste any hens, or other fowl, of what species or kind soever. Another relation assures us, that they observe the evangelical law; that St. Thomas converted them to the Christian faith; that they are very tractable, and fond of being instructed; and that they are well affected to, and have a peculiar regard for the Catholic religion, and the ceremonies of the Romish church. This relation adds likewise, that these islanders have a peculiar veneration for the cross, that all of them in general wear it about their necks, and in conclusion, that they make use of the Chaldee language in their divine service.

It is surprising that the Jesuits should so far attempt to impose upon us, as to make those who have no better information, believe, that professed Heathens are well affected to Christianity. The imposition might indeed have been still carried on, had it not been for the most exact accounts that have been brought us, both by English and French navigators. That there were once churches in many of those parts cannot be doubted, but that is no reason why there should be any remains of Christianity left, it being inconsistent with the people's being gross Pagans. We are assured, that the Christian religion was in the early ages after, or during the times of the

apostles propagated, in many countries where Paganism now prevails; but whenever men abuse the benefits conferred upon them, and slight the offers of grace and mercy, God may, in his infinite wisdom and justice, remove the light of the gospel from among them, and suffer Heathen darkness to overshadow them.

It is the unhappy condition of fallen nature, never to know the virtue of any thing till deprived of it, and this is not confined to religion alone; it is to be met with under all the circumstances of life, whether the persons are high or low, rich or poor. Thus the voluptuous person does not know the benefit of health, till by a continual round of debauchery, he has rendered himself incapable of enjoying it. He may indeed wish for the return of that which he little regarded while he had it in possession, but in vain does he even wish for it, for his emaciated body mocks the power of medicine, and he sinks down on a sick bed, a poor, helpless creature, without any person being able to administer him comfort.

In the same manner, those who have been favoured with the gospel, and made an improper use of such an inestimable blessing, may probably wish for it when taken from them. But God in his infinite wisdom knows, that were they to receive it again, they would turn like the dog to his vomit, and like the sow to her wallowing in the mire. There is no doubt but God has times and seasons fixed when he will look down in compassion on the Heathen nations, and once more visit them with the light of the gospel. But these times being unknown to us, we should rest satisfied that every thing will be conducted by unerring wisdom. The Jesuits, however, should never have amused us with idle tales, because nothing can appear more beautiful than the truth when told in its primitive simplicity.

The Religion of the Islanders of Madagascar.

We have already taken notice that there were once Christians in this island, and that there are still some faint remains of that religion to be found. The Christian religion, like a refreshing shower, spreads its influence far and wide; men flocked under its shelter; the darkness that had long clouded the human mind was removed; light sprung up in its room, and those who before were without God in the world, became the willing captives to the preaching of the gospel. But this is too melancholy a subject to dwell on, and therefore we shall proceed to give the best and most authentic account of these islanders that could be procured, and although we do not dwell on the marvelous, yet we shall adhere to the truth.

Although they are all Pagans, there, are notwithstanding, the prints, or footsteps of Mahometanism and Judaism to be visibly discerned amongst them. They acknowledge one God, the creator of all things, and they honour and revere him, and speak of him with the profoundest veneration and respect. Though they have no idols or temples, yet they offer up sacrifices to the Supreme Being. However, to ingratiate themselves

themselves into the favour of the devil, they compliment him with the first morsel of their victims; and so make him a partner with the deity. From whence it is evident, that these Islanders acknowledge two principles, one good, and the other evil. This notion was transmitted to them by the natives of the continent, who, in all probability, had it from the inhabitants of Asia. But be that as it will, those of Madagascar, acknowledge that God created the heavens, the earth, the spirits, and all living creatures, and according to their account, there are seven heavens. They are of opinion, that God is the cause of all good; and the devil, on the other hand, the author of all the misfortunes that attend mankind. For which reason they fear him, make their oblations to him, and even with respect to their sacrifices, give him the preference before the deity. It is a principle, as we have before observed, which we find for the generality true, that mankind are not so vigorous in their pursuit after that which is good, as they are cautious how to avoid that which is evil. Dian-Mananh is likewise the object of their divine worship. He is the god or vice-deity of riches, and by consequence bears a very near affinity to the Plutus of the antients. Gold is the symbol, or hieroglyphic of this divinity. Upon seeing it, they take it directly in their hands, and hold it above their heads, with all the veneration and respect imaginable, and then salute it. Nay, there are several of them, who, conscious of having committed some particular sin, dip a piece of gold in a cup full of water, and then drink it up, imagining, that by such religious act their sin is pardoned and forgiven.

They are of opinion, that there are divers orders of genii, or spirits; that some of them govern and direct the motion of the heavens, stars, and planets; that others have dominion over the air, the meteors, the sea, and all mankind. The doctrine relating to the genii was maintained, and supported by all the antients. We have already shewed, that it is a received notion this day amongst the idolatrous nations; even amongst those of the north of Europe, and those of the new world. Besides these genii, they admit of another order of spirits, who are as invisible as the former, but assume a body whenever they think proper, and appear to those whom they love and respect. These spirits are both male and female: They intermarry, have children, and stand in need of the necessary supports of life, and yet partake not of the infirmities of our nature. However, they die, and are punished or rewarded after their decease, according to their good or bad conduct in this life. These spirits foretel future events, and perform abundance of surprising things, which bear a very near resemblance to what our antient writers of romances ascribe to the fairies. They imagine, likewise, that there are hobgoblins, phantoms and ghosts. They stand in great awe of the Saccare, that is, the devil, and all the other evil spirits, which they distinguish under different denominations. The Saccare, if we may believe what they assert, appears to them in the form of a fiery dragon, and frequently enters into, and possesses them for fifteen days together. In order to deliver themselves out of his clutches, or at

least to relieve them under their misfortunes, they take a javelin, or long spear in their hands, and dance and caper about, wreathing their bodies in a thousand antic and ridiculous postures. All the whole town dance to the beat of drum, round about such persons as are so possessed, observing the same gesticulations as they do, under pretence of affording them, by that means, some comfort and consolation.

They have some knowledge of the fall of man, the terrestrial paradise, and the flood; but their ideas thereof are clouded, and obscured, by a multitude of ridiculous fables. The same misfortunes attend them with respect to some other ideas, which their ancestors might probably have borrowed from the true religion; but by insensible degrees have been most shamefully corrupted. They are of opinion, that the devil is the author of sin, and the corruption of human nature. Their faith, as to this particular article, is comprised in a kind of apologue, the sense and meaning whereof is, that the devil had seven children, who committed so many outrages upon earth, that mankind implored the deity to deliver them from this perverse and wicked generation. God heard their supplications, and these seven children established seven capital sins in the world; theft, licentiousness, lying, gluttony, murder, pride, and laziness.

They have their feasts and fasts, which are solemnized without any regularity, sometimes at one time, and sometimes at another, as occasion offers. They meet together with their whole family very early in the morning, and then regale themselves with a small quantity of rice, and after that fast till midnight. In this interval they employ themselves in rehearsing and singing the heroic achievements of their ancestors. At midnight they refresh themselves, and after that pay their respects to the devil and the deity. They wash themselves, but more particularly their feet, and chew betel; after which, they lay themselves under some particular vows and obligations, with relation to some particular circumstances, which are of the utmost importance to themselves. One thing, which is the most remarkable in these feasts and fasts, is, that they sacrifice an ox, and sprinkle the whole assembly with its blood, and then make their children lay their hands upon it, imagining that such ceremony will preserve them the ensuing year from all distempers. The sacrificator cuts the victim all in pieces, and throws the first on his right hand, saying, This is the devil's portion; after this, he takes another piece, and throws it on his left hand, saying, This is devoted to the service of the deity; and to conclude, they take a small quantity of the hair of the victim, and tie it round their necks, pronouncing at the same time some mysterious words three times successively.

It seems, likewise, according to the account of the author before quoted, that these Islanders practise a kind of libation, in honour of God and the devil, before they drink; and that they offer up their sacrifices of thanksgiving on their prospect of a plentiful harvest. Their rice being ready to be gathered in, they sacrifice a black cow, and throw one part of it into the field, pronouncing at the same time a short form of thank-

giving, and during the continuance of these festival days, they never shed any human blood; but in case any person commits a crime that merits death, he is sentenced to be drowned. In order to have the honour of sacrificing any of their victims, they are obliged to learn a certain prayer, and pronounce some particular words over the instrument, lifting up their eyes at the same time to heaven, which is a lively expression of the intent of the sacrificator. They are likewise so scrupulous in this particular, that they would rather die with hunger, than partake of any beast whatever, slaughtered by a Christian.

They moreover offer up sacrifices when they take possession of any new house, when they are any way indisposed, when they marry, when their wives lie-in, and when any of their friends or acquaintance are buried. Before they depart this life, they make a thorough confession of their sins. Such persons as are advanced in years, and draw near the time of their dissolution, make so general and full a confession, that they take particular care to mention each individual sin one after another. After this, they order a sacrifice to be made of several oxen, for the expiation of all their transgressions; and all this is accompanied with a solemn benediction on their whole family, and an exhortation, as is customary with old people, and men just dropping into their graves, to lead better lives than they have done before. The confused and imperfect idea which they entertain of Noah, Abraham and Moses; and of David and Jesus Christ; their circumcision, observance of the sabbath, their fasts and confession, and their scruples which we have already mentioned, are all incontestable demonstrations that their religion is a corruption of Christianity and Judaism, intermingled with Mahometanism, idolatry and superstition.

They expose such children as happen to be born on Tuesday, Thursday, or Saturday, or in the month of April, or in their Lent; the eighth day of the moon; or, in short, in any hour that is over-ruled by any malignant planet. The ceremony of their circumcision is for the generality performed in the month of May, in the presence of the friends and relations of those who are to be circumcised, and a bull is the usual fee for every infant so circumcised. Several days immediately preceding this ceremony, the vigils only excepted, are spent in a variety of amusements, and concluded for the generality, in riot and excess; for it is looked upon as an honour to be drunk on such occasions. The circumciser himself makes one amongst them in these public diversions, but the vigil of the festival is not attended with such intemperance and excess. Fathers and mothers suspend the legal pleasures of the marriage-bed, and prepare themselves for the celebration of this ceremony with their children. The mothers lie by them in the lapa, which is a hut, or cottage, which their relations erect, and consecrate by the performance of some particular ceremonies therein, a month before the intended day of circumcision. The prohibition of love-enjoyments does not extend to the relations only of such as are to be circumcised; but all maids or wives, married men or bachelors, who are conscious of having indulged themselves in such sensual pleasures, must not presume to draw near

to, or be present at, this holy ordinance; for these people imagine, that should any person so defiled prophane that religious ceremony, the blood of the prepuses of such as should be circumcised would never stop, and that certain death would be the fatal consequence of such a presumption. Another superstitious custom of theirs is, never to wear any thing red about them on these solemn occasions.

On the day appointed for the circumcision, all those who are to be present at the operation, bathe themselves betimes in the morning, and turning themselves toward the east, beating their drums and sounding their country cornets, pronounce some particular form of words, the sense and signification whereof we are at a loss to determine. The celebrant, or operator, makes a short prayer, adapted to the solemnity of the day, and the whole congregation being assembled together at the lapa, about ten in the morning, the drums begin to beat to give notice of the approaching ceremony; and the circumciser, having a skin of white cotton thread twined round about his waist, and another on his left arm to wipe his instrument clean with, approaches the children. Thereupon, each father takes his own child into his arms, and all together make a kind of procession round the lapa, going in at the west door, and coming out at the east. After this they walk again in procession before the oxen, that are appropriated for the sacrifice on this solemn occasion, and are laid on the ground with their four feet bound fast together. Each infant, in the next place, touches the right horn of every beast with his left hand, and sits down a moment or two on the backs of these victims. After these processions are over, the circumciser cuts off the children's foreskins, and the uncle, or nearest relation of each respective child, takes the prepuse, and swallows it down in the yolk of an egg. This relation stands in the capacity, as it were, of godfather to the child, but the foreskins, however, of such as have no relations, are thrown upon the ground. The circumciser having thus performed his office, the sacrificator cuts the throat of as many cocks as there are children circumcised, and lets the blood of the fowls trickle down on the mutilated part, mingling the juice of trefoil, or clover grass, with the blood.

Such women as draw near the time of their travail, confess all the sins they have been guilty of during their pregnancy, to some female confident; and moreover, our author assures us, invoke the Virgin Mary, in hopes that she will lend her aid and assistance at a time of need, and contribute towards their safe and speedy deliverance. They are obliged to watch the proper times and seasons for erecting their houses, cutting down their timber, covering their roofs; and when the building is finished, they wait for the moon, and some propitious hour for the consecration, or, the dedication of it, which they call *Missavatsi*. The proprietor invites all his friends and relations to come and grace the ceremony with their presence, and each of them makes him some present or another, more or less valuable in proportion to his circumstances. They take three formal tours all round the tenement; and the whole company, after such procession, enter into the

the house, congratulate the proprietor on this joyful occasion, and wish him all the success and happiness in it that he can wish for, or desire. This ceremony is accompanied with the oblation of one or more heifers, the flesh whereof is distributed amongst the company, and intended as a friendly entertainment.

These Islanders are all polygamists, and what is very singular and remarkable, is, to have a plurality of wives expressed in their language by a term which signifies, to create enemies; because several wives of the same husband cannot have a natural love and affection for one another, and this is no doubt as demonstrable an axiom, as any in all Euclid. Moreover, their wives, we are informed, act without any thought or discretion before, as well as after marriage; for they exceed the bounds of all such as would conceal their vices, and have not the least regard to decency or good manners. The repeated lewd practices of a lascivious woman with one or more young fellows, are looked upon only as so many specimens of their dexterity and address; and in short they will never marry a man till they have had divers undeniable proofs of his strength and manhood, without doubt to be well assured, that he will never degenerate or grow indolent, but be the same man to the very last.

Adultery is looked upon as a robbery, and fined and assessed as such; but no disgrace attends the payment of such amercement. The children of a wife that is brought to bed after she has been divorced from her first husband, are his property; at least, if she does not return him his taque, that is, the purchase-money which he advanced on the day of marriage.

They have amongst them several effeminate, or impotent fellows, either through some natural infirmity which they brought with them into the world, or through their vicious familiarity and converse with other men. But be that as it may, these half-men, these Liberhams, whom they call Tfecats, act inconsistently with their sex, dress in women's apparel, and allure young fellows by artifices, endearments, and presents to their unnatural embraces. We have already mentioned, more than once, divers instances of the like obscenity and uncleanness; for we cannot clothe it in softer terms, at least, if we judge of it in the light it presents itself to us at first view. The only plea or excuse that can possibly be made for such a course of life, is, that which those Islanders have found out for it; who assured our author, that these Tfecats were a people who, from their infancy, had made a solemn vow out of love to the deity, to continue in a state of celibacy all their lives; that women were the objects of their aversion; that they avoided with the utmost precaution, all familiar converse with them; and that they were guilty of no immodesty in their caresses with those of their own sex. This correspondence of theirs, in all probability, may be of much the same nature with the Athenroera, which father Fitau speaks of, and of which there are several instances to be produced from the antients.

We have made mention, but very cursorily, of the exposition of their children; a barbarous custom too much practised, and tolerated amongst the antients. The Ombiaffes, who are the astro-

logical physicians, and, in all probability, the priests likewise of the natives of Madagascar, authorise, and give a sanction to this irregular practice, by their pretended knowledge and skill in casting the nativities of such children as are just come into the world, or even of such as are but in embryo, and just conceived, and this they do by their false predictions and observations of the planets, on such occasions. This barbarity, however, is not always without exception; for some parents, after they have thus exposed their children, engage their slaves or relations to bring them up; and in such case those children belong to their respective guardians. Others perform their falis for such children as are born under a malignant planet, and on that account have deserved exposition; that is, offer up their sacrifice for them of cocks, or some other living creature, by way of expiation. After this, they confine them for half a day within a hen-coop, in order to accomplish their purification, and free them from the malignity of some dangerous constellation, or the fatal influences of their unhappy star.

Without these necessary precautions, the child might be a parricide, a thief, and the most profligate and abandoned vagabond in nature. Wilful miscarriages, or abortions, are very common in this island; but how should we expect them otherwise amongst a people, who are so ignorant and unpolished; since such expedients are too often practised by the Christians themselves, who have much more light and knowledge of their duty than these Barbarians? But such is the effect of the crime which reduces the female sex to this extremity; it exposes them to the everlasting contempt of mankind, which is more shocking to loose women, than the loss of their virtue and integrity. We shall conclude with one more custom, as barbarous and inhuman as the former. When a woman dies in child-bed, they bury the new-born infant with its mother; for, say they, is it not much better the babe should die, than not to have a mother to nurse and bring it up?

In the first place, they wash their dead, and then dress them as agreeably as the circumstances of the persons deceased, or of the relations who survive them will admit of. Their usual decorations are collars of coral, gold medals, and gold ear-rings. They furnish each of their dead with seven pagnes, that is, vestments, made of cotton, which are worn from the waist downwards, that he may have a sufficient change of suits. After he is thus duly washed and adorned, they wrap him up in a large mat, in order to convey him to the grave: but before the performance of this last friendly office, all the relations, acquaintance, and slaves of the deceased, flock round about the corpse, to mourn over it in form, and as there is a large candle placed at his head, and another at his feet, he may, with propriety enough, be said to lie in state. Whilst those before-mentioned are drowned in tears, there are other persons present, who are employed in beating a kind of drum, to the sound whereof both the married women and maidens join in a solemn dance, and then take their turn to mourn over the deceased. Their sighs and tears are mingled with his praises, and repeated lamentations for their loss. We must not omit making mention of

of the many questions which they ask him with respect to his decease; questions in fashion with divers other nations, which principally consist in enquiring of the deceased, whether he wanted the necessaries, and even the conveniencies of life; in short, whether he was easy and contented or not, in his state and condition. These interrogatories are repeated till the evening, and then they slaughter several heifers, which are intended both as a sacrifice and a funeral entertainment.

The next day they put the corpse into a coffin, made of the stumps of two trees, dug hollow, and artfully joined together, and then carry it to the grave, which is made in a wooden hut, erected for that purpose, and dug six foot deep. There they inter the corpse with a sufficient quantity of provisions in a basket, some tobacco, a chafing dish, an earthen porringer, some pagnes, or changes of raiment, and several girdles. When all the matters are thus far adjusted, they shut up the hut, and plant a large stone, about twelve or fifteen foot in breadth as well as height, before the door; and then sacrifice some living creatures, and divide them into three equal parts or shares; one for the devil, another for the deity, and the remainder for the deceased. It is customary to hang the heads of the slaughtered victims upon stakes, planted round this Mausoleum, and for several days together after his interment, his kinsfolks send him in plenty of provisions, pay their respects to him, nay, offer up divers oblations to him, and consult him about their own private affairs. In sickness or adversity they apply themselves to him by the mediation of an Ombiasse, who making a small breach or hole in the hut, conjures up the spirit of the deceased, and implores such assistance as he thinks he may reasonably require of him, by virtue of that intimacy and friendship which the deceased pretends he has contracted with the Supreme Being.

When a person of distinction dies at a considerable distance from his family, his head is cut off, and sent home to the town where he was born; but as for his corpse, it is interred in the place where he died, be it where it will. The men are shaved and go bare-headed on these melancholy occasions; but the women are allowed hats, or caps.

Their physicians, whom our author calls Ombiasses, are astrologers, and, in all probability, priests likewise, soothsayers, and magicians; for all these qualifications center in one man, amongst several idolatrous people, both antient and modern. The medicines which these Ombiasses make use of are principally decoctions, or broths made of physical herbs and roots; but besides these natural means, they make use of billets, or notes written in particular characters and hang them round their necks, or tie them to the girdles of their patients, in order to charm and suspend their agonizing pains. They draw several figures, and make use of abundance of astrological projections, either to find out when the patient will recover, or know what medicines will prove most effectual and convenient for him. To all this quackery, they add the consultation of some Aulis, of whom we shall presently give a farther account, and make use of some Talismans.

There are several orders of Ombiasses; but without entering into a detail of their hierarchy, as Flacourt calls it, we shall only observe, that in their different subordinations, they seem all to be subservient to one sovereign pontiff. They have public schools or seminaries in this island, where all such as are desirous of being numbered amongst the Ombiasses, or the priesthood, are instructed in all the arcana of their sacred profession. There are some of them who boast more particularly of their knowledge of, and judgement in, the aspects of the stars, and influences of the planets. They have several dissertations on the efficacy and prevailing power of every individual day throughout the month.

The secret virtue of their notes or billets, which they prescribe as restoratives to their patients, consists in writing some mystic characters on a piece of paper, and afterwards washing off the ink. The patient is directed to drink the water with which such operation is performed; and if he is not restored immediately to his former state of health, it is wholly owing, they imagine, to his neglect of some formality required; so that the Ombiasse is secure, and never suffers in his reputation through any unexpected disappointment.

The Aulis bear a very near affinity to those airy beings, which are generally called Familiar Spirits; and these Aulis are enclosed in little boxes, embellished with a variety of glass trinkets, and crocodiles teeth. Some of them are made of wood, and fashioned like a man; and in each box they put a sufficient quantity of powder of some particular roots, mixed with fat and honey, which they replenish from time to time as occasion requires. They wear these Aulis at their girdles, and never venture to take a journey or voyage without them. They consult them three or four times a day, and converse with them freely, as if they expected some suitable answers from them; but in case they meet with a disappointment, or an answer that thwarts their inclinations, they load them with all the opprobrious language they can think of. The method generally used in their consultation of these Aulis is to take a nap, after a familiar intercourse with them for two or three hours, and the purport of the dream, which strikes the imagination of the person during his slumbers, is looked upon as the oracle's reply.

The Hiridzi are girdles embellished with a variety of mystic characters, and these superstitious Islanders ascribe a peculiar virtue to them. These unintelligible marks or signatures are the hand writing of some of their Ombiasses, who embrace the opportunity of some particular days in the year, and some propitious hours in those days, for the composition of them. Moreover, they are obliged to sacrifice a considerable number of oxen of a particular colour; from whence it is evident, that there is a great conformity between these Aulis of theirs and the Talismans; but be that as it may, they preserve them with the utmost precaution in their respective families, and transmit them down from father to son, as a valuable inheritance. These Islanders have their mercenary poets, who sing the heroic exploits of their grandees, and in-

trepid

trepid warriors. Their poetry is, for the generality, instructive and sententious, after the manner or style of the easterns; but, however, they do not scruple to compose a variety of gay madrigals, or love sonnets, on some particular occasions.

They have various ways for the administration of their oaths; and when they lay a person under the most solemn engagements, they oblige him to eat a small quantity of bull's liver. In some parts of the island they sprinkle their witnesses with water, who imagine, that if they should depose a falsehood after such aspersion, some heavy judgement would immediately overtake them. In order to discover a thief, or any other delinquent, they touch the tongue of the party suspected seven times successively with a red hot iron; and if no pain attends the frequent repetition of this trial, he is acquitted, as we are informed, and declared not guilty. Sometimes the prisoner is obliged to eat bull's liver, and a particular root which is poison, and the same, in all probability, as is made use of on the like occasions in Guinea, and at Congo. Sometimes, likewise, they oblige the party suspected to plunge his hand into a pot of scalding water, and take up a stone that lies at the bottom for that purpose. But may not these customs, after all, which we call trials, be only so many different methods of putting such criminals to the rack, in order to extort from them a confession of those facts whereof they are accused?

They swear by bull's liver, for the ratification of a peace, and on the day appointed for the conclusion of it, both parties appear in arms, on the banks of a river. Each of them slaughter a bull, and mutually exchange a morsel of the liver of their victims, which is eaten in the presence of their respective deputies, or envoys, accompanied with this solemn oath or imprecation, May the liver which we have eaten burst us, if we violate our engagements! If one army reduces the other to the necessity of suing for a peace, the vanquished party only eat the liver, which is admitted as an oath of their fidelity and allegiance to the victor.

Their Tinbouchenu is a compact, or obligation, by virtue whereof they become indebted to one another; and the form of it is this: An Islander kills some well fed beast, divides it into as many shares as he thinks proper, and then distributes them. Such as receive any part or portion thereof, are obliged to deliver the proprietor a calf at the year's end.

Their warlike discipline consists principally in ambuscades, and falling on their enemies by surprise. They send out their scouts or spies all round about, not only well furnished with weapons of defence, but fortified with spells, charms, poisons, and enchanted billets. The maids and married women dance all night and day, as long as the war continues, imagining; that thereby they inspire their soldiers with strength and courage.

Though we have already given several instances of their superstitions, yet this that follows is more remarkable than any before-mentioned, and the result of a precaution, which we could never have expected from women, who are, we are informed, so dissolute and abandoned. They are

honest, and on their guard, whilst their husbands are engaged in the field of battle, because they are fearful, lest their amours should prove of ill consequence to them when abroad, notwithstanding they shew so little affection or regard for them when at home. Whether this circumstance is real fact or not, we shall not determine; for who would pretend to justify all that travellers relate for truth? but this at least we may venture to say with safety, that our ladies are not so prudent and cautious in the absence of their spouses.

Thus we have given the best collection we could meet with of the religious ceremonies of these Islanders, and of some other customs which seem to be established on a religious foundation. All of them, however, may not probably be practised with equal strictness, nor after the same manner, throughout the island, since it is inhabited by several petty nations, each of whom observe some ceremonies peculiar to themselves.

Indeed we may add, that in all Heathen nations there is so little difference, that we may only change the name of the circumstance, and the fact will remain just as it was before. What does it signify to the man who is seriously enquiring after truth, whether one Heathen nation is remarkable for worshipping images, or another for paying adoration to the vilest reptiles? The question before us is, Is the person who makes such things the objects of his adorations, seeking after truth, or has he formed right notions of the Divine Being? Has he considered God as such an one as himself, or has he formed the most unworthy notions of his attributes? This much is certain, that whenever we repeat that petition in the Lord's prayer, "Thy kingdom come," we should at the same time wish and equally pray that the kingdom of grace may be established in the hearts of men, and that the accomplishment of the kingdom of glory may be hastened. Jesus, the once humbled but now exalted redeemer of a lost world, suffered for our sins and rose again for our justification. Can we then imagine that the goodness of God will not extend those beneficial consequences to all the sons of men; surely God will do so; for as is his justice, so is his mercy.

The Religion of the Canaries.

It is not our business at present to enquire who were the first inhabitants of this part of Africa, for all that we can say with certainty is, that these people were formerly idolators, or, as a certain traveller expresses it, acknowledged no other God than nature, and he adds, moreover, that they spilt no blood, not so much as that of beasts, for their sacrifices. They were very superstitious, and their wives lived in common, and they had two kings, one living and the other dead; the latter they placed in a standing posture, in a cavern, with a staff in his hand, and a pot of milk by his side, for his subsistence in the other world. At present, the Guanchos are the remains of these antient Islanders; and, in all probability, observe privately some part of their antient customs. But be that as it will, they still mingle so much superstition with the veneration and respect which they

pay to their ancestors and their sepulchres, that no strangers presume to visit them without their permission, on the hazard of their lives.

They sometimes embalmed their dead; but the composition which they made use of on such occasions, and by virtue whereof they preserved their dead from putrefaction for several ages, was a secret known only to some particular families, who were strictly enjoined to have no intercourse, or correspondence with the rest of the islanders; and their priests were always some branch of these families.

After they had embalmed their dead, they sewed them up very neatly in buckskins, well dressed and prepared. These Canaries were known to the antients by the name of the Fortunate-Islands; and they were of opinion, that the virtuous resided there after their decease.

Here we shall conclude our descriptions of all the African idolators. We have related the whole with all the care and impartiality imaginable, and, in order to testify to our readers that we would not in the least impose on their credulity, we have all along quoted the authors from whom we made our extracts. As we were thus confined from any invention of our own, we thought ourselves obliged to embellish our dissertations with several additional hints and observations, in which very frequently we have spoken our mind freely, and laid ourselves under no manner of restraint. The work, however, is not without its defects; and we are so conscious of them, that we heartily wish it was much more complete, more correct, better composed, and better digested throughout the whole. We are not so happy as to be numbered amongst those, to whom God, according to father Garasse, has given the satisfaction of being contented with their own compositions, as an

equivalent for the contempt and censure which they meet with from the public. However, we flatter ourselves that we have advanced nothing that is idle and extravagant, or inconsistent with common sense, which is at least a tolerable plea in an age wherein the profession of compiling or composing books is so much discouraged and condemned.

Having said thus much concerning the different Heathen systems of religion in Africa, we shall conclude with our earnest wish and sincere desire that these people may be yet brought to the knowledge of the truth. The goodness of God is great, and his mercies are infinite; when the sons of men forget him, he often looks down with compassion upon them. As his infinite mercies extended to them when in a lost condition, at the time of Christ's appearance in the flesh, so there is reason to hope the same compassion will still prevail; and while we form proper notions of God, we shall never have reason to distrust him. Indeed, those who trust in God, are, for the most part, sure of his favour, at least as far as it will be for his own glory and their good. And what trust can equal our waiting with patience for the conversion of the Heathen nations? The heart of the sincere Christian is troubled sometimes to behold so many of his fellow creatures sitting in darkness, and in the region and shadow of death, but considering the Divine promise, he rests satisfied, and often exclaims in those beautiful words of the poet, with which we shall conclude this article.

Unshaken as the sacred hill,
And firm as mountains be;
Firm as a rock, the soul shall rest,
That leans, O Lord, on thee.

The RELIGION of the ANTIENT, or SAVAGE AMERICANS.

IN treating of these people, we have called them antiient and savage, by which we mean all such as were, or still are idolatrous. And this is the more necessary, because, that ever since the first discovery of America by Columbus, so many Europeans have settled in different parts of that vast continent, that taking the whole together, they exhibit as it were a new world. People of all religions are to be met with here, and even these people, in almost all provinces, differing from each other in sentiment, yet live in unity together as brethren. Most of these religious sects will come in under the article of Protestants, so that we shall say nothing of them at present, but proceed to enquire into the population of America, and then to describe the religious ceremonies of those Heathens which either once did, or still do inhabit it.

It is very probable, that the colonies which first settled in America came thither by land, and that if any happened to come by sea, it was owing to chance rather than design. Several learned men have been of opinion, that America was peopled by the Phœnicians and Carthaginians; and they ground their conjecture on the long voyages those people used to make, who fitting out very considerable fleets, used to send them beyond the streights of Gibraltar, the Canary-Islands, and those of Cape-Verd, known to the antients, as it is believed, under the name of the islands Gorgades. If it be true, indeed, that the islands of Cape-Verd are the nearest land to America; but this does not prove the Phœnicians had visited the American coasts; for as to the cruizings of those Phœnicians beyond the Gorgades, they might probably have been made towards the south,

south, rather than towards the west. We in that case should therefore look into the southern parts of Africa for those unknown lands, which the antients tell us the Phœnicians had discovered. On the other hand, if it be true that the Antilles were known to them under the name of the islands of the Hesperides, and that the voyage to the Gorgades and to the Hesperides, which is not now above twenty-five or thirty days sail, might have taken them forty, (which is but a short time considering their little experience) we shall find that no other people than the Carthagenians could have been able to undertake such voyages. The situation of their country, and the talents they had for trade, might probably have excited them to rove up and down that great expanse of waters between Africa and America, having first settled a pretty regular correspondence between Cadiz and the Cassiterides, now called the Azores. If all this were true, we might probably suppose that the Carthagenians and the other Phœnicians, who were settled in Spain and Africa, had carried people to the Azores, the Antilles, and from thence to the continent of America. And then, after having sailed several hundred leagues, from the coasts of Africa to the gulph of Mexico, it is not impossible but that those mariners might have attempted another as far as the main of the land.

Yet we may naturally suppose that some Phœnician or Carthagenian sailors having been thrown on the coast of America by a storm, necessity had forced them to settle there, and that they there lost their language and the little knowledge they might have had of the arts and sciences of their country. What makes this more probable is, that sea-faring men have in all ages been very ignorant, and but a degree above barbarians. The Peruvians had antiently some footsteps of those involuntary voyages; and the first Spanish writers who have collected the scattered remains of their history, make mention of certain people who came from that part of their empire which lies toward the sea, and that they afterwards made a conquest of their country.

Tradition made the above mentioned writers consider these men, whose original appeared so extraordinary, as so many giants; and, indeed, it is not unlikely they were such, since we are assured that bones of a prodigious size have been dug up about Puerto Viejo, and in the valley of Tumbez. We have many learned men in the world, who, in the height of their raptures for this discovery, would consider these giants as the posterity of the children of Anak, of whom mention is made in Deuteronomy, and would bring the Lord knows how many far-fetched conjectures, to prove that the poor Canaanites, whom Joshua drove out of their dwellings, had fled to Peru for refuge. But to be serious: It is hardly possible to make a voyage of even a few leagues, with their Barges, Pierroques, and Canoes; neither have the Asians, the Africans, or Europeans, ever had courage enough to venture over a wide extended ocean in such weak vessels; and as on the other side it does not appear that the Americans were ever acquainted with any other kind of shipping, we may naturally suppose, that if chance did at any time throw some unhappy wretches on

a desert coast of America, in an age when mankind had little knowledge in the building of ships, such persons were soon forced to forget their former customs and manners, and to comfort themselves for this loss, by the propagation of their species in those regions, into which fortune had thrown them against their wills.

In reality, it is more natural to suppose that the first colonies which settled in America came thither by land; by this means we avoid the difficulties that might be started concerning the passage of wild beasts thither.

However, it is impossible to fix the æra when this happened, which perhaps may be as old as the flood, whereof the Peruvians have preserved some idea: This is the only footstep remaining among them relating to remote antiquity; for in all other respects the Peruvian annals scarce comprehend the history of four centuries; and then what are these annals? only Guappa's or Quippo's, that is, certain strings with knots in them to point out the several transactions; and notice will be taken of them in the sequel of this work. But before we come to a decision with respect to the original of the Americans, it may be proper to examine whether the affinity which some pretend to find between the manners and customs of the Americans and those of the Phœnicians, may reasonably induce us to conclude, that the former are descended from the latter. We shall not take notice of the affinity that has been found between the custom of living in huts, and that of roving from place to place. The Americans in this respect resemble as much the Nomades, the Arabian Scenites, the Scythians, &c. as the Phœnicians.

The comparison that might be made of the idolatry of those nations, would also hold with that of other nations of our hemisphere. The following affinity, could it be proved, would deserve our notice infinitely more; we mean that of languages. But without affecting a great depth of erudition in this place, which our etymologists are generally so lavish of, we shall content ourselves with saying, that a dozen words, whose sound and signification are the same in the languages of two distant nations, are hardly sufficient to prove that they are both descended from the same progenitors. However, if it were true that the Carthagenians, after their discovery of the Hesperides, had known the continent, they might probably have left their language with some of their people behind them; and this language might have been so far confounded with the American tongues, as to remain only in twelve words. Let us endeavour to maintain this kind of paradox, though to speak the truth we are almost persuaded that the American settlements were first made by land, and that the Phœnician language was in process of time so much corrupted in Africa, that it degenerated to a meer jargon, mixt with the Lybian and other wild languages of the neighbouring nations. Secondly, this language thus degenerated, being carried into America by a small number of people, who settled there, must naturally have been soon lost, so that small remains of it must have been left.

The reader may probably look upon this as the mere product of our fancy; but if it be duly considered,

considered, it will not appear altogether improbable. In the whole, what man of learning will dare to assert, that the languages of those countries which lie nearest Africa, are not mixed with Punic, with Lybian, or even broken Cantabrian words? Who is able to boast his having so thoroughly studied the genius and etymology of the American languages, as to be able to affirm, that there are not some foot steps of the African idolators, and of those places the Carthaginians possessed in Spain, to be found therein? These conjectures might have been carried much farther, had not the languages of the Antilles been lost, after the Spaniards destroyed the inhabitants of those islands.

Some authors are of opinion, that the Americans owe their original to the dispersion of the ten tribes of the Israelites. It is true, indeed, that some traces of the Jewish religion had been found at Jucatan, and the coasts of the South-sea; as for instance, a kind of circumcision, which we might with great probability impute to necessity, so far from being forced to ransack the Jewish religion upon that account. Emanuel de Moraes, a Portuguese, who had travelled many years in America, has endeavoured to prove that the Jews and Carthaginians are the common parents of the Americans. We have just now quoted his opinion with relation to the migration of the Carthaginians into foreign countries. Here follows his reason to prove that of the Jews into Brasil. The Brazilians, says he, marry only into their own families, in like manner as the Jews married only into their own tribes. Both of them call their uncles by the name of father, and their aunts mother, their cousins brother, &c. both of them pass a month in deep mourning, and wear gowns that descend to their feet. But these affinities are of little weight, some of them being forced, and the rest entirely false. But we shall leave the reader to his private opinion.

The great Grotius thinks that the Americans of Panama came originally from Norway. The Norwegians went first into Iceland; from Iceland they went into Groenland, by the way of Friesland; from Groenland they spread themselves into Estotiland, which is a part of the main land of North America, and from thence they sent colonies to the Isthmus of Panama. We must own that there is one circumstance which seems to prove that the inhabitants of Panama, and Mexico, are originally of the north; and that is the traditions of the Mexicans, who formerly declared to the Spaniards, that their ancestors came from that quarter. As to Estotiland, we are told there is a city in that country, that goes by the name of Norumbegue, which still preserves in its name some marks of the passage of the Norwegians. But unhappily for this opinion there are not the least foot steps remaining of any city in the north parts of America; and the natives of the country, if we except those who live in the cities built by the Europeans, form what can at most be called but small villages, made up only of a few houses. Besides, all that Zeni, who first discovered Friesland and Estotiland, relates of his discoveries, appears altogether romantic, and as fictitious at least as the discovery

of the Terra Australis by Sadeur. De Laet, in his dissertation on the original of the Americans, seems to have thoroughly refuted the reasons which Grotius alledges to prove that the inhabitants of Mexico and Panama came originally from Norway.

As to the Peruvians and other nations of the fourth part of America, Grotius has pretended to prove they came originally from China. The sprightly and penetrating genius of both those nations; their common idolatrous worship of the sun; the hieroglyphic characters of both; and above all the voyages of Mancocapac, who came from beyond the seas to people Peru, and made himself the law-giver of its inhabitants; all these appeared reasons sufficient to this great man, to induce him to maintain his opinion.

To this De Laet answers, That the Peruvians were never such skilful artists as the Chinese, and that the most excellent pieces of handicraft of Peru, are greatly inferior to those of China; but to this we must justly answer, that no consequence can be drawn from hence, why the Peruvians should not be descended from the Chinese. The Peruvians would not have been the first people that had degenerated from their ancestors. He adds, that before the coming of the Spaniards among them, they were wholly ignorant of the use of sailing vessels; and that it is very unlikely the Peruvians should have wholly lost all remembrance of their country, and the art of sailing; particularly if we consider, that because of the winds which generally blow from the east under the equinoctial, it is easier to go from Peru to China, than from China to Peru.

The Chinese Junks are no way able to cross the vast sea which lies between China and Peru; besides it was much more natural for the Chinese to send people into Mexico, as that country lies much nearer to China. The adoration which the Peruvians pay the sun, has no manner of affinity with the idolatry of the Chinese, who do not worship that planet; whereas it is adored by several nations of the north parts of America; from whence it is very natural to believe that the Peruvians came by the Isthmus of Panama. It is surprising that Grotius should tell us, that those people had the use of writing, since the Inca Garcilasso tells us expressly in his history, that they were ignorant of that art. Mancocapac was not a Chinese; for the Peruvians said that he was born of a rock, which they shew to this day near Cusco.

It must be confessed that the original of the Americans is hid in great obscurity; but it would be otherwise, had this people been less barbarous and savage in their infancy, or had they afterwards known the methods which those of our hemisphere make use of, to transmit their history to posterity; but America does not furnish one single monument to this purpose.

Those people minded only the present moment, and never troubled their heads with the time past, or that to come; a custom which still prevails among such savages as inhabit countries not yet frequented by the Europeans. But let us not be too partial in our own behalf: Are we very

very certain of our own original? Do we know that of the French, the Spaniards, and the Germans? Would it not be impossible to trace the original of the first inhabitants of Europe? All the difference we may find between the Americans and ourselves, is, that Christianity has fixed the *Æra* of our histories, and has forced us as it were to leave to the discussion of the critics, the fictions and prodigies of Paganism that preceded it. The ages of European idolatry are an inexhaustible fund of fictions and conjectures, which the Greeks and Romans themselves have not been free from, as has been already observed; since the true history of the Greeks is not to be traced higher than the first olympiad, and that of the Romans than the foundation of their city. We shall now give our conjectures with respect to the original of the Americans. It is very probable that America was as populous a few centuries after the deluge as it is at this time; after which states and kingdoms were soon formed: However this was done professionally, according as families separated, and the children themselves becoming parents of a numerous progeny, were obliged to quit their native countries. These separations gave rise to states, in which ambition and a desire of superiority might even in those ages have had some share. Nevertheless, it is probable that Asia did not send out any colonies, till after having been forced to drive out such young people as were capable of subsisting by themselves.

But these settlements were very easily made in those times: Husbandry was then the only employment; mankind then spent their lives in leading their flocks to pasture; and it is by the opportunities which rural occupations gave to people whose passions were as yet but in their infancy, that the first conquests were made in Asia, and the sending out of the first colonies. A shepherd, who was at the head of a numerous family, master of several flocks, and who found himself well settled in Chaldea, sent one of his children or dependants, several leagues off, with a detachment of oxen, asses, and camels.

The flock went gently on, grazing in their passage, and insensibly drew farther from the true owner. In the mean time, the detachment grew more numerous; and from this flock there sprung another. The shepherd, who at first was no more than a deputy, became himself the master and father of a family. He then also separated part of his wealth, and gave it as an inheritance to that son whom he intended should settle in a foreign country, or to some dependant that was going further off. We presume that in this manner an hundred years was time sufficient to people Europe, Asia, and Africa, very considerably, and an hundred more to people the continent of America. Let us suppose for this purpose, that at the flood, Shem, Ham, and Japhet, had each twelve children, and that all these children were fit for marriage about fifteen or eighteen years after the flood.

It is very probable, that after they had been married twelve years, they might see a posterity of four hundred and thirty-two persons. In this manner Noah might have been at the head of above five hundred descendants in the space of

thirty years; and if we then suppose that every one of Noah's great grand children had ten children, these four hundred and thirty two persons might have begot four thousand three hundred and twenty children in ten years time. All this might have happened in the space of half a century; so that multiplying them always by ten, and leaving an interval of about twenty or five and twenty years between one generation and another, Asia, Europe, and Africa, might have been peopled with four hundred and thirty two millions of inhabitants, an hundred and fifty years after the flood. We think this could not be disputed, were we only to have regard to the ordinary methods of propagation. It is true, indeed, that we suppose every head of a family to have had ten children, when probably several of those chiefs might not have had near so many. But then how many do we see in our days who have more than ten, and if we consider what bishop Burnet has told us concerning Messieurs Tronchin and Calandrin of Geneva; the former of whom at the age of seventy-five, had one hundred and fifteen children, or persons married to his children, that could call him father; and the other at the age of forty-seven, had one hundred and five persons, who were all his nephews or nieces by his brothers or sisters: If, therefore, we consider these two instances, it will be found that our computation is modest enough, for an age when poverty and the cares of life had not yet destroyed man's vigour, nor reduced him to the necessity of refraining from marriage, the lawful method of propagation, for fear of not being able to support his family. But although the increase of our species had for one hundred and fifty years been much less than we have supposed it, and that only four hundred millions of people had come into the world; nay farther, though we were still to subtract thirty millions from that sum, for the immature or violent deaths, diseases and wars, which in all probability were not so bloody in those ages as they have been since, it is very natural to think that some millions might detach themselves from the remaining three hundred and seventy millions in order to seek their fortunes in America. And though we afterwards suppose that propagation may have been very much prejudiced by reason of the fatigues they laboured under in their voyage, and from the change of climate, we shall nevertheless find that ten or twelve millions of people may have been able to furnish America with forty millions of persons in fifty years time. What is here advanced ought not to be looked upon as a paradox, nor should any difficulties be raised with respect to our calculation; difficulties which are founded only on the length of man's life in our days. Mankind in those ages had not invented all those pernicious arts, which at the same time that they shorten life, do also lessen propagation.

The rural life which mankind led in the first ages, the indolence of the Americans, which has been continued from father to son to latest posterity, and the tranquillity of that people, unperplexed with those cares which now prey upon us, were incapable of ruining health, or of making men grow old before their time. But

we will not pursue any farther a subject that would carry us to too great lengths. It is sufficient for our purpose that we have proved the possibility, and even the probability that this part of the world began to be peopled about an hundred and forty years after the flood, and some years after the confusion of tongues at Babel.

These colonies passed over into America, from the north of Asia, by the way of Tartary; there are several reasons which induce us to be of this opinion, First, father Hennepin relates, that four savages came as ambassadors to the Iffatis and the Nadouessans, while he was among them. They came from a country above five hundred leagues to the westward of that place, and had been four moons in their journey. They added, says he, that their country lay westward, and that we lay eastward with respect to their country; that they had journeyed on continually during all that time, except that which they employed in sleep, and in hunting for their subsistence. Father Hennepin concludes from thence, that there is no such thing as the straits of Anian; for these savages assured us, says he, that they had not crossed any great lake, for that is the name they give to the sea. They told us further, that all the nations with whom they were acquainted, that live to the west and north-west of the Iffatis, have not any great lake near the wide extended countries, but only rivers, which come from the north, pass through the countries of those people who inhabit near the confines, on that side the great lake lies, which in the language of the savages signifies sea. These people undoubtedly inhabit the north part of California, and extend perhaps to the frontiers of eastern Tartary, Japan, and the land of Jesso.

It was necessary to be the more explicit upon the first peopling of America, because this argument has been laid hold of by the Deists, in order to prove that the whole human race did not descend from one man and one woman. To take notice of what Voltaire has said on this subject in his philosophy of history, is altogether unnecessary, for that author, (as Lord Lyttleton justly says) is the most superficial historian that ever took a pen in hand. A vain, airy, volatile disposition, a love of gaiety, and a fixed hatred of every thing serious, induced him to take up every idle prejudice, and palm those upon the public as truth. Inaccurate in all his enquiries, and lazy even to a proverb; he has mixed romance with historical facts, and in his writings formed a real monster. But lord Kames, a judge now alive, has gone further, and attempted to prove that there must have been many men created originally, because of the different colours of the human species.

His lordship is a respectable writer, for although there is reason to believe that he has conceived some prejudices against the scripture history, yet he has too much good sense to oppose any thing that tends towards traducing moral virtue, and religious obligation. He has penetrated deep into the nature of things, and so far from being attached to his own opinion in opposition to any thing that had the appearance of truth, he actually revoked his sentiments concerning the freedom of the human will, in consequence of having read the late pre-

sident Edwards's celebrated work on that subject. The truth is, in all antient histories we are led into doubts, nor have we any we can with safety depend on besides the sacred scriptures.

Historians relate with gravity the story of Regulus, others doubt its existence, and yet there is nothing at all surprising in it, when we consider the temper and genius of the Roman people. Xenophon gives us an account of the death of Cyrus very different from what we read in other authors concerning that illustrious hero, and where is the truth to be found.

The objections made by lord Kames, against the truth of the scripture history, in consequence of the variety of complexions found in the world, is too weak to be used by a gentleman of his understanding. It is well known, that the influence of the climate will at all times change the colours of men, and this, in a few succeeding generations, will make it totally opposite to what it was before. We might here mention a particular book written by his lordship, wherein he has *without design*, established this principle, and we are extremely sorry to say, that great talents and consistency are not always found united.

It is acknowledged by Christians, that the scripture history is a supernatural revelation, so that they give themselves no manner of trouble concerning any cavils about it; but even allowing that we were obliged to abide by a Heathen, or any sort of human testimony, yet the discovery of America might be accounted for on the most rational principles. This we have in some measure attempted already, and therefore we shall at present go on to describe the ceremonies used by the idolators in that part of the world, beginning with Florida, and extending our enquiries into the other parts, till we come to speak of the Protestant religion in every part of the known world.

The Religion of the Floridans.

The inhabitants of Florida are idolators, and acknowledge the sun and moon for deities, whom they worship without offering them either prayers or sacrifices. However, they have temples; but the only use they make of them is to bury their dead, and to lodge the most valuable part of their wealth in them. They also set up the spoils of their enemies at the gates of these temples, by way of trophies, and this is all the account the Inca Garcilasso de la Vega has given us of the religion of the Floridans. We may justly compare them to those idolatrous nations of antiquity, who worshipped whatever they thought odd or surprising, if it be true that the Floridans were so superstitious as to adore a pillar, which captain Ribaut had erected upon an eminence, with the arms of France, when he discovered that part of North-America. They offered sacrifices to it, crowned it with flowers, and dressed it up with garlands and festoons; and in a word, they omitted no kind of homage.

The Floridans worship the devil under the name of Toia, or rather that evil principle whom they set in opposition to their supreme deity. Firmly persuaded, that it is impossible for this
last

last principle to do them any hurt, because of his great innate goodness, they only bend their endeavours to appease the other, who, they say, torments them in a very grievous manner. The devil makes incisions in their flesh, terrifies them in visions, and from time to time appears to them, to force them to sacrifice men to his honour. In case the devil does not give himself the trouble to act on these occasions, the priests have nevertheless the interest of the people too much at heart, to be wanting in the duty they owe him. We may therefore with great probability suppose, that they themselves are the evil genius, and that they more than make up for that imaginary malice which the fear of the Floridans causes them to ascribe to it.

Another author has given us the following account of the religion of the Floridans. They adore one sole creator of all things, to whom their great pontiff offers sacrifices; but they do not think the affairs of men deserve his care, and they say, that he commits the government of this lower world to subordinate and inferior deities; or in other words, that he leaves it to the administration of good and evil spirits, to whom the priests of an inferior order offer sacrifices and other devotions.

The savages that inhabit about the mountains of Apalache worship the sun, as author of life and creator of nature. One would think they had preserved some footsteps of the flood; for they say, that the sun having retarded his ordinary course for twenty-four hours, the waters of the great lake Theomi overflowed in such a manner as to cover the tops of all the highest mountains, that of Olaimy excepted; which the sun preserved from the general inundation, because of the temple he had built thereon with his own hands, and the Apalachites afterwards consecrated as a place of pilgrimage, where it was usual for them to pay their religious homage to that planet, and all such as could shelter themselves in this place, were preserved from the deluge. The four and twenty hours expired, the sun recovered his first strength, and commanding the waters to retire back to their just limits, scattered the vapours which they spread over the earth. It is in acknowledgement for this memorable deliverance, that the Floridans, called Apalachites, have thought themselves obliged to worship the sun, and here follows the manner how they adored him, and the particulars of that worship.

We shall begin with the worship of the Apalachites. Their religious service consists in saluting the rising sun, and singing hymns to his praise, and they pay him the same homage every evening. Besides this, they sacrifice to him, and offer solemn perfumes in his honour, four times every year, on the mountains of Olaimy: But as they do not offer any bloody victim to this planet, because they look upon it as the parent of life, and think that he who bestows it on creatures, can scarcely delight in a worship that deprives them of it, we can hardly give the name of sacrifice to the offerings which they make it, since they consist only of perfumes which they burn, as presents which they make the priests, and in songs which they sing in honour of the glorious planet of the day. On the eve of

the festival appointed for the offering of perfumes, the priests withdraw into the mountains, the better to prepare themselves for this solemn act of the day following; and the people are satisfied if they get there before day-break. Fires are burning all night upon the mountain; but the devotees dare not approach the temple, or rather grotto, which is dedicated to the sun. The jouanas, or priests, only are allowed access to the religious edifice, and it is to them that the devotees intrust their gifts and oblations, which the jouanas afterwards hang on poles, which are fixed on each side of the gate, where they remain till the ceremony is ended; after which they distribute them according to the donor's will.

The moment the sun begins to shine, the jouanas sing forth his praises, by falling several times upon their knees; after which they throw perfumes into the sacred fire that is lighted before the gate of the temple, and these two acts of worship are followed by a third no less essential. The priest pours honey into a stone made hollow for that purpose, and which stands before a stone table; and scatters about the stone a considerable quantity of maize half bruised and cleared from its chaff. This is the food of certain birds, whom the Floridans tell us sing the praises of the sun, and whilst the priests are burning the perfumes, and singing to the honour of that planet, the people prostrate themselves and pay their devotions. The ceremony concludes with sports, dances, and diversions, and the most essential part of the festival ends at noon. Then the jouanas surround the table, repeating their songs and acclamations; and when the sun begins to gild the edges of the table with his rays, they throw all the perfume they have left into the fire. The ceremony does not quite end here. After the last oblation of perfumes, six jouanas chosen by lot stay by the table, and set at liberty six birds of the sun, which they brought in cages, in order that they might act their part in the ceremony. After the mysterious deliverance of these birds follows a procession of the devotees, who come down from the mountains with boughs in their hands, and go to the entrance of the temple, into which they are introduced by the jouanas. Lastly, the pilgrims wash their hands and faces with a sacred water. Such is the description of this ceremony, which we have borrowed from an author who had extracted it from the relations of two Englishmen.

The temple consecrated to the sun, and to its worship, by the Floridans of Apalache, is a spacious grotto, made by nature in the rock, on the east side of the mountain. We are told that it is two hundred feet long, and of an oval form; that the arched roof rises an hundred and twenty feet in height, and that there comes in light enough by a hole which goes quite through the top to illuminate the grotto.

Garcilasso, in his history of the Conquest of Florida, gives a description of another temple of the Floridans of Cofaciqui, which seems to have been used only as a burying-place for the great men of the country. The Spaniards found in those temples great wooden trunks or chests, that were placed round the walls on benches two feet from the ground. In these trunks dead bodies

bodies were laid, which were embalmed in such a manner, as not to cast forth an offensive smell, and there were also lesser chests, and reed baskets very curiously wrought. The little chests were filled with men and womens cloaths, and the baskets with pearls of all sorts: For the temple of Talomeco was the burying-place of the Caciques of the country; and the description which Garcilasso has given us thereof, justly merits to be inserted in this place. "The temple of Talomeco, which is the burying-place of the Caciques, is, says he, above an hundred paces long and forty wide; the walls are of a height proportionable to it, and the roof is very much raised, to supply the defect of the tiles, and to give the greater slope to the waters. The roof is made of very slender reeds, split in two, with which the Indians make very handsome mats that are like the rush carpets of the Moors. Five or six of these carpets, laid one upon another, keep the rain from piercing through and the sun from coming into the temple; in which particular they are imitated by their common people and neighbours, who employ their mats to the same use. Upon the roof of this temple, a variety of shells of different sizes are set, and several fishes ranged in a very beautiful order. But it is scarce possible to think whence they were brought, since those people live so far distant from the sea, unless we suppose they took them out of the rivers with which that province is watered.

All the shells are placed inside out, to make the greater show; always setting that of a large sea snail between two little ones, with spaces between the several pieces, filled with several strings of pearls of different sizes like so many festoons, fastened from one shell to the other. These festoons of pearl, which reach from the top to the bottom, heightened by lustre of the mother-of-pearl, and of the shells, look wonderful pretty when the sun shines upon them. The gates of the temple are proportionable to the bigness of it, and at the entrance of it are twelve gigantic statues made of wood. They are represented with so savage and threatening an air, that the Spaniards stood a considerable time to view them; and indeed those figures were worth the admiration of antient Rome. One would imagine that those giants had been set there to guard the door; for they make a lane on both sides, and lessen gradually in bulk. The first are eight feet high, and the rest something less, decreasing gradually in height, like the pipes of an organ.

They have weapons answerable to their stature; the first on each side have clubs set off with copper, which they hold lifted up, and as it were ready to fall on those who should be so bold as to enter in; the second have poll-axes; and the third a kind of oar; the fourth copper axes, the edges of which are made of flint; the fifth stand with their bows bent, ready to let fly the arrow. These arrows are very curiously wrought, the tips of which are made of a piece of stag's horn, very nicely wrought, or else of flint-stone whetted as sharp as a sword. The last have very long pikes tipped with copper at both ends, and stand in a threatening posture like the rest; all after a different but very natural manner.

The top of the walls in the inside of the temple, is adorned agreeably to the outside of the roof; for there is a kind of cornice made of large sea snail shells, ranged in very good order, with festoons of pearl between them, hanging from the roof. In the space between the shells and pearls, is seen the hollow place which joins to the roof, a great number of feathers of various colours, set in a beautiful order, and besides this order observed above the cornice, there hangs from all the other sides of the roof several feathers and strings of pearls, all held together by imperceptible threads, fixed at top and bottom, in such a manner that those works seem ready to fall every moment. Under this ceiling and cornice, and round about the temple on the four sides, are two rows of statues, standing one above another, the one of men, and the other of women, of the size of the people of the country. Their several niches, which are made only as an ornament to the wall, join to one another, which would otherwise have been too naked; and all the men have weapons in their hands, on which are rolls of pearls, each consisting of four or five rows, with tufts at the end, made of very fine thread of various colours, but the statues of the women have nothing in their hands.

At the foot of these walls are set wooden benches very well wrought, on which the coffins of the lords of the province, and those of their families are placed. Two feet above those coffins, the statues of the persons buried there are set in niches in the wall, and they represent them exactly as they were at the time of their deaths. The women have nothing in their hands, but the men are armed.

The space between the images of the deceased persons, and the two rows of statues which begin beneath the cornice, is filled with shields of different magnitude, made of reeds, so strongly interwoven, as not to be penetrated by a cross-bow, or a gun, and these shields are all garnished with pearl and tufts of several colours, which make them much more beautiful. In the middle of the temple are three rows of boxes or chests, set on benches separated from one another. The largest of these chests serve as bases to the lesser, and these to the least; these pyramids consist generally of five or six chests. As there is a space between the several benches, the passage is left clear, so that one may see every thing that passes in the temple.

All these chests are full of pearls, the largest pearls are in the greatest chests, and so in proportion to the least, which are filled with nothing but seed pearl. These were in such prodigious quantities, that the Spaniards affirmed, that nine hundred men with three hundred horses, would not have sufficed to carry away at once all the pearls deposited in that temple. However, this will be found not so extraordinary, since we are told that the Americans of this province, deposited every individual pearl they had met with in several ages together, in those chests; and hence we may infer, that had the Spaniards kept all the gold and silver which they have brought from Peru in their hands, they would by this time have had enough to cover a great number of their churches. They also found a great number of

of shamoy, or wild goats skins of different colours, besides several sorts of skins with the hair dyed of different colours; several gowns of cats, martens, and other skins, which were all as well dressed as they could have been in Germany or Muscovy.

Round this temple, every part of which was very neat and clean, was a great store-house, divided into eight halls of equal bigness, which were a great ornament to it, and the Spaniards went into them, and found them filled with military weapons. In the first were long pikes tipped with very fine copper, and set off with rings of pearl, which go three or four times round. That part of the pike which lies on the shoulder is adorned with shamoy of various colours, having tufts of pearls at the end of it, which make them much more beautiful. In the second hall were clubs like those of the giants, set off with rings of pearl, and adorned up and down with tufts of different colours, set round with pearls. In the third were pole-axes embellished like the rest; in the fourth were a kind of spears set off with tufts near the iron and the handle; in the fifth were a kind of oars adorned with pearls and fringes, and in the sixth were very beautiful bows and arrows. Some were armed with flint stones, sharpened at the end like a bodkin, swords, iron pikes, or points of a dagger with a double edge. The bows were enamelled with several colours, shining and garnished with pearls in several places; and in the seventh hall were bucklers made of wood and cow hides, brought from far, adorned with pearls and coloured tufts. In the eighth were shields made of reeds, finely interwoven and set off with tufts and seed-pearls."

Some savages of Florida sacrifice their first-born to the sun, or rather to their sovereigns; at least it is certain, that this cruel ceremony is performed in presence of one of those princes or Caciques, whom they call Paraoufti. Whilst the mother of the infant covers her face, weeps and groans over the stone against which the victim is to be dashed to pieces, and the women who accompany her sing and dance in a circle, another woman stands in the midst of the ring, holding the child in her arms, and shewing it at a distance to the Paraoufti. This woman dances in the same manner as the rest of her companions, singing at the same time the praises of the Paraoufti. After this the priest, surrounded with six other Floridans, dashes out the child's brains; but we are to observe, that the victim must always be a male infant. The same savages offer to the sun, with great solemnity, the representation of a stag; and chuse for that purpose the skin of the largest stag they can meet with. They first stuff it with all kinds of herbs; then adorn it with fruits and flowers, and lift it to the top of a high tree, with its head turned towards the rising sun. This ceremony is performed every year about the end of February; and is always accompanied with prayers and songs, which are chaunted forth by the Paraoufti and one of the principal Jouanas at the head of those devotees. The Floridans beseech the sun to bless the fruits of the earth, and preserve its fruitfulness, and leave the stag's skin hanging on the tree till the year following.

They have another remarkable festival, at

which the people assemble under the direction of a Paroufti, in order to go and pay their devotions to Toia. Travellers not knowing what Toia was, at once gave it the name of the devil, and we have already observed that Toia is the evil principle. Be that as it will, this ceremony appears to be an act of contrition, or deep sorrow of mind, by which they imagine they shall obtain the favour of that idol. The Floridans meet together in a large open place, which the women adorn and get ready the day before the ceremony. The assembly is no sooner drawn up in a ring, but three Jouanas, painted from head to foot with various kinds of colours, present themselves in the midst of it with drums, dancing and singing to the sound of them, making very extraordinary wry faces, and throwing themselves into a thousand fantastic shapes. The assembly answers in chorus to the music of the priests, who have no sooner danced up and down three or four times, but they suddenly quit the diversion, and fly to the woods. It is there they consult Toia, and this mysterious flight interrupts the devotion, but the women continue it during the whole day with tears and howlings. These cut and slash the arms of the young girls with muscle-shells, and throw into the air the blood which streams from the wounds, as a homage due to Toia, invoking that idol thrice. Two days after the Jouanas return from the woods, where they had withdrawn themselves to consult it, and dance upon the very same spot which they had left so suddenly. The dance concludes with an entertainment; for as they had fasted three days, it would have been almost impossible for them to have continued any longer without eating: But they were indispensably obliged to fast, since the gods reveal themselves with greater freedom to such as observe that duty. The brain, on these occasions, is not clouded by those vapours which arise from food, and is more susceptible of the impressions of enthusiasm.

Their priests, like those of the other American nations, are likewise physicians, as also the Paraoufti's counsellors and ministers of state. They carry themselves under this tripple character with gravity and modesty, and are surprisingly abstemious. Before their promotion to the priesthood, they are obliged to submit to a very long discipline under the direction of other priests, who instruct them in the mysteries of religion, and prepare their minds, as it were, for the reception of those ideas, which they are to instill afterwards into the people. They are trained up in fasting, abstinence, retirement, and in a deprivation of the pleasures of sense; but then its austerities are softened by visions, and an intimate correspondence with the deity. This is the account that travellers give of it, which, whether it be exact in every particular, we shall not take upon us to determine. However, we are not to doubt but the old priests tell their young fry, that they must at least appear thoroughly convinced of the holiness of a vocation, which invests them at one and the same time with power, both over body and soul, and this discipline continues three years.

They hang at their girdles a bag filled with physical herbs, and other medicaments; which is also the custom of the Virginian priests. They

are pretty well skilled in the particular uses of medicaments, and the properties of simples. They also employ vomits, sweating, and lancing, and they do not wipe away the blood which runs from wounds, but suck it with their mouths, and often through a straw or reed. The Floridans are of opinion, that it is impossible but the breath and touch of the Medico-priests must be of service to the sick. A modern writer informs us, that the priest mumbles over certain words on these operations, but if all these medicines are of no effect, the bath is prescribed; and if that fails, he sets the sick person at the door of his hut with his face turned towards the rising sun; when the Medico-priest earnestly entreats that planet to restore the sick man to his health, by the gentle influence of its light, and this is the last refuge of both patient and physicians.

These priests are clothed in a mantle of skins, cut into pieces of unequal bigness; which dress is sometimes made in the form of a long gown, and in this case they tie it about them with a leather girdle, at which the bag hangs in which they put their medicaments. They go with their arms and feet uncovered, and wear a fur cap made like a cone, and their heads are often adorned with feathers, which they wear instead of a cap.

The Floridans are of a very revengeful temper, which is also peculiar to the rest of the American nations. The former, to stir themselves up to vengeance, hold certain assemblies, in which one of them is placed by himself at a distance. Then another rises up, and taking a javelin in his hand, strikes the former with all his strength, the wounded person not offering so much as to flinch; after this the dart is presented to others, who all strike him till he falls down wounded to the ground. This being done, the women and young people raise him with tears in their eyes; give him *casina* to drink, which is the common liquors of their warriors, and convey him to a hut, where they again weep round him. The women and maidens get ready some medicaments to heal his wounds, the assembly at the same time drinking, rejoicing, and singing the brave exploits of their ancestors, and stirring up one another to revenge. The whole solemnity is a commemoration of the death of their countrymen; and the wounded man is, in their eyes, an image of all the ill treatment they have met with from their enemies; and this spectacle inspires the whole nation with an irreconcilable hatred.

Before their marching out to war, they hold a council, in which the Jouanas give their opinion; and nothing is there resolved upon, till they have first been made privy to it, and also consulted the oracle of their idol. The fumes of the *casina* contribute no less than the oracle to their taking those desperate resolutions, which are the only ones they are sensible of; but none except the warriors are allowed to drink *casina*, nor they neither, till after having first given proofs of their valour.

Before they set out upon their expeditions, the Paraousti turns himself towards the sun, conjuring it at the same time to be propitious to him, when taking water in a wooden porringer,

having first broke out into several imprecations against the enemy, he throws the water up in the air, in such a manner, that part of it falls down again upon the warriors, crying aloud, at the same time, "May you in like manner shed the blood of your enemies!" He then takes some water a second time, which he throws upon the fire that stands by him, and addressing himself to the same warriors, "May you, says he, destroy your enemies as speedily as I put out this fire!" Both these ceremonies are accompanied with hideous cries and pathetic wry faces.

Those of the Jouanas whom they consult upon the fate of the expedition, are altogether as whimsical; for the pretended magician lays himself upon a shield, in a posture which it would be needless to express. He recovers himself out of that unnatural posture, after having continued a quarter of an hour in the most violent agitations, made the most frightful wry faces, and thrown himself into as violent distortions as the highest convulsions could have occasioned: Then the god leaves his minister, who now grown frantic, rises up, goes to the Paraousti, and acquaints him with the result of the spiritual conference; relates to him the number of his enemies, the manner of their encampment, and the success of the expedition; of all which we are assured they give a perfect account.

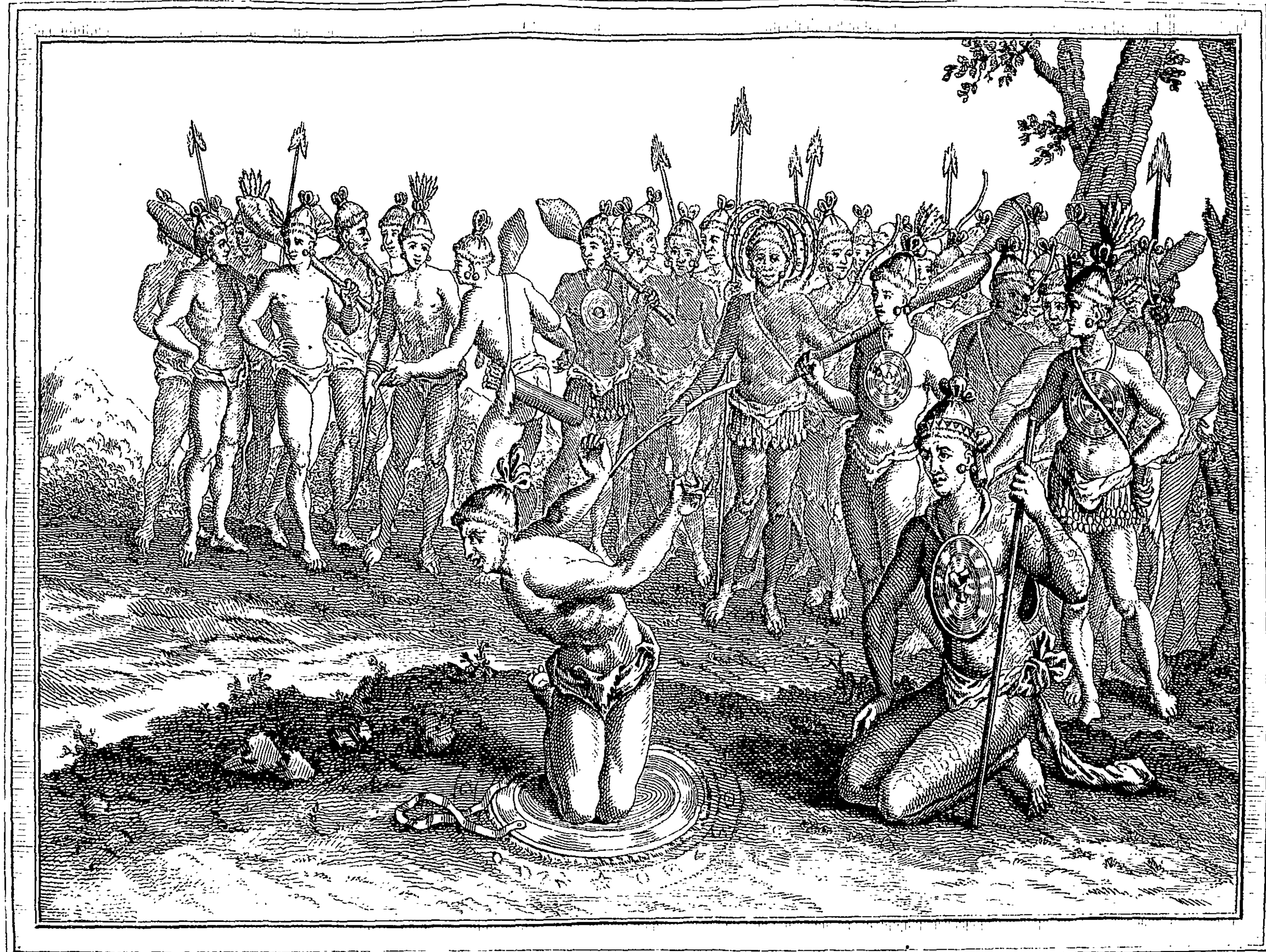
They scalp their enemies in the same manner as other nations of North-America, and hang the legs and arms of their slain upon poles set up for that purpose. An assembly gathers round those poles to hear the curses which a Jouana pronounces against their enemies; and three men kneel before the priest, who has a little idol in his hand. One of these three beats time with a club upon a stone, and answers the priest's imprecations, during which the other two sing to the noise of their gourd-bottles.

Such women as have lost their husbands in war, implore the assistance of the Paraousti, and present themselves before him with eyes full of tears: A surprising testimony of the love they bear them! Whether this grief be real or feigned, we are not to doubt; but these tears are of great service in stirring up the revenge of the warriors. Their hermaphrodites, whom we before observed to live a very odd kind of life, are employed in carrying their burdens and provisions for war; and they also make use of them to carry their sick and wounded. These hermaphrodites wear long hair like women, and are very much despised by their warriors.

The Floridan women above-mentioned are not satisfied with shedding tears at the king's feet, to excite him to revenge the unhappy deaths of their husbands, but weep and groan over their graves; and as a last testimony of their conjugal affection, these disconsolate widows cut their hair quite off, and scatter it over them. Some people, who are so silly as to believe that a husband's death merits an eternity of affliction, would cry out that they would never alter their condition; but such are greatly mistaken, for they, as well as our widows, have their stated times of widowhood.

The

Engraved for D. Hurd's Ceremonies & Customs of Ill. Nations.



(KING of FLORIDA consulting his MAGICIAN previous to his going to Battle)

The Floridan women are not allowed to marry again till their hair is grown as long as it was before, that is, till it descends below their shoulders.

They inter their Paraoufti in the most magnificent manner possible; for the sepulchre is surrounded with arrows, with the points fixed to the ground; and over it is placed the cup which the monarch made use of in his life time. They spend three days in tears and fasting over the grave, by way of honouring his memory; and the Paraoufti, with his allies, bemoan his death with the same solemnity; for they shave their heads as a testimony of their affection. In fine, hired she-mourners lament his death thrice every day, viz. in the morning, at noon, and at night, for six months together; and they burn every thing that belonged to him in his life-time; and observe the same ceremony at the death of their priests. They burn them in their houses; after which they set fire to the house, and every thing that is in it; and we are told, that the Floridans, after having burnt those sacred bodies, beat the bones to powder, and a year afterwards give them to the deceased's nearest relations to drink. The Floridans of those provinces which Ferdinand de Soto visited, buried living slaves along with their monarchs, to wait upon them in the other world.

The inhabitants of Apalache embalm the bodies of their relations and deceased friends, and leave them almost three months in the balm. They are afterwards dried with aromatic drugs, wrapped up in rich furs, and laid in cedar coffins, which the relations keep for twelve moons at their own houses: They then carry it to the neighbouring forest, and bury it at the foot of a tree. But they shew a greater regard for the bodies of the Paraoufties; for they first embalm them, then dress them up with all their ornaments, set them off with feathers and necklaces, and afterwards keep them for three years together in the apartment where they died, all which time they lie in those wooden coffins above mentioned; at the expiration of which, they are deposited in the sepulchres of their predecessors upon the side of the mountain of Olaimy. They are let down into a cave, the mouth of which they stop with great flint-stones, hanging on the branches of the neighbouring trees the weapons they made use of in war, as so many testimonies of their bravery. It is further said, that the nearest relations plant a cedar near the cave, which they dress with care in honour of the deceased, and whenever the tree dies, they immediately plant another in its place.

The Apalachites believe the immortality of the soul, and that those who have lived a life of virtue are carried up into heaven and lodged among the stars; but they fix the habitation of the wicked in the precipices of the high mountains of the north, among the bears, and in the midst of ice and snow. The other nations of these wide-extended countries believe also that the good shall be rewarded, and the wicked punished after this life. They call heaven the high world, and by way of opposition, the lower world, that which shall be the eternal habitation of the wicked. Cupai, that evil genius, whom the rest

of the Floridans call Toia, and we the devil, reigns in this latter place.

The Indians of Carolina believe the transmigration of souls; and whenever any of them die, they bury provisions and some utensils along with them for their use.

We shall take notice of one custom of the Floridans of Hirriga, which has some relation to that of the Apalachites. These savages bury their dead in forests, and they lay their bodies in wooden coffins covered over with boards, which are not fixed to one another, but held down only by the weight of some stones or pieces of wood, which they lay upon the coffin; and as the province of Florida abounds with a great number of wild beasts, they appoint slaves to guard the bodies.

The Indians of Florida generally marry but one wife, who is obliged to be true to her husband, upon pain of being exposed to a shameful punishment, or even of being put to a cruel death. The great men of the nation dispense with the custom which allows but one wife to the common people, for they marry as many as they please; but then one of them only is looked on as the lawful wife, all the rest being considered as concubines. The offspring of the latter do not enjoy an equal portion of their father's wealth, as the children of the former do.

The Apalachites do not marry out of their families, and among them parents often make a match for their children from their infant years, who ratify what they had agreed upon when themselves come to age. They are allowed to marry in any degree of consanguinity, next to that of brother and sister.

The latter give to their male-children, the names of the enemies they have killed, of the villages to which they have set fire, or of such of their prisoners as have died in war. The girls bear the names of their deceased mothers or grand-mothers, for they observe never to let two persons of the same family go by the same name. Both boys and girls are under the mother's direction till twelve years of age, after which the father undertakes the education of the boys.

We are assured, that husbands have no commerce with their wives from the time of their breeding, till after their lying-in; and they are even so scrupulous as not to eat any thing they may have touched during the time of their child-bearing.

The Floridans, who inhabit near Panuco, do not marry young, and nevertheless we are assured, they are scarce maids by that time they are ten, or twelve years of age. The women of the Lucayan islands wear a cotton apron for modesty sake; and their young women wear them as soon as they are fit for marriage.

The Floridans of Carolina make use of hieroglyphics and emblems to record their events. They take care to instruct their children in every thing which relates to their families and their nation, in order that the history of them may be transmitted to the latest posterity. They erect a little stone pyramid in those places where a battle has been fought, or a colony settled; and the number of the slain, or that of the founders, or of those who first inhabited the place

place on which these pyramids are erected, is seen by the number of the stones.

Before we conclude this account of the ancient Floridans, it will be necessary to take notice of the present state of the country, because a remarkable change has taken place in some parts of it. In 1761, Spain declared war against England, and the consequence proved fatal to them, for many of their most valuable settlements were taken. At the peace of Versailles, 1763, the English obtained possession of Florida, or at least some part of it, and ever since some of our British subjects have been settled there. This has opened a way for the civilization of the people, and missionaries have been appointed to preach amongst them.

These concurring circumstances have opened a way for the making of new discoveries, and it is not to be doubted, but that as soon as peace is restored, this colony of ours will be the means of conveying, to many of the Heathens in America, the knowledge of the gospel. This indeed, is one of the great ends Protestants should always have in view, when they make settlements among the Heathens. If the Papists spared no pains to propagate their superstition, why should Protestants be remiss in seeking to make the purity of their Divine religion known?

No excuse can be pleaded for such a neglect, because it is wilful, and proceeds from our not setting a proper value on the precious immortal souls of our fellow creatures. Who can read the accounts we have already given of these Floridans without horror? And what man, who knows the benefits of Christianity, would not desire to see them equally happy with himself? For this purpose, let a few of our luxuries be retrenched, that we may have an opportunity of laying up treasures in heaven, by diffusing the knowledge of the gospel among the most remote nations. God has given us the means, and he will exact from us an account of the use we make of them. It is necessary, therefore, that we should attend carefully to these things, because the neglect of them will not only be an injury to those who are in want of our assistance, but it will likewise aggravate our guilt, because we were destitute of bowels of compassion to those who, of all others, stood the most in need of our assistance.

The Religion of the Savages of Hudson's-Bay.

Hudson's Bay is so far to the northward of America, that were it not for the trade we have established there, it would be difficult to give a proper account of it. Its territories are supposed to join to those of Russia or Siberia, but an exact discovery of this has never yet been made. It is true, some have attempted it, but we may venture to affirm, that till such time as government gives a proper premium to the adventurers, few will undertake to go through the danger attending it. This, however, we shall leave to providence, in directing the councils of princes, and just observe what the religion of

the people is at present, who have not embraced Christianity.

The savages near Hudson's Bay, have very dark confused notions of religion, for they have a variety of different gods, or rather idols, and address them according to their fancies. Indeed, the licentious vagrant lives of these savages, prevent them from attending to any proper notions of religion, or of the true God. They are not amenable, however, to the good or ill fortune that happens to them, for like the Manchians in the primitive times of Christianity, they seem to adore two principles, the one good and the other evil. They believe the sun to be the good, and the moon the evil principle, which has some affinity with the opinion of the ancients, who ascribed evil and pernicious effects to the moon.

These savages whom we are writing of, seem to consider the sun as the sovereign of the universe, for they offer him tobacco instead of incense, and this is what they call smoaking the sun. This ceremony is performed in the following manner:

The chiefs of the families assemble by day break, at the house of one of their principal men, where the latter lights the tobacco, and offers it to the sun, and waving it with both his hands according to its course, till it comes to the point from whence he first begun; he addresses his prayers, at the same time, to the sun, implores his protection, beseeches him to direct him in his understanding, and recommends all the families of the district or canton to his care. After this, the chief smoaks the tobacco, and then gives it to every one in his turn.

It may not be improper in this place to give a description of the instrument used by them in their religious smoaking, which they call the Calumet. It is a kind of very long pipe, made of red stones, adorned with the heads of woodpeckers, and of a kind of ducks that perch upon trees. The heads of those birds are of the finest scarlet colour in the world, and all their feathers are extremely beautiful. In the middle of the tube, or body of the Calumet, they hang or fix certain feathers taken from the wing of a bird, which they call Kibon, pretty much resembling an eagle, and they always incense the Calumet before they begin any warlike expedition. But we have a still more accurate description of this instrument called a Calumet by father Hennepin, a learned Jesuit, who visited those parts, and resided there several years.

He says it is a great large smoaking pipe, of red, white, or black marble, pretty much like a battle-axe, with a very smooth head. The tube which is above two feet and a half long, is made of a strong reed or cane, set off with feathers of all sorts of colours, with several mats made of womens hair variously interwoven. To this they fix two wings, which make it to resemble, in some measure, the words used by ambassadors among the ancients when they concluded a peace. They thrust this reed through the necks of theards, or thears, which are birds speckled with black and white, and about the bigness of our geese, or through the necks of the above-mentioned ducks.

These

These ducks are of several different colours, and every nation both make and adore the Calumet in what manner they please, or rather according to their own antient usages. The Calumet is a passport to all those who remove from one place to another, and being a symbol of peace, they are universally of opinion, that some signal vengeance would befall the person who should presume to break the faith of it. It is the seal of all public undertakings, of all important affairs, and all sacred ceremonies. But to return to the other religious ceremonies of these people.

The ceremony of smoking the sun is never performed but on the most extraordinary occasions, for in common things they address their prayers to some small images which they carry along with them, and which are commonly given them by their jugglers. Some of them imagine that the storms are raised by the moon, who, in their opinion, sometimes lodges in the bottom of the sea.

To pacify her therefore, they sacrifice to her the most valuable things they have in their canoe, and throw every thing into the sea, not excepting even their tobacco. This sacrifice is preceded with singing, and certain other ceremonies which are efficacious in driving out this evil spirit. In all this there seems to be but little difference between them and the antients, for they are far from being so barbarous as the Floridans already mentioned.

To know the issue of any affair, they address themselves to their jugglers, who pronounce their oracles with great ceremony, and in a manner that is artful enough. The juggler fixes poles in the ground, and thereon raises a circular hut, which he surrounds with the skins of caribons or other animals, leaving a hole at the top wide enough for a man to pass through. Here the artful juggler shuts himself up alone, where he sings, sheds tears, tumbles up and down, torments himself, invokes, breaks out into imprecations and exorcisms. He then receives an answer in a thundering voice; all which is consistent with the notions the Heathens in general form of the Divine Being.

This makes them believe that their gods must always deliver their answers to their prayers in a thundering voice; nay, they imagine that no answer can come from the gods, unless it, in some measure, less or more disorders the laws of nature. This would be undoubtedly true; but what these infatuated people believe to be the voice of the Supreme Being, is no other than a trick contrived by their jugglers to impose on the people, and support their own authority.

As soon as the noise is heard, the juggler's enthusiasm, breaks out in a murmuring noise, like that of a rock falling, when all the poles and stakes are shaken with so much violence, that one would imagine all was coming to the ground. It is in the midst of these sacred agitations, that the juggler pronounces the oracles, than which nothing can be more artful, for he takes the opportunity of the people's minds being disordered by fear.

In their marriage ceremonies they are very different from the Floridans. They marry as many wives as they can maintain, and nothing is more common than to find four or five sisters married to one man. She that has the first child enjoys several privileges which the others do not, so that she

is considered as the head of the family next to the husband. This is generally the case wherever polygamy is tolerated. The moment a savage becomes in love with a woman, he reveals his passion, and in order to obtain the end of his wishes, he gives an entertainment to her relations. He makes her father some presents, and no sooner has he obtained the parents consent than he takes her home without any farther ceremony. They never marry with an intention of binding themselves to each other for life, for they cohabit together no longer than they are pleased with each other. This practice prevails throughout most of the other nations in North-America, of which we shall take some farther notice afterwards.

They bury their dead with as much pomp as possible, they dress them, paint their faces and bodies with different colours, after which they lay them in coffins, made of the bark of trees, the outsides of which they make smooth with light pumice stones. They then set up a pallisade round the tomb, which is always raised seven or eight feet from the ground.

They also make entertainments for their dead, very suitable to their own manners and customs in other respects. Every thing is sad and mournful, suitable to the circumstances of the occasion. The relations of the deceased keep a deep silence, and will not allow dancing or singing. All the guests make presents to the parents and other relations of the deceased, which they throw at their feet, saying at the same time, "This is to cover him, this is to make a hut for him, this is to surround his grave," and so on they mention other necessities.

We must not conclude this article without taking notice that many of these people are more civilized in their manners since the English established a company to trade there. This shews the great advantage of commerce, and the proper use that should always be made of it; namely, to polish the minds of a rude ignorant people, that they may enjoy the benefits of society, and the blessings of religion.

The Religion of the Caribbee Islands.

These islands, like the rest of America, were unknown to Europeans, or at least they were unfrequented by them, till the time of Columbus, in the latter end of the fifteenth century. It was found, that at that time, there were many inhabitants in them; but they were all idolators. It cannot be ascertained, whether by some accident or other these islands, or some of them, might not have been peopled before the continent of America, but perhaps, upon a nearer inspection, the contrary will appear more probable.

It is almost established as a maxim that America was, for the most part, peopled from the continent of Europe, and if so, it must have been from the more northerly parts. The only objection to the contrary is, that some learned men have asserted that colonies were sent from Africa, but of this we have treated already at large, so that it will not be necessary to resume the subject.

It is sufficient for us that it was found inhabited by many people when Columbus first discovered it,

it, and knowing the near affinity that the northern parts of Russia, have with the northern extremity of America, we are naturally led to rest satisfied, that the continent of that vast territory was peopled before the islands.

It was no difficult matter for the natives of the continent to go over to the islands in their canoes, one of which is now to be seen in the British Museum. These canoes are very curiously constructed, and capable of conveying people in an easy manner, from one place to another, where the voyages are not long. It is probable, that the situations of islands in sight of each other, first furnished men with the idea of navigation, and from building small canoes they came at last to construct large vessels. The violence of a storm might drive them out of their course, and providence might direct them to an unknown shore.

We have been the more particular in our conjectures concerning the origin of these people, because we, as British subjects, have at present a very near connection with some of them. The avarice of the Europeans has extended so far, that whenever a war takes place, one or other of these islands become the properties of new masters. It is to this circumstance that those people have been so long kept in a state of ignorance; for the Roman Catholics have left nothing undone to make them superstitious devotees to the worship of saints and images, and Protestants, who attempted to convert them to a rational and spiritual religion, found all their designs frustrated, in consequence of the ambition of princes, who commenced wars against each other before such a salutary end could be answered. We shall therefore proceed to consider what these islands were when the Spaniards invaded them, what they are still considered under the notion of idolatry, and what they are at present in consequence of the extension of commerce, and the connection they have with trade.

The Spaniards have destroyed the greatest part of these islanders, and the rest of the Europeans, who copied after them, have not treated them much better; but still none of them have been able to deprive those unhappy savages of the liberty of exclaiming against their injustice, and the cruelties they have suffered under the government of their new masters. "You have driven me out of my habitation, says the Caribbee, which you had not the least right to do, neither can you have the least pretensions to it. You are continually threatening to turn me out of the little that is left me; must then the poor Caribbee be forced to take up his habitation in the sea with the fishes; Your own country must certainly be very miserable, since you quit it to turn me out of mine; and whence is it that you take so much pleasure in tormenting me?" Ambition and avarice have almost obliterated in our minds all the maxims of the gospel. Our conquests will indeed have one specious pretext, viz. that of winning over the souls of the Americans to Christ; but then a converted Indian will answer, "Why do you not therefore consider me as a brother, since Christianity sets mankind in a state of freedom, and at the same time that it exhorts us to humility, fills our minds with a spirit of tenderness and humanity; a spirit which

you have never once breathed with regard to us?"

To this we make no other answer, than that our interest calls for their subjection; that we want slaves to cultivate our land; that we have possessed these savages of them in order to improve them, and to search into their bowels for wealth, of which they were wholly ignorant; and so great is our insatiation, as to imagine that these venal motives suit with the gentle spirit of Christianity. But surely this cannot surprize us, when it is to be considered that some have endeavoured to justify the cruel havock which has been made of the Americans by principles drawn from religion; and have fancied the behaviour of the Israelites towards the Canaanites gave a sufficient sanction to these barbarous proceedings!

The almost total extirpation of the Caribbees gave occasion to this digression; they seem to have been destroyed with a more violent spirit of fury than the rest of the Americans; and one would think that their conquerors, in order to palliate their inhuman butcheries, had endeavoured to make them pass for the most unnatural monsters, who had neither law, nor religion; and, in a word, who had nothing human about them but their shape.

If we may believe Rochefort, the Caribbees, so far from worshipping a deity, have not so much as any word to express it by; so that whenever we speak to them concerning the Supreme Being, we are obliged to make use of a great deal of circumlocution, to give them an idea thereof. They consider the earth as a kind parent that nourishes her creatures; but they do not understand what we mean by Divine essence, or the other mysteries of religion. The same is related of the greatest part of the Americans; and it is probable they confuse these barbarians with too great a multitude of ideas and arguments. They are for having them comprehend the deity at once in the same manner as we do, and require them to believe at the first word, and on their bare word, a set of people who declare certain mysteries to them, of the truth whereof they themselves were not convinced till after long experience, a continual course of study, and a multitude of reflections; to all which, a catechism taught them in their youth, had led the way, the better to prepare their minds for imbibing the principles of the Christian faith. If it be true, that these savages have not capacity enough to understand abstracted subjects, we ought before all things to polish their minds, form them to reflection, and make them men before we go about to make them Christians.

The Caribbees acknowledge a good and an evil principle, and call them Maboia. Rochefort tells us, that they believe there are a multitude of good spirits, and that each savage imagines he has one to himself, to whom they give the name of Chemen. Other travellers tell us, they say Louquo or Looko was the first man, from whom all mankind are descended; that he created fishes, and rose again three days after his death, and afterwards ascended into heaven. That after Louquo's departure, the terrestrial animals were created. They believe that the earth and sea were created, but not the heavens. They have also some idea of the flood, and ascribe the cause of it to the wickedness of mankind in those

those ages. Maboia, say they, is the author of eclipses; and that notwithstanding their firm persuasion of the power and malice of this evil spirit, they nevertheless pray to it; but then it is after a very irregular manner, without having any fixed time or place for that purpose; without once endeavouring to know him; without having the least distinct idea of him; without having the least love for him; and, in a word, only to prevent his doing them any harm. Whereas they say, that since the good principle is kind and beneficent, it were needless to pray to it. And the savages mentioned in the preceding articles have the same sentiments. They are of opinion that the sun presides over the stars, and that the latter are Chemens, who are supposed to superintend over meteors and storms. We are not to omit, that these savages have their heroes, or rather demi-gods, who are now stars and Chemens.

They offer Cassave, and the first of their fruits to their Chemens; and sometimes out of gratitude make a feast to their honour. Rochefort tells us, that these offerings are not accompanied with either adoration or prayers, they placing them only at one corner of the hut on a table made of rushes and of latanier, a tree which grows in this country. Here the spirits assemble to eat and drink those oblations; a proof of which is, that the Caribbees assure us they hear the vessels in which the presents had been laid, move up and down, as also the noise which the mouths of those gods make at the time of their eating.

The same author relates, that they make little images resembling the form under which Maboia reveals himself to them, in order to prevent his doing them any harm. They wear those images about their necks, and pretend that it gives them ease; and that they fast and slash themselves for his sake. We are obliged to observe in this place, that Rochefort, father Labat, la Borde, and some others, both Protestants and Roman Catholics, unanimously declare, that these people are tormented with the evil spirit, who beats, scratches, nay, even wounds them in a most cruel manner, in order to force them to execute all his injunctions with the utmost exactness, and all which may be true for what we know. We have already observed, that the North-Americans are also afraid of being tormented by the devil; and shall find in the sequel of this work, that those of South-America are exposed to the same persecution. Father Labat assures us, that the power of this angel of darkness has no manner of ascendancy in those places where a cross is set up; and Rochefort informs us, that the devil has not the power to torture the savages when they are in the company of Christians. The savages, whenever the grand adversary of mankind begins to afflict them, run as fast as possible into the next Christian house they meet with, where they find a sure asylum against all the assaults of that furious assailant; and he adds, that baptism infallibly preserves those savages from the devil's blows. From these two authorities received from persons whose principles are so very different, we may however draw this inference, that the devil is equally afraid both of Protestants and Roman Catholics.

They have an infinite number of omens and superstitions, two of which only shall be mentioned. They pretend that bats are Chemens, whose office it is to watch during the night. They often preserve the hair or the bones of some of their deceased relations in a gourd-bottle, which they consult upon occasion; and their Boias, whom we are going to mention, make them believe that the spirits of the deceased acquaint them with the designs of their enemies.

These Boias, who are the medico-priests of the Caribbees, have each their particular genius, whom they pretend to conjure up by humming over certain words, and the smoke of tobacco. They never call upon this genius or demon but in the night-time, and that too in a place where there is neither fire nor light. We are told that these Boias are wizards, and have the secret of killing their enemies with charms which they employ against them.

The old Boias make all their candidates to the priesthood go through a pretty severe discipline; for the novice is obliged from his infancy to abstain from several kinds of meats, and even to live upon bread and water in a little hut, where he is visited by nobody but his masters, who make incisions in his skin. But they do not stop here; for they give him tobacco-juice, which, as it purges him in a violent manner, frees him, say they, from all terrestrial uncleanness, and prepares his mind for the reception of the Chemen. They then rub his body over with gum, which they afterwards cover over with feathers, in order to make him exact and diligent in his consultations of the Genii, and ready to obey their orders. Nay, they teach him to cure the deceased, and to conjure up the spirit.

The Caribbees ascribe their diseases to Maboia; and as those people are observed to be of a very melancholy cast of mind, we may probably suppose that the nocturnal apparitions of the devil, and the torments which he inflicts upon them, are in reality no more than the chimæra's of a brain very susceptible of the impressions of fear. We may ascribe part of the magical operations of the American priests to the same cause; for to impute them all would be going too far. Whenever they are desirous of knowing the issue of any illness with which they are troubled, they first lay the offering intended for Maboia upon a Matoutous, and then send for a Boia in the night-time, who immediately orders the fire to be put out, and turns out all those persons of whom he has the least suspicion. After this he goes into a corner, where he orders the patient to be brought to him, then smoaks a leaf of tobacco, part of which he bruises in his hands, and snapping his fingers at the same time, blows what he has rubbed into the air. The odour of this perfume brings the Chemen, who answers the demand of the Boia; when the latter draws near to his patient, feels, presses, and handles several times successively that part where the pain lies, if it be an outward one; pretending, at the same time, to draw out that which occasions it, and often sucks it. These savages also make use of the bath and lancing. If this consultation with the spirit does not give the patient any

any ease, the Boia physician resumes his priestly function, and after having given the patient some consolation, to prepare him for his journey to the next world, he declares to him that his god, or, if the reader pleases, his devil, is desirous of his company, and to deliver him from the miseries of this life.

If the sick person recovers, they make a feast in honour of Maboia, and set victuals and drink for him upon a Matoutou. The Cassave and the Ovicou, which they present to him, continue all night upon the table, and as, to speak with these savages, the spirit eats and drinks only in a spiritual manner, every thing they had set for him over night is found untouched in the morning. The Boia takes possession of these oblations, and the Caribbees look upon them with so much awe and veneration, that none but their old men and the chief persons of the nation are allowed to touch them. When the feast is ended, they black the patient with juniper apples, which makes him as ugly as the devil himself. They have frequently feasts, or rather drunken entertainments, and it is in this manner they solemnize the return from an expedition, the birth of their children, the time appointed for the cutting off their hair, and that of their beginning to go to war. The holding a council of war, the felling of any wood or grove, the grubbing up of a piece of ground, the building of a canoe, are all considered as solemnities. They call these feasts assemblies, or drunken entertainments.

They observe a fast upon their arriving at the state of puberty, and their being made captains, upon the death of a father or mother, wife or husband; this last article is very surprising after what has been before observed of the little affection which we are assured a husband has for his wife, and, as we may naturally suppose, a wife for her husband. If that saying be true, that friendship always meets with a reciprocal return, and that according to the maxim of count de Buffi Rabutin, all those who love are sure of being beloved, it may on the other side be as true, that hatred will be repaid with hatred. The Caribbees also fast after having killed an Arouague, that is, an enemy. They have no stated time for holding their assemblies of war, and as to all those of another kind, we have already observed that they eat, drink, and get drunk in them; to which we shall add, that in these they cut one another to pieces in cold blood.

Whenever they are about making war, some old woman draws up the whole design, and makes a speech to the company in order to stir them up to revenge; and when she sees that by the strength of her harangue and of the Ovicou, which is their drink, the assembly begin to give manifest tokens of their being inspired with rage and fury, she then throws into the midst of them some broiled limbs of those they had killed in war; after which, a captain seconds the old lady, and makes a speech upon the same subject.

Their manner of making war is to come upon their enemies by surprise, and to fall upon them in ambuscade. They cover themselves all over with boughs and leaves, and mask themselves with an Indian cane leaf called Balifier, by making a hole for their eyes to look through. Thus equipped, they stand up close to a tree, and wait

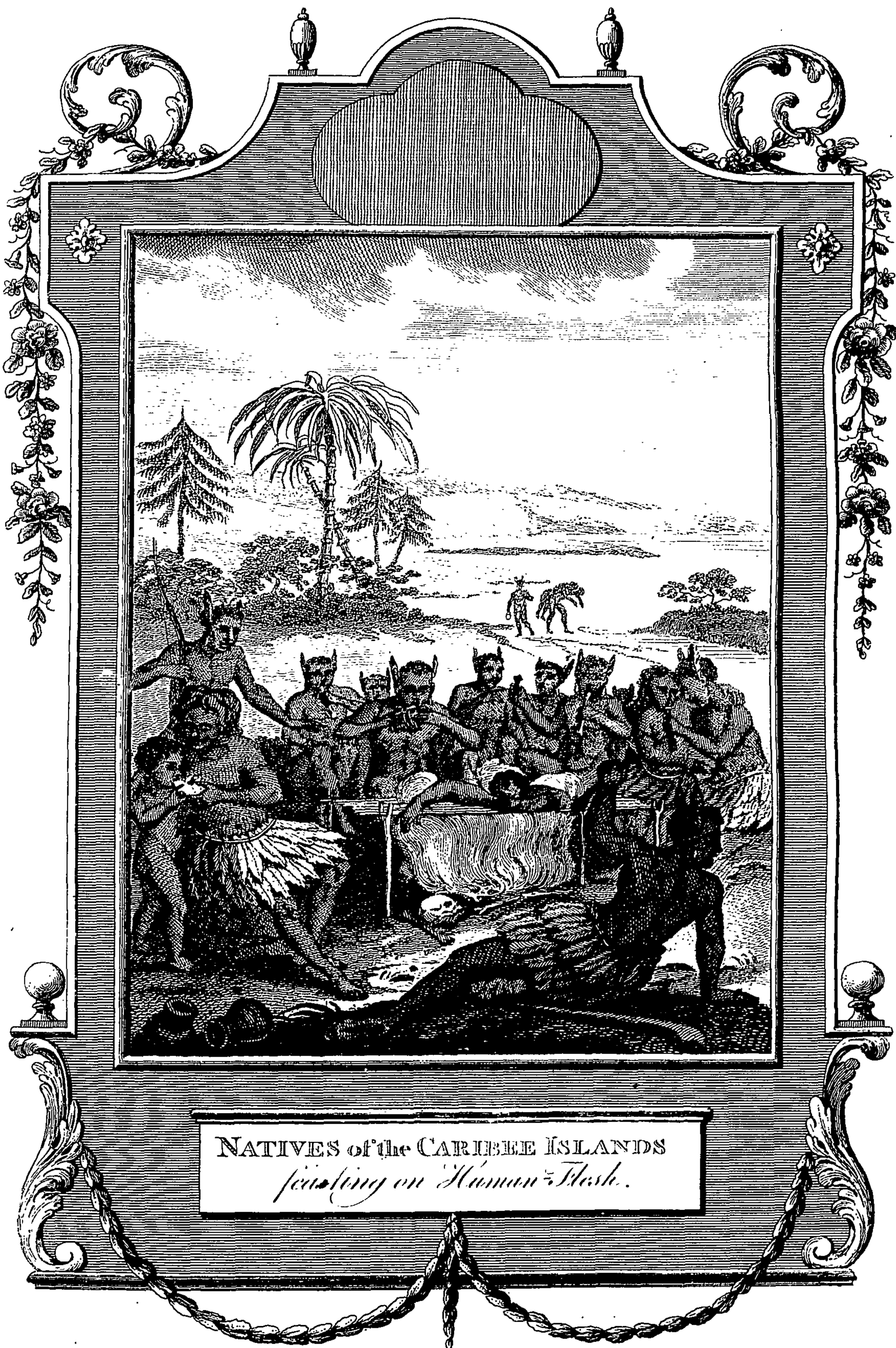
till their enemies come by, in order to beat their heads to pieces at one blow with their bouton, or club, or to shoot them with their arrows after their having passed by. Whenever they fall upon a house that is covered with leaves of cane-sticks or palm-trees, they set fire to the roof, by pouring down arrows upon it, to which they tie an handful of cotton, which they light just when they let fly.

Their arrows are always poisoned, and they are full of little notches, which make so many tongues, very neatly wrought, and cut in such a manner as not to hinder the arrow from penetrating, but from coming out again without widening the wound considerably; or by driving it back to the opposite part to draw it out by making a fresh one. They always make two cuts in that part where the reed is grafted at the sharp end, in order that when it is entered into the body, the rest of the arrow may fall, and at the same time leave the poisoned end in the body. They treat the prisoners of war much after the same manner as the Canadians do theirs.

The Caribbees are jealous of their wives, and a bare suspicion of their having violated the fidelity they owe their husbands, gives them a power to kill their wives without any further ceremony. The husband is not liable to be called to an account for an affair of this nature, because the women of these islands are their husbands slaves; and, notwithstanding the rigour of their slavery, we are nevertheless assured that they obey with so much exactness, silence, sweetness, and respect, that their husbands are very rarely obliged to remind them of it. An example worthy the imitation of some Christian wives, who are daily instructed from the pulpit, but to no purpose, in the duties of obedience and conjugal fidelity. This doctrine will probably be inculcated to them as long as the world stands, but will have as little effect upon them as the preaching of the gospel has with regard to the Caribbees. In fine, the female world are here such complete slaves, that a woman is never known to eat with her husband, or even in his presence. Their young girls about twelve years of age, wear the apron, which is the characteristic of modesty and chastity; and in the Lucayan islands, when a mother knows by certain natural symptoms that her daughter may assume the name of woman, the relations meet together and make a feast; after which they give her a cotton net filled with herbs, which she wears afterwards about her thighs, for before she went stark-naked. It is true, indeed, that nakedness does not make any impression upon their senses; and we are assured they have so much virtue as to say, that when they are naked they are to be looked upon only in the face. We are also told, that when a young maiden is of an age fit for marriage, she is obliged to live for ten days together upon dry Cassave; if in this time she does not die with hunger, it is a proof that she will be a good housewife.

Such young Caribbee women as are marriageable, are not allowed to have any commerce with their young men, for their mothers never suffer them to go out of their sight. Nevertheless, says father Labat, a young woman very seldom lives to that age, without being singled out before by some young savage, who considers her

Engraved for D. Hurd's Ceremonies & Customs of All Nations.



NATIVES of the CARIBBEE ISLANDS
feasting on Human Flesh.

the moment he has made his declaration as his future wife, till she may be of an age of being so in effect. Among these savages, relations are permitted to marry with one another, a woman not being allowed to refuse her kinsman; they often pitch upon them when they are but four or five years of age. A brother does not marry his sister, nor a son his mother. Rochefort assures us, that they look upon this crime with horror; but that they allow so general, so extensive a liberty, with regard to all the other degrees of consanguinity, and the plurality of wives, that a man often marries three or four own sisters, who, at the same time, are either his nieces or cousin-germans. They reason thus, that as they have been brought up together, they will therefore love each other the more, and preserve a greater harmony. But here there notions differ greatly from ours; and we must not omit a very whimsical custom. It sometimes happens that a Caribbee shall before-hand demand the offspring of a woman with child, provided it be a girl; which if they grant him, he marks the woman's belly with Rocou: And as soon as the girl is seven or eight years of age, he goes to bed to her, in order to inure her to the sports of Venus.

A father upon the birth of his first-born son withdraws from society, and keeps a very strict fast for forty days together; and another traveller adds, that the husband goes to bed, and acts the part of the lying-in-woman; but he neither gives us the origin or reason of this custom. Here follows another that is altogether as whimsical: The time prescribed for fasting being expired, they pitch upon two young Caribbees to slash his skin, and to cut and hack his body all over. They then rub the wounds with tobacco juice, after which they seat him in a chair painted red. The women bring in victuals, which the old men present to the wounded person, and feed him as we do a child; and in like manner they pour drink down his throat, holding his neck at the same time; and when he has done eating, the old men present him with two pieces of Cassave, which the poor tortured father holds in his hands. The ceremony is performed in a large open place, during which he gets astride upon two Cassaves, which he is afterwards obliged to eat. We may very well suppose them to be bloody; for they then smear the child's face over with blood, which they say contributes to the making him courageous; and the more patient the father is, the more his son will be valiant. But this is not all; he is obliged to abstain for six months together from various things, every time any of his wives are brought to bed. The moment the child is born, he is bathed in water, and if it happens in the night-time, the father bathes himself also; then the mother begins to flatten the infant's forehead, and to squash its face, which they think an addition to its beauty; and we may naturally suppose, that the education they bestow upon them is of a piece with the rest.

They name the child about a fortnight after its birth, which they take from some of the ancestors of their family, from some tree, or other object that is agreeable to them; in a word,

from any thing that pleases or strikes their senses. The child is named with form and ceremony; and has its sponsors, who engage to see it properly educated according to the custom of the country. They bore a hole in the child's ear, in his lower lips, and between his nostrils. They put threads into these holes, to which pendants hang dangling; but they delay the ceremony, in case the child should be too weak to go through it.

Their funeral rites and ceremonies are, in some respects, like those of other Heathen nations. Wherever a Caribbee dies, they call all his relations together to shew them that he died a natural death; and if only one of these should not have seen the deceased, the united testimony of all the rest would not avail to persuade him that his relation died in the ordinary course of nature. He would imagine that they had all conspired his death, which he would think himself obliged to revenge, by killing at least one of them. They lay the deceased in a well which they dig in the corner of a hut, about four feet in diameter, and six or seven feet deep. He is here laid all in a heap, his elbows on his knees, and the palms of his hands on his cheeks. He is painted red with whiskers, and black strokes of a richer die than those commonly used, are joined as a sort of shade.

They hold his hair behind his head, and his bow, his arrow, his club and his knife are laid by his side. They put the body in sand knee deep, which they only do to keep him in that posture, for the sand does not come up as high as the top of the pit. After all the relations have examined the body, they fill up the hole, taking care always to bring along with them a servant to attend him, and his dog to watch him. We may naturally imagine, that their mourning is whimsical enough, and so it is. They first lay the corpse in the pit, then light a fire just by it, when every one seats himself round about it. The men seat themselves behind the women, and invite them to weep, by giving them a tap on the arm. They then all roar and cry together, breaking out into long and repeated exclamations on the loss they have been subjected to by the departure of their relation. Such was the antient state of these people, and so it is still with those who are Heathens; so we shall conclude this article with an account of what alterations have taken place among them within these twenty years.

The peace of 1763, brought about a more remarkable revolution in these islands than ever had been before; for the French being every where beaten, and most of their islands and colonies taken, Great-Britain had it in her power to give laws to all the contending parties. Whether we acted a prudent part or not in the distribution of property at that time, is foreign to our purpose to enquire, leaving that to the politicians, whose business it is to decide in all those matters.

Some of these islands are now in the hands of British subjects; and some gentlemen of the most exalted characters, and known integrity have been appointed governors of them. The people are becoming every day, more and more civilized;

civilized; and if it should please God to give us success in the present war, we may hope, in a few years to see, regular parishes established wherever Britain has made conquests. There is one considerable disadvantage must always attend the inhabitants of these Islands, namely, their being so small that it will not answer the end to keep garrisons in all of them, so that whenever war breaks out between us and the French and Spaniards, such of these islands as are left defenceless, will easily fall into the hands of the enemy. This, however, has not dispirited those benevolent persons in our own country, who wish well to all the human race, particularly to such as are still in a state of Pagan darkness. Several gentlemen who have settlements there, have sent over some preachers, whose success has been even greater than could have been expected. It was happy for the people in these islands, that the first settlers after the peace, were persons who had some regard for the interest of religion. They knew the benefits arising from the knowledge of the gospel, and they ardently wished, that all those who bore the same image with themselves, should partake of the same happiness. This induced them to consider that they were not born alone for themselves, but for the benefit and advantage of each other, knowing, or at least having reason to expect, that great advantages would arise from the grants that had been made them; but as they knew that all the benefits men enjoy in this world, are the unmerited gifts of God, consequently they dedicated a part of those profits to promote the happiness of poor ignorant creatures. This was doing more real good than building a palace, or conquering an empire. It was dedicating the first fruits of their revenues to God the giver of all good, it was honouring him out of the bounty he had bestowed, and it was a sure way to procure a blessing upon all their undertakings.

The Religion of the Savages that inhabit the Banks of the River Oroonoko and those of Guiana.

It is certain, that notwithstanding the many discoveries that have been made of late years in different parts of the world, yet we are but little acquainted with these people, and know but a few particulars concerning them. That they are both idolators and savages cannot be disputed, and it is not in the least improbable, but that they worship a plurality of idols; for in all Heathen nations we never meet with any who adhere to the worship of the Divine Being, nor of any single idol whom they look upon as having an absolute sovereign power.

Purchas asserts, that some of them worship Watipa, who is the devil, and others worship the sun and moon. Some savages of Guiana worship whatever their priests command them to adore, and some of them pay their adoration to a stone idol in the shape of a man sitting on his heels, with his knees open, his mouth gaping wide, leaning on his two elbows, with his hands open and stretched out. This idol is a very humble one, for he resides in a hut, which at the same time serves him for a temple. Some

of these savages have a notion that there are celestial beings, but their notions concerning them are carnal and brutish. They call one of these imaginary beings by a name that signifies the *antient of heaven*, which title as given to objects of worship is of great antiquity, and not confined to idols only; for we find the prophet Daniel calling the Messiah *the antient of days*.

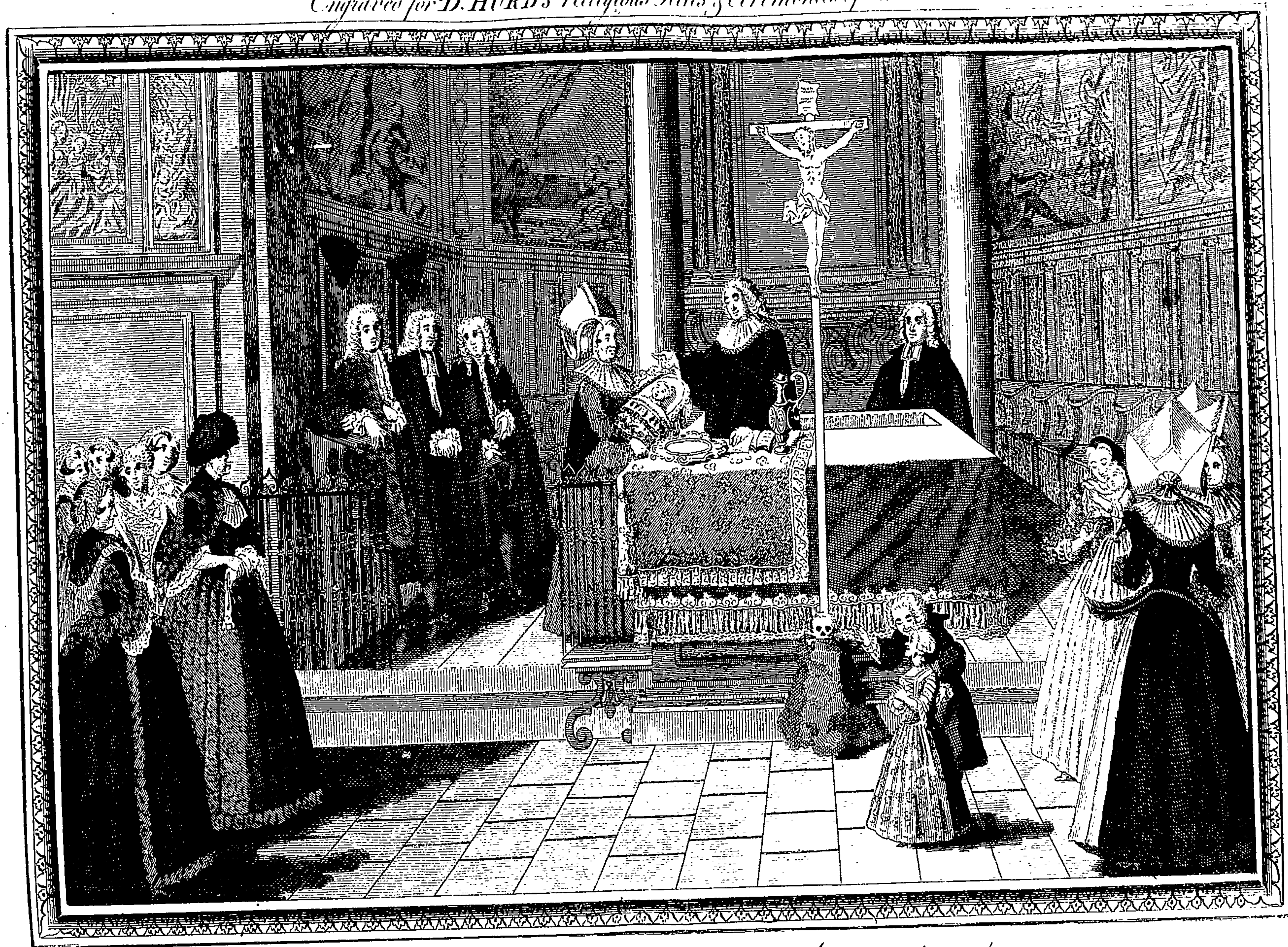
All these savages have a great number of superstitious notions, and ridiculous ceremonies, founded upon lying wonders and marvellous stories. Their priests, like all the others among the savages of America, are also physicians, and before they undertake to cure a patient, they consult the oracle of their idol, and when the artful impostors imagine the distemper to be incurable, they do not use any medicines. However, when they think there is no sort of danger, then they use their medicines and charms, and when the patient recovers, the whole honour and merit are ascribed to them.

Some of the tribes of these people chuse their chief who is to govern them while they are at table, and they elect him who is the greatest drunkard. This general or chief, the moment he is chosen, puts his two hands over his head, and while he continues in this posture, a long harangue is made to him with regard to his duty, which being done, they make a trial of his courage, by whipping him till the blood follows the strokes. Before their priests are ordained to their sacerdotal office, they are obliged to go through a very severe probation, which like many more of their customs, is both absurd and ridiculous.

They bruise green tobacco leaves, and pressing the moisture out of them, fill up a quantity of it in a vessel, equal to one of our common drinking glasses, and give it to him who is to be received priest or boya, and he is obliged to swallow it all down. In their marriages they have no other ceremony besides that of making a formal demand of the young woman from her parents. He receives her in triumph, and conducts her home to his own hut, where an entertainment is provided for the relations. When their children are born, they put them into a sink of mud, where the innocent creatures are obliged to remain upwards of four hours, till they have invoked their idols to be propitious to him. Barbarous as their practices may seem, yet it does not come up to that of the Greeks and Romans, with whom it was common to expose their children and desert them totally, leaving them to perish. Whereas, these savages we have been treating of, only expose their children for a short time, and the healthiness of their constitutions generally saves them.

When their relations die, they hang up their carcases in their huts, and adorn them with feathers and necklaces after all the flesh is rotted off. In some places they burn their dead, and the women drink in liquor the bones of their husbands reduced to powder; and thus, says a very learned author, (Mr. Picart) they bury in their own bodies all that was dear to them in this world. One would naturally imagine that such practices must flow from a very strong natural affection; but these savages have their own notions of fashion as well as we. Both husbands and

Engraved for D. HURD's Religious Rites & Ceremonies of All Nations.



BAPTISM of the LUTHERANS at Augsburg in Germany.

and wives know the nature of formal mourning, and just as it is among us Europeans, she who appears the most affected for the loss of her husband, procures another the sooner. Some of these savages make great rejoicings on the death of their relations, and the men get drunk while the wife of the deceased howls as if she was going distracted. They always kill some of their slaves, whom they imagine will accompany the deceased into the other world, and they believe in a future state of rewards and punishments; a sentiment that was never perhaps denied till the present age in which we live. And by whom has this fundamental and leading doctrine, in natural and revealed religion been denied? Was it by Heathens? No; for the most barbarous, the most unlightened Heathens believe in it. Was it by professed deists? No; the deists pride themselves in opposing Christianity, because (say they) all the antient Heathens as well as the modern, believed, and do believe the doctrine of future rewards and punishments; and they believed this without the assistance of a supernatural revelation.

The truth is, attempts have been made to overthrow both natural and revealed religion, by men well acquainted with human learning, and whose very characters, as professed preachers of the gospel, naturally led them to stand up in its defence against the attacks of its enemies. Our Saviour foretold, that a man's greatest enemies should be those of his own household, and we have lived to see this literally fulfilled. These men pretended to belong to the household of faith, and yet have denied the leading principles. But never let such notions distract the minds of pious, humble Christians. As the whole frame of the Christian religion is built upon a plan consistent with the divine attributes, and suitable to the state of fallen nature, so it carries along with it the marks of infinite wisdom, unbounded mercy, unchangeable love, effective grace, and everlasting glory.

And will God suffer his own image to be trampled upon? No; he will support his church for the sake of his son, who shed his blood to restore unhappy creatures to his favour, and altho' the wicked and the impious may blaspheme, yet the glory of Christ's kingdom will bear down all manner of opposition, men shall be blessed in him, and all nations shall call him blessed. It was declared by our Saviour, that the gates of hell should never prevail against his church; and by gates is meant rulers, for judges of old sat in the gates of the city to administer justice, as they still do in some of the eastern nations of Asia. Now there is not a name that can be found so proper for those men, who under the name of Christians have actually attempted to make us believe there is no immortality, there is no name, we say, so proper for them as that of infernal judges.

But as the church was purchased by the death of Christ, so the almighty power of God will support the kingdom of his glorious son.

God shall exalt his glorious head,
And his high throne maintain;
Shall strike the powers and princes dead,
Who dare oppose his reign.

The Religion of the Savages who inhabit the River of Amazons.

These people are all idolators, and in many respects there is but little difference between them, and those whom we have just now mentioned. They have a vast variety of idols, and they ascribe to them as many qualities as they please. They believe that some of them preside over the waters, and these are represented with fishes in their hands. There are others for seed time, and others again who inspire them with courage in war. They say that their deities came down from heaven, purposely to dwell among and assist them, but they do not pay them the least worship; they carry them along with them in a case, or leave them in any place till they want their assistance. Hence, upon their going out to war, they hoist at the prow of their canoes, that idol in whom they repose the greatest confidence, and under whose auspices they look for victory. They have the same custom when they go a fishing, and on this occasion they hoist the idol whom they believe presides over the waters.

This practice is in all respects similar to what was observed by the antient Greeks and Romans, who had their titular deities for every one of their undertakings. When they went on voyages, the mariners invoked Neptune as the god of the sea, and images of him were carried along with them. But still they had sometimes the figures of other deities upon their ships; for we read, that when the apostle Paul and his companions were sent prisoners to Rome, the ship in which he sailed, had for her sign Castor and Pollux, Acts xxiii. 11. Here we may observe, that the Roman Catholics, in conformity with the Heathens of old, have their titular saints just in the same manner as the Heathens had their deities. Anthony for instance is the saint to which mariners address themselves in all cases of danger, and when they return home, they hang up in one of their churches something in honour of him, in consequence of the deliverance they have met with.

These savages of whom we have been treating, divide the government of nature among their gods, or idols, so as to give every one his share. They never pray to them, but in cases of necessity, and perhaps in this case, there are too many Christians who follow the same practice. All the idols whom they worship, are considered as subordinate to one supreme being; but of that being they have very confused notions. They stand in great awe of their priests, and hold them in the utmost veneration. They have a particular house, or rather hut, for the celebration of their ceremonies, and this is to them, what others call a church, or a temple. There their priests address themselves to their gods, and receive answers from their oracles. Their priests have a great authority over the poor deluded people, whose minds being left in a state of darkness, they can practice upon them what tricks they please. They also apply to them, as casuists, for the solution of their doubts; and here they act just in the same manner as some of those who call themselves Christian divines. The Roman Catholic priest is lord

of the consciences of all his people, so that he may direct them to every purpose he thinks proper; and perhaps there are too many among our Protestant clergy, who assume the same dictatorial power. But here we find, that the glory of doing, what was never commanded in scripture, is not wholly their own, for the Heathens claim an equal share along with them. Perhaps the Heathens have a much better right to it than themselves, for as it was originally their property, we cannot see with what justice the Romans rob the Heathens of it. Christ never taught them to do so, either by precept, or example; nor is there a single passage in the whole of the new testament, that gives authority to ministers to solve cases of conscience, except where moral duties are concerned, and there indeed it is easily done; for there is an everlasting difference between right and wrong. But to proceed.

When these savages go to war, they apply to their priests for assistance against their enemies, and the first thing the priests do, is to curse them. This has such a striking similarity to what is related concerning the history of Balaam, that we wonder how any person, who has read civil history, can doubt the truth of divine revelation.

In the most early ages of the world, when one nation declared war against another, the first thing they did was, to appeal to their gods that their cause was just, and the priests being satisfied with what they declared, went to the borders of their territories and pronounced a solemn curse on those who had violated the public peace. Something of this nature is still to be found among some of our modern princes, who never declare war, without first endeavouring to make their neighbours believe, that they are not the aggressors. But besides pronouncing their curses upon the enemy, these priests present the soldiers with poisonous herbs for their arrows, and other weapons.

When their priests die, they have such veneration for every precious relic belonging to them, that they preserve their bones, and lay them in the same cotton beds on which they used to repose when alive. Some of them keep the bodies of their deceased relations in their houses, in order to have a perpetual *memento mori* before their eyes. Others bury the bodies in large graves, together with every thing belonging to them in their life time; but they all celebrate their obsequies for several days together, and this time is spent in drinking and weeping to excess. They believe in the immortality of the soul; but then it must not be supposed that they have any other notions of it, than as a corporeal substance. This is owing to the corruption of human nature, which induces men to reject what they cannot comprehend; and this is, perhaps, the source of all the errors that ever yet took place in the world. Vast discoveries have been made in astronomy, during the present age; but the one half of them are no better than probable conjectures; the others are doubtful, and involved in obscurity. In philosophy, and in physics, vast discoveries have been made; but what man will say that human knowledge is complete? Men, however, should

by all means endeavour to divest themselves of pride, to be ready at all times to acknowledge their own weakness, as well as their ignorance.

The foundation of all our happiness, all our honour, and all our glory, whether in time or eternity, must be laid in humility. The wisest man that ever lived in the world, says, "Pride goeth before destruction, and a haughty spirit before a fall." And Christ, who was greater than Solomon, says, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Were men once to be brought acquainted with their own weakness, their own ignorance, and their own unworthiness, compared with the rectitude of the Divine Being, they would not nourish growing doubts in their minds, concerning the truth of the Christian dispensation.

We shall conclude this article in the words of the celebrated Shakespear, which he puts in the mouth of the great cardinal Wolsey, when he was taking leave of lord Cromwell.

"Cromwell! I charge thee fling away ambition;
"By that sin fell the angels; how can man then,
"The image of his maker, hope to win by't?
"Love thyself last: Cherish those hearts that
"hate thee:

"Corruption was not more than honesty.
"Still in thy right hand carry gentle peace,
"To silence envious tongues; be just, and fear
"not;

"Let all the ends thou aim'st at, be thy country's,
"Thy God's, and truth's: Then if thou fall'st,
"O Cromwell!

"Thou fall'st a blessed martyr: Serve the king.—
"And pry thee lead me in;
"Here, take an inventory of all I have,
"To the last penny; 'tis the king's. My robe,
"And my integrity, heaven! is all
"I dare now call my own. O Cromwell! Crom-
"well!

"Had I but serv'd my God, with half the zeal
"I serv'd my king, he would not, in mine age,
"Have left me naked to mine enemies."

The Religion of the Braſilians.

When these people were first discovered by the Europeans, they had neither temples nor monuments erected to any deity whatever, a circumstance in which they differed much from the Peruvians and Mexicans. And even at present they have but dark confused notions concerning the creation of the world, for they regulate their time by moons only. However, it appears that they have some feint notions of the deity; for they often lift up their hands towards the sun and moon, in token of admiration. They have some notion of the universal deluge, for they relate, that a very powerful foreigner, who bore the most violent hatred against their ancestors, caused them all to perish by a violent inundation, two persons only excepted, whom he preserved, in order that they might propagate a new race of beings, from whom they are descended.

scended. Here we have the outlines of the truth, although obscured by fable, but even that obscurity, in some measure, points out the truth.

They are very much afraid of the devil, whom they call Agneian, and yet do not pay him the least worship. They are equally afraid of thunder, which they suppose to be under the direction of one of their gods, called Toupan; and when they are told to worship the god who created thunder, they answer, that it is very strange, that god, who is a being of so much goodness, should make use of thunder to terrify mankind.

They pay a great veneration to a certain fruit, about the bigness of an ostrich's egg, and shaped like a great gourd, which they call Tamaraca; but some travellers have corrupted the word, and called it Maraca. When the priests go on their visitations, they always carry this fruit along with them, and oblige the people to worship it with great solemnity. They fix these fruits at the end of a staff, which they stick in the ground, then dress them with beautiful feathers, and order the inhabitants of the villages to carry them victuals and drink; for (says the priest) this is well pleasing to them, and they like to be entertained in this manner. The chiefs of their tribes, and the fathers of families go and offer part of their provisions to these Maracas; and it is considered as a very great crime, for any one to take away what has been consecrated to these idols. The priests assure their votaries, that the spirit pronounces its oracle, by the mouth of the Maraca, so that here we have an instance of fruit speaking. They look upon these Maracas as domestic gods, and therefore every one is obliged to have one in his house, so as to consult it on every occasion; but they are of no service to them, unless purchased of the priests.

The essential parts of their festivals consist in dances and songs, the subjects of which are, their glorious achievements in war, and are also of use in transmitting to posterity, the memories of their warlike heroes. One of the greatest of these festivals, is that of butchering their poor miserable prisoners, who have the misfortune to be taken from their enemies in war. Having put these wretches to death under the most excruciating tortures, they then sit down and feast on the flesh. This is horrid enough, and such as human nature shudders back at the thought of; but still it is too true to admit of the least doubt, there is no exaggeration in the least, and to dispute it would be to say, that all our voyagers and travellers, many of whom were men of integrity, told nothing but falsehood.

All their Boias, or priests, are fortune-tellers, and interpreters of dreams, which knowledge they make the people believe the devil communicates to them. The Boia consults the oracle in a hut built for that purpose, where a virgin of about ten or twelve years of age, prepares a hammock for him, with a good quantity of provisions. The priest, or Boia, who is obliged to abstain, for nine days together, from all commerce with women, washes himself before he goes to bed, and there consults the spirit, who

is so good-natured that he never fails to answer his prayers; but it is proper to observe, that he is always alone when he consults the spirit.

These savages, in the Brasils, never marry any of their relations, within those lines of consanguinity, which we call incest; so that it seems they have, at least in that instance, some traces of morality among them. The moment a youth is considered as fit for marriage, he is allowed to look out for a wife; for they never consider whether he has means sufficient to support a family, or conduct to guide himself through the world. Formerly a young man was not permitted to marry till he had killed one of the enemy; but now, when a young savage has placed his affections upon a young woman of his own tribe, he addresses himself to her parents, and asks their consent to marry her. These savages are unacquainted with all our preliminaries of marriage, for there is no such thing among them as a declaration of a mutual passion, nor any amorous intercourse. If the young woman's relations give their consent, he is from that moment her husband, for the ceremonies afterwards are but trifling.

Polygamy is in as much esteem among them, as in any parts of Asia, and although the women frequently live together in harmony, yet their tyrannical husbands have a right to put them away whenever they please. When a woman is delivered of a child, there are many ridiculous ceremonies observed; for if it is a boy, the father lays down beside it, a bow, an arrow, and a knife, exhorts it to bravery and courage, and concludes by naming him after the object that makes the greatest impression on his mind. The girls are brought up in domestic affairs, and generally married very young.

These people have some feint notions of the immortality of the soul; for they believe that when a person dies, his soul goes to reside in paradise, behind their high mountains. When a person is taken sick, one of his relations throws himself with so much violence upon him, as almost knocks out what little breath he has remaining. If the sick person dies in the evening, the following night is spent in mournings and lamentations, and the neighbours of both sexes are invited to join in the mournful solemnity.

When the patient expires, they wash and comb him, after which they wrap him up in callico, and if it be one of their chiefs, in his hammock, adorned with all his feathers and other ornaments. They lay him in a kind of coffin, but in such a manner as not to let any earth touch the body, and they carry him provisions every day, in order to prevent his dying with hunger after he is dead; nay, they believe that he wearies himself so much with dancing in the other world, that he is glad to return to earth to get a little refreshment.

It appears evident from what we have related of those people, and indeed of all other Heathens whatever, that the knowledge of the one true God, and life and immortality were never brought to light till the promulgation of the gospel, and this should teach us, above all things, to set a proper value upon that more than inestimable blessing.

The Religion of the People who inhabit near the River La Plata.

The river La Plata, that is the river of Plate, is perhaps the largest in the universe, and an inexhaustible source of wealth to the Spaniards. It was in this river that the famous Sir Francis Drake destroyed a vast number of ships belonging to the Spaniards, and brought into England an enormous load of plate. There are vast numbers of people inhabiting near the banks of this celebrated river, but the Spaniards do all they can to keep other Europeans ignorant of them. However, we have learned as much concerning them as is necessary to give us an idea of their religious sentiments.

Some of them consecrate the skins of their enemies as so many trophies in certain houses, which seem to have been designed for religious worship, and others adore the sun and moon. Some of these nations, at the new or full moon, make certain incisions with bones to which they give an edge, and use them instead of knives. Those of Tucuman have some notion of a deity, and have priests among them who act the part of soothsayers, upon which Coreal makes the following just reflection; "I am of opinion, says he, that wherever there are priests, there must necessarily be some shadow of religion, and that the one is always relative to the other." However, the dispute does not relate to the true signification of the word religion, but to the idea only. The other savages of Paraguay and Uragha, that is, those whom the Jesuits have not civilized, do not differ from these Tucumans in these particulars. Their priests are also physicians, as in other places, and cure their patients by sucking the diseased part, or by the smoke of tobacco. They admit an universal spirit who pervades matter, and acts on all parts of it; but this is too philosophical for savages. Let us rather say, that they imagine every thing is informed with its peculiar genius or spirit, which flows from their gross ignorance; though after all, it is certain, that some very polite nations, both antient and modern, have supposed the immediate action of an universal spirit, and that of Genii upon earthly bodies. Agreeable to this notion, we are assured, that the savages in question address invocations to these Genii, and some worship a pretended invisible tyger.

Such as are candidates for the priesthood or physic, are obliged to fast often, and for a long time together; must have fought several times against wild beasts, particularly tygers, and at least have been bit or scratched by them. After this, they may be raised to the priesthood; for they look upon tygers as almost divine animals, and the imposition of his holy paw is as honourable among them, as the receiving the doctor's cap in the university of Salamanca is in Spain. Afterwards, the juice of certain distilled herbs is poured upon their eyes, and this is the priestly anointing; after which, these new priests know how to calm the spirits of all beings, animate, or inanimate; hold secret intelligences with those spirits; and share with them in their virtues.

There are other medico-physicians superior to the above-mentioned, whose office extends no

farther than to calm the spirits, and receive their oracles. They never attain to this supreme dignity till after having practised physic for a long course of years; they are also obliged to fast for a whole year together, and their abstinence, says the relation of the Moxes, must exhibit itself by their pale and wan countenances. At certain seasons of the year, particularly at the new moon, they assemble their people on some hill at a little distance from the town. At break of day, all the assembly march to that place with a deep silence, but the moment they arrive at the halting place, they break out into hideous cries, say they, to mollify the hearts of their deities. The whole day is spent in fasting and confused noises, and towards the evening, they conclude with the following ceremonies. The priests begin by cutting the hair, which among them is a token of great joy and gladness, and cover their bodies with red and yellow feathers; which being done, they have great vessels brought them, into which they pour the liquor prepared for the solemnity; this they receive as the first-fruits offered to their idols, of which they drink inordinately, then give it to all the people, who quaff it off to great excess, and the whole night is spent in drinking and dancing. One of them sings the song, when all of them drawing round him in a circle, begin to draw their feet after them in cadence, and to loll their heads from one side to another with a careless air, at the same time throwing their bodies into very indecent postures; and the warmth of their piety and religion, is judged by the distortions into which they throw themselves.

Some other nations, who are all confounded under the name of Moxes in the relations of the Jesuits, worship the sun, moon, and stars, and others pay adoration to rivers. Some always carry about them a great number of little idols, made in a very ridiculous shape. Every act of piety and religion flows from a principle of fear, and among so great a number of people, to whom the missionaries and Spaniards have given the name of Moxes, they, says the author of that relation, have not been able to discover but one or two nations who employ any kind of sacrifice. Their medico-physicians, enchanters, or quacks, prescribe also to their sick, but we do not hear that they take their degrees like the priests of Paraguay: Be that as it will, when the former are sent for to the sick, they mumble certain superstitious prayers over them, promise to fast for their health sake, and to smoke tobacco a certain number of times every day. But it may be a question whether they really do it as sincerely as they pretend to do? They also suck the diseased part, which is a prodigious favour; after this, they withdraw, but upon condition, however, of being liberally rewarded for their services.

Their marriage consists in the mutual consent of both parties, and in some presents which the bridegroom makes to the bride's father, or nearest relation. The consent of those who contract it, is looked upon as nothing; and they have another very whimsical custom among them, viz. that a wife may live where she pleases, and her husband is obliged to follow her up and down. If they have but one wife, it is because they can get no more, for they favour polygamy both by custom and inclination, and

and always put it in practice whenever they have an opportunity to do it. They look upon the incontinence of women as a most enormous crime; and if any of them happens to run counter to her duty, she is looked upon as an infamous creature, and a prostitute, and is liable to be put to death. If men are unjust in any thing, it is certainly on this occasion; for why are not women allowed to punish the lewdness of men? Or, at least, why do we not indulge a sex, whose frailty is the daily subject of our ridicule, to divert themselves at the mens expence, who are vastly more frail than women? forgetting twenty times a day at their feet, their so much boasted strength of mind, and sacrificing all that is most valuable to their charms.

The women prepare the liquor which their husbands drink, and take care of the children. They have the barbarity whenever a woman dies, to bury her little children with her, and in case she happens to be brought to bed of twins, she buries one of them, and the reason she gives for it is, that it is impossible to nurse two children well together. They have a very obscure idea of the immortality of the soul, and bury their dead with very little ceremony. The relations of the deceased dig a grave, whither they attend upon the body with a deep silence, which is interrupted by nothing but sobs; and as soon as the body is laid in the ground, they divide between themselves the things it was wrapt in. Father Sepp tells us, in a letter of his published in the eleventh collection of curious and edifying letters, That some people of Paraguay cut their own fingers, and afterwards their toes, according as their relations go off the spot. A man is very unhappy in that country who has a great many old relations; for he runs the hazard of being mutilated very young: But then we may ask father Sepp, if he himself was an eye-witness to that unaccountable mutilation.

The truth is, the Jesuits in all their accounts of these people, consider particular practices as general rules; and thus because there really are some such enthusiasts among these people, who cut off their fingers and toes, so they have told us that they all do so. There are many women in the East-Indies, as has been already taken notice of, who burn themselves along with the dead bodies of their husbands; but this is so far from being an imposed law, that no one is obliged to do it.

Indeed, when we consider the nature of the Spanish government, and the bigotry of the people, we need not be surprized that these savages have remained so long in ignorance. The Heathens see nothing in the Romish ceremonies, except a few gaudy genteel ornaments; and probably the man of reading and experience, will pay little regard to the difference subsisting between rudeness and politeness in religion, so as both consist of idolatry.

The Religion of the Peruvians.

Peru was long a celebrated empire, and if we may believe some writers, silver and gold were in as great plenty here, as the basest metals, nay,

even as coals are with us. But what we have to treat of are their religious sentiments.

The Peruvians, before their being governed by their Incas, worshipped a numberless multitude of gods, or rather genii. There was no nation, family, city, street, or even house, but had its peculiar gods; and that because they thought none but the god to whom they should immediately devote themselves, was able to assist them in time of need. They worshipped herbs, plants, flowers, trees, mountains, caves; and in the province of Puerto Viego, emeralds, tygers, lyons, adders; and, not to tire the reader with an enumeration of the several objects they thought worthy of religious worship; every thing that appeared wonderful in their eyes, was thought worthy of adoration.

These antient idolators of Peru offered not only the fruits of the earth and animals to these gods, but also their captives; like the rest of the Americans. We are assured, that they used to sacrifice their own children; whenever there was a scarcity of victims. These sacrifices were performed by cutting open the victims alive, and afterwards tearing out their hearts; they then smeared the idol, to whom they were sacrificing, with the blood yet reeking, as was the custom of Mexico. The priest burnt the victim's heart; after having viewed it in order to see whether the sacrifice would be agreeable to the idol. Some other idolators offered their own blood to their deities, which they drew from their arms and thighs, according as the sacrifice was more or less solemn; and they even used, on extraordinary occasions, to let themselves bleed at the tips of their nostrils, or between the eye-brows. We are however to observe, that these kinds of bleeding were not always an act of religious worship, but were often employed purely to prevent diseases.

Such was the state of idolatry all over Peru, when Mango-capac, the law-giver of that vast empire, taught those savages the worship of the sun and the Supreme God, under the name of Pachamacac. Before we make any reflections on that new religion, we must inform the reader, that Mango-capac and his wife, were the children of the sun, and that they both received a commission of equal import from that planet, to teach and humanize the Peruvians. They set out from Titicaca, and guiding themselves with a golden rod which the sun had given them, and which was to sink in the earth, when they were come to the place where they were to settle by the command of that planet, they accordingly travelled northward, having continual instances of the virtue of this golden rod, which at last sunk down in the valley of Cusco; and it was here they took a resolution of fixing the seat of empire. Immediately this offspring of the sun employed spiritual weapons; the brother and sister began to preach their father's religion, and made a great number of proselytes, who possibly might have been as much won over by the novelties of the equipage, and the advantages of the new religion, as by the force of inward conviction. The boldness of these missionaries, their surprizing vocation, the ideas of power and superiority, which they infused into the minds of those gross and brutish people, raised them undoubtedly a con-

a considerable number of followers in a little time; among whom, the new law-giver was particularly careful of making choice of the ablest and most skilful, for the better establishing his authority, which he afterwards enlarged by conquest, and at last abolished the antient religion, commanding, says the Inca Garcilasso, all his subjects to worship the sun. This Inca Mango-capac, not satisfied with making a reformation among his subjects in things relating to the deity, he likewise gave them excellent political laws, and founded such wonderful institutions, as might justly be compared to the most boasted among the Europeans.

The last words of that monarch merit our utmost attention. He above all recommended to the Peruvians, the worshipping of the sun as their god and father. It must necessarily have happened, says the Inca Garcilasso, that Mango-capac having a perfect knowledge of the stupidity of this people, and the great need they had of being instructed in the duties of morality, judged it would be proper for him to feign that he and his wife were the offspring of the sun, and that their father had sent them from heaven. The better to possess the Peruvians with this opinion, he appeared among them in a splendid manner, and distinguished himself particularly by the largeness of his ears, which were of so incredible a size, that we could never have believed that circumstance, had it not been seen in his descendants. In this manner the antient law-givers have made an advantage of the favourable opinion their people had of them; and some of them have even had artifice enough to make a merit of certain pretty remarkable defects, both of body and mind. The long and repeated retirements of Numa Pompilius, during which he was probably seized with violent fits of melancholy, and the extasies of Mahomet are well known. And as Mango-capac, continues Garcilasso, corroborated the fiction of his genealogy, by the great advantages he procured his subjects, they really believed him to be the offspring of the sun, and that he was come from heaven to assist them. These would almost persuade us, that they were guided by a more exalted principle than that of nature, were we not certain that several antient legislators exhibit as shining examples of the force of natural truths. The virtuous Mango-capac was soon after deified: His subjects raised altars to his honour, and to his successors after him; not but they were persuaded that those Incas were mortal men, but they had paid them these honours out of gratitude, for the favours they had received from the posterity of the sun, whom, we are told, they worshipped only. In order to make this system of religion appear less absurd and ridiculous, we must suppose that they considered their Incas in the same light as the antient Greeks did their heroes, and the Romans, Romulus, and some of their emperors. They might imagine that the children of the sun, became the titular divinities of the kingdom; and that in recompence for the virtues they had practised in this mortal life, they enjoyed the privilege of being the depositories, as it were, of their prayers, as also of presenting them to that planet. However, the Peruvians denied, pretty strongly, the consequences which might have been drawn from their practice.

Garcilasso relates, that the above-mentioned people, in process of time, built temples to the sun, and embellished them with ornaments of a prodigious value; but they did not pay the same honours to the moon; for though they looked upon her as both wife and sister of the sun, and even as mother of the Incas, we yet do not meet with one single instance of their paying any worship to that goddess, or their having sacrificed on her altars, or erected temples to her glory, though at the same time they had her in the utmost veneration, so far as they call her the universal mother of all things; but their idolatry went no farther. They called thunder and lightning, the executors of the sun's justice; and in that quality they were honoured so far, as to have an apartment allotted to them in the house of the sun, at Cusco. But this is no consequence of their having been ranked among the number of the gods, as a Spanish historian would persuade us they were; so far from it, that if a house, or any other place happened to be struck with thunder, it was so much detested by them, that they immediately stopped up the door with dirt and stones, in order to prevent any one's ever entering into it; and if any thunder happened to fall in the country, they always pointed out the place with stakes, or such like marks, in order to prevent any one's walking over it. In a word, they gave the epithets of unhappy and cursed to those places, and added, that the sun sent down those curses upon them, by the mediation of thunder, which they considered as his lacquey, and the minister of justice.

Notwithstanding they adhered so zealously to the worship of the sun, yet the most knowing among the Indians acknowledge a soul of the world, or rather first mover of matter, called by them Pachacamac, which Garcilasso tells us signifies expressly, He who animates the world. He adds, that their veneration for this word was so great, that they did not dare to utter it; but in case they were forced to do it at any time, they always pronounced it with the greatest tokens of submission and respect, shrugging up their shoulders, stooping their heads and bodies, lifting up their eyes towards heaven, and on a sudden casting them on the ground; laying their hands extended on the right shoulder, and kissing the air. They paid a considerable part of this worship to the sun, and even to the Incas; nevertheless Garcilasso relates, that they had in reality a much greater veneration for Pachacamac than for the sun. They acknowledged, that he alone animated the universe, and continued its existence; but then, as they had never seen him, they considered him as the unknown god, or rather an invisible and immaterial being. From an answer which the Inca Atahualpa made, one would be apt to think, that the word Pachacamac was one of the sun's attributes. The Peruvians took the character of Cupai to be directly opposite to that of Pachacamac, and whenever they were obliged to name him, they used to spit upon the ground, in token of their mortal aversion for that wicked being. They only paid a bare respect to the moon, in quality of the sun's wife and sister; and they honoured the stars, whom they said were the women, or maids of honour to the house of these planets.

Here

Here follows the account that Garcilasso gives of the Huacas or Guacas, which seems more just and rational than what Purchas has cited in his collections, upon the authority of several Spanish authors. Garcilasso informs us, that the word Huaca signifies idol and sacred things; such were the representations of the sun; the offerings they made him, such as the figures of men, birds, quadrupeds, in gold, silver, and wood; not excepting rocks, trees, stones, caverns, temples, and tombs, which God sanctified either by his presence or his oracles. They also gave the name of Huacas to the Genii; to the heroes ranked among the immortals; to all such things as were most beautiful and excellent in their kind, and even to the misshapen and monstrous. The Spaniards, continues Garcilasso, who were ignorant of these various significations, imagined that the Indians took all those things to which they gave the name of Huacas for deities, and likewise fancied that the Peruvians worshipped hills and hillocks under the name of Apachitas, for want of knowing, that the corrupted word Apachecta, which often signifies he who causes to support or surmount some difficulty, expressed, in the Lconic way of speaking used by the Indians, the following kind of blessing: Let us return thanks to him, who has enabled us to support the fatigue we have undergone in walking up this hill.

These prayers were offered up to Pachacamac, whom they then worshipped mentally, for having assisted them in this fatigue. When they were got to the top of the hill, they laid down their burdens, in case they carried any; and after having lifted up their eyes to heaven, they cast them down on the ground, and gave the same tokens of adoration as they used with regard to Pachacamac. Moreover, they repeated the dative Apachecta two or three times over, and afterwards used, by way of offering, to pull up the hairs from their eye-brows, and whether they tore them up or not, they always blew them in the air, as if they intended to waft them to heaven. They had also a custom of putting an herb called Cuca in their mouths, which they threw into the air, in token that they offered all their most precious things to Pachacamac. They were even so foolishly superstitious as to offer him splinters of wood, or even straws, in case they could not meet with any thing better, or some flint stone; and for want of these, an handful of earth. Large pieces of these offerings were seen upon the tops of the hill. They never looked up to the sun when they performed these ceremonies, because they did not then worship that planet, but Pachacamac.

The Incas, and the Peruvians their subjects, used to sacrifice several sorts of animals in honour of the sun. They also offered him cocoa, corn, rich cloaths, and a liquor made of water and maize. They always presented the last offering to the sun in the following manner: "When they were very dry, they first fell to eating, and afterwards dipt the tip of their finger in the vessel into which the liquor was poured, and this being done, they lifted up their eyes to heaven in a very submissive manner; shook that finger on which the drop hung, and offered it to the

sun as an acknowledgement for his goodness in providing drink for them. At the same time they gave two or three kisses to the air; and this oblation being made, they all drank as they thought proper. Every time they entered into their temples, the chief man in the company laid his hand on one of his eye-brows, and whether he tore off any of the hairs from thence or not, he blew it into the air before the idol, as a mark of its being an oblation." They paid the same adoration to trees, and to all such things as they imagined a divine virtue had made sacred and religious.

The Peruvians paid a kind of worship to the city of Cusco, because of its being founded by Mango-capac, and we shall observe, that heathen Rome had antiently the same reverence paid to it by its inhabitants. At Cusco was that wonderful temple of the sun, the beauty and riches whereof surpassed imagination, we shall transcribe the description which the Inca Garcilasso has given us thereof. His words are as follows: The high altar of this pompous edifice stood eastward, and the roof, which was made of timber, and very thick, was thatched over, they having no tile or brick among them. The four walls of the temple, to consider them from the top downwards, were all covered over with plates of gold. On the high altar was made the figure of the sun, which was also represented on a gold plate, twice as thick as those above-mentioned. This figure, which was made of one continued piece, was represented with a round face, surrounded with rays and flames, in the same manner as our painters usually draw it. It was of so prodigious a breadth, that it almost covered one side of the wall, on which nothing was represented but that idol; the reason of which was, because this was the only one those Indians had, either in that, or any other temple; nor did they worship any other deity than the sun, whatever some writers may affirm to the contrary.

On each side of the image of the sun, the several bodies of their deceased monarchs were ranged in order, according to the course of their respective reigns, and so embalmed, the manner of which was a secret, that they seemed to be alive. They were seated on thrones of gold, raised on plates of the same metal, with their faces looking towards the bottom of the temple; but Huana-capac, the best beloved of all the sun's children, had the peculiar advantage above the rest, of being placed directly opposite to the image of that planet; and that because of his having merited adoration during his life-time, and for having practised the most exalted virtues, and discovered qualities worthy the greatest monarch, from his very infancy. But upon the coming of the Spaniards, the Indians hid those bodies with the rest of the treasure; and notwithstanding the strictest search has been made after them, they are not yet found.

This temple had several gates, which were all covered over with plates of gold, the chief of which looked towards the north, as it still does to this day. Moreover, round the walls of this temple was a plate of gold, in the shape of a crown or garland, and above an ell broad. On one side of the temple was a cloister, built in a

quadrangular form, and in its highest enclosure a garland of pure gold, an ell broad, like the above-mentioned. Round this cloister were five great square pavillions, or houses, covered over in the shape of a pyramid. The first was built for the habitation of the moon, the sun's wife, and stood the nearest to the great chapel of the temple; the doors and enclosures of it were covered with silver plates, its white colour denoting that it was the apartment allotted to the moon, whose figure was painted like that of the sun, but with this difference, that it stood upon a silver plate, and was represented with a woman's face. It was here these idolators came and offered up their prayers to the moon, whom they imagined to be sister and wife to the sun, the mother of their Incas, and of their whole posterity. In quality of this last, they gave her the name of *Mama Quilca*, or *Mother Moon*, but without offering any sacrifices to her as to the sun. On both sides of this figure were the bodies of their deceased queens, ranged in order, according to their antiquity. *Mama Oello*, mother to *Huaya-capac*, had her face turned towards the moon, and from a peculiar advantage, was placed above the rest, because of her being the mother of so worthy a son.

Next to the mansion of the moon, was that of *Venus*, the *Pleiades*, and those of all the other stars. They gave the name of *Chasca* to the planet *Venus*, by which her long and curled hair was signified. *Venus* was moreover greatly honoured, because they fancied her to be the sun's page, saying, that she sometimes went before, and at other times behind him. They also paid great reverence to the *Pleiades*, because of their wonderful disposition, and their appearing to be all equal in magnitude. The others in general were called the moon's waiting-maids, and for this reason they have an apartment assigned them near their lady, in order to be at hand whenever she wants them, because they imagined that the stars were fixed in the sky, for the service of the moon, and not that of the sun, since they are visible in the night only. This apartment and its great gate, were covered over with plates of silver, like that of the moon, and its roof seemed to represent the sky, being adorned with stars of different magnitudes. The third apartment next this last was sacred to thunder and lightning.

The two last were not considered as gods, but as the sun's lacquies, and they had the same idea of them, as the antient Heathens had of thunder, which they looked upon as an instrument of *Jupiter's* vengeance. For this reason, their Incas assigned an apartment, ceiled with gold, to thunder and lightning, which they fancied were the sun's domestics, and consequently reside in his house; and they did not represent either of these images in relievo, or on a flat surface, and that because they could not copy them from the life, they chiefly studying nature in all their images; but they honoured them under the name of *Yllapa*. The Spanish writers have not yet found out the signification of this word; for some of these have endeavoured to draw a parallel between their idolatry and our holy religion, in this respect; but they have been prodigiously mistaken in it, as well as in several other particu-

lars, wherein they have fought, though with less foundation, for symbols, or signs of the blessed trinity, by giving such an explication as they thought proper, to the names of the country, and ascribing a belief to the Indians which they never had, as has been already shewn in another place.

The fourth apartment was sacred to the rainbow, because they found that it owed its birth to the sun. This apartment was all enriched with gold, and the rainbow was represented after the life, on plates of this metal, with all its variety of colours, on one of the faces of the building, and this phenomenon was drawn so prodigious large, that it reached from one wall to the other. They called it *Cuychu*, and had it in very great veneration; and whenever it appeared in the air, they immediately shut their mouths, and put their hands upon it, imagining that were they to open it ever so little, their teeth would infallibly rot. The fifth and last apartment was that of the high-priest, and of the other priests, who administered in the temple, and who were all obliged to be of the royal blood of the Incas. This apartment, enriched like the rest, with gold from top to bottom, was not used either for eating or sleeping, but as an apartment for giving audience, and to consult about such sacrifices and other things as related to the service of the temple.

We must not omit a very remarkable circumstance, which is, that in the temple of *Cusco*, there were the several gods of those nations whom the Incas had conquered. These were there served and adored in the presence of the sun, but their worship was conditional. They were first obliged to worship that planet in quality of the great god, upon which consideration, they were permitted to serve the other deities; and such was the state policy of the Incas, who did not make a dreadful havock of men's consciences, by terrifying them with sword and halter. On the contrary, they were of opinion, that some regard ought to be paid to the religion of a vanquished people, and justly perceived that it would insensibly die away at the sight of a worship, which, as it was less absurd, was at the same time supported by the royal authority; nor were they mistaken in their conjectures, for the worship of the sun was more and more received, and would have rooted out that of their strange gods, had not the empire of the Incas been destroyed by the Spaniards. But we shall drop these reflections, and leave the reader to draw such conclusions as he shall judge proper, from what has been already mentioned. We shall not describe the pompous temple at *Titicaca*, but refer the reader to their other ceremonies. This was one of the most solemn ceremonies of the great feast of that planet, which was kept in June, and is a proof of what we before advanced, viz. that *Pachacamac* was one of the attributes of the sun, that resplendant fire, which was antiently worshipped by the Persians and Chaldeans. The Peruvians asserted, that in this solemn feast they particularly worshipped the father of light, as being the sole, supreme, and universal god, whose light and virtue gave birth and nourishment to all worldly beings. They also solemnized it as

a public